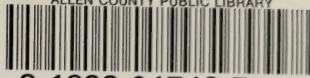


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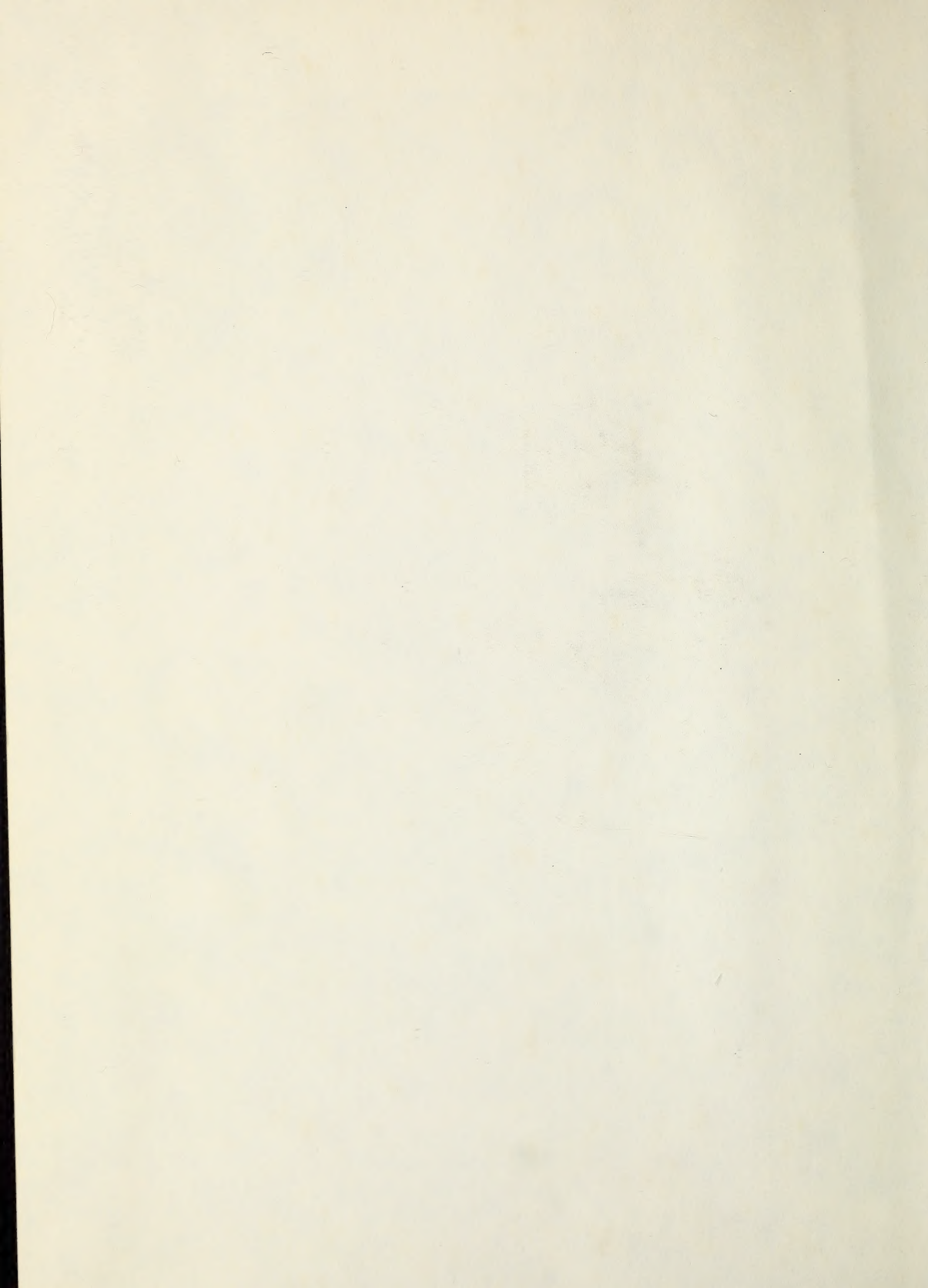
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The Pennsylvania-German

A MONTHLY MAGAZINE OF

Biography, History, Genealogy, Folklore, etc.

VOL. X

JULY 1909

NO. 7

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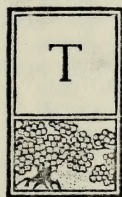
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JULY, 1909

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History of the Plainfield Church

By Rev. W. H. Brong, Pen Argyl, Pa.



THE German Reformed Church in Plainfield Township, Northampton county, Pa., dates back to the earliest period of settlement in these regions. History tells us that immigration from

Germany into the province of Pennsylvania began as early as 1681. From 1708 to 1720, thousands of immigrants from the beautiful and fertile country, of the Palatinate, the home of the Heidelberg Catechism, came to Pennsylvania as fugitives from political tyranny and religious persecution. Of these many found homes in what is now Northampton county but was then a part of Bucks county.

Great, indeed, must have been their trials and hardships but their faith in God was still greater. Here they founded homes where they might rear their families in the faith and customs of their fathers, and worship God according to the dictates of conscience without persecution from either King or Pope.

From 1725 to 1740 a continuous stream of German immigrants came into Pennsylvania and of these more

than 1000 families are said to have settled in what is now Northampton county. And thus, notwithstanding the want of proof, we may believe and feel well assured that the Word of God was preached and taught according to the faith and doctrine of the Reformed Church, somewhere in the vicinity of our present Plainfield church, long before we have any record of it.

OLD DEED

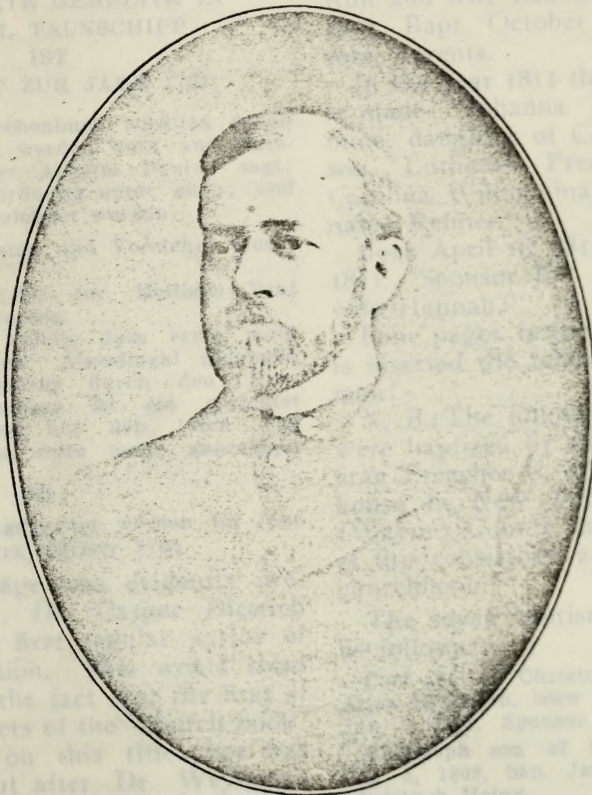
However, as far back as October 18 1750, a warrant for a tract of land was granted to a man named Adam Dietz in trust for the German Reformed congregation, this being about 1½ years before Northampton county was erected out of the upper part of Bucks county. Thus at this first notice of it we find a congregation already sufficiently strong and stable to procure land for the purpose of erecting a house of worship. How large that first tract of land was we are unable to say. But this, together with a second tract procured from Casper Doll in August 27, 1790, amounted to 60 acres, 70 perches and allowance. These two tracts were combined under a new patent issued Nov. 27, 1820, by

the secretary of the Land Office of the Commonwealth of Pennsylvania, which patent reads in part as follows:

"The Commonwealth of Pennsylvania: To all to whom these presents shall come, greeting: Know ye, That in consideration of the monies paid by Adam Dietz, in trust etc., and Casper Doll for warrants herein-after mentioned and of the sum of Forty-seven dollars in full since paid by the trustees of the German Reformed congregation of Plainfield township, Northampton

said Adam Dietz in trust for the said congregation, and the other dated April 26th, 1785, granted to the said Casper Doll, who by deed the 27th day of August, 1791 conveyed the same unto Peter Bender and Philip Achenbach (then Elder of said congregation), in trust for same, who are since deceased.

To have and to hold the said tract or parcel of land with appurtenances unto the trustees of the German Reformed congregation of Plainfield township, Northampton county, and their successors forever. Free



REV. W. H. BRONG, PEN ARGYL, PA.

county, into the treasury office of this Commonwealth, there is granted by the said Commonwealth unto the trustees of the German Reformed congregation of Plainfield township, Northampton county a certain tract of land situated in Plainfield township, Northampton county. Beginning at a stone, thence by land of Lewis Stocher—containing sixty acres, seventy perches and allowance. Which said tract of land was surveyed in pursuance of two warrants, one dated the 18th of October, 1750, granted to the

and clear of all restrictions and reservations, as to Mines, Royalties, Quitrents, or otherwise, excepting and reserving only the fifth part of all gold and silver ore for the use of this Commonwealth, to be delivered at the pit's mouth, clear of all charges.

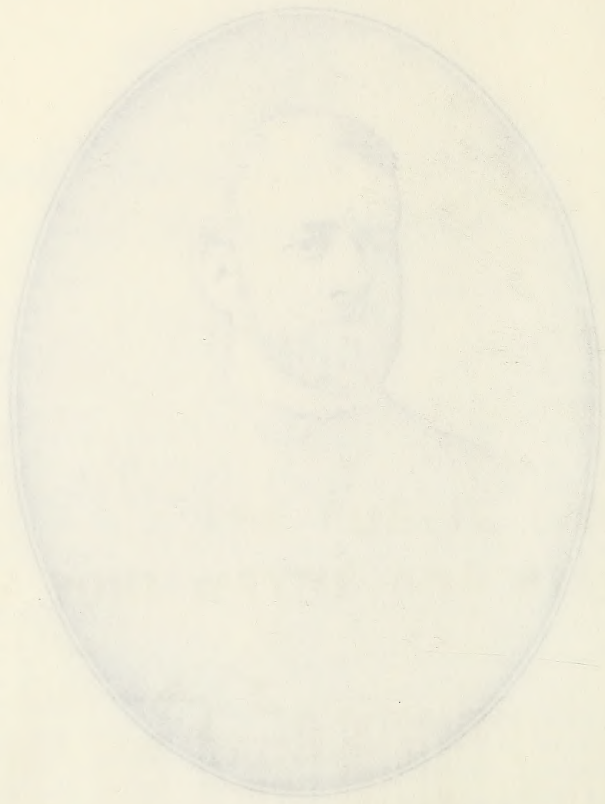
In witness whereof William Clark, secretary of the land office of the said Commonwealth, hath hereto set his Hand, and the seal of the Land office of Pennsylvania hath been hereunto affixed the twenty-seventh day of November, in the year of our Lord, 1820 and the Commonwealth 45. Attest: A. M. Piper, Dep. Sec. Land Office."

and Adam Dicks in time for the said one
 thirteen and the other dated April 25th
 1795. Granted to the said Casper Dicks who
 by deed the 21st day of August 1795 con-
 veyed the same unto Peter Dicks and
 Philip Kitchin both Dicks or said con-
 veyance is from the same, who the
 same deceased.

The same and to hold the said tract or
 parcel to him with appurtenances unto the
 trustees of the German Reformed congre-
 gation of Philadelphia deceased, their heirs,
 assigns and their successors forever. This

the secretary of the Land Office of
 the Commonwealth of Pennsylvania
 which patent stands in part as follows:

"The Commonwealth of Pennsylvania
 To all to whom these presents shall come
 greeting: Know ye that in consideration
 of the manner said is a sum there is paid
 etc. and Casper Dicks for certain persons
 after mentioned and to the said of Penn-
 sylvania to hold unto said of the
 trustees of the German Reformed congre-
 gation of Philadelphia deceased, their heirs,



REV. W. B. BROWN, PEN. ARCHY. PA.

and also of all restrictions and restric-
 tions as to those Heretofore Granted to
 otherwise excepting and reserving only the
 fifth part of the said tract and also one to the
 use of this Commonwealth to be delivered
 in the first month of May of the year
 1795. In witness whereof William Dicks was
 signed at the said office on the said 25th
 day of April 1795. In presence of the said Com-
 missioners, both before and his hand and
 the seal of the Land Office at Philadelphia
 both have been witnessed and the same
 recorded has in November in the year of
 our Lord 1795 and the Commonwealth of
 August A. D. Brown Sec. Land Office

county into the present office of the
 Commonwealth there is returned to the
 said Commonwealth upon the payment of
 the German Reformed congregation of
 Philadelphia township Northampton county
 a certain tract of land situated in Penn-
 sylvania Northampton county. By
 signing at a close there by 1795 of
 Lewis Schober—containing six acres
 seventy perches and otherwise. Which
 said tract of land was conveyed in part
 of two warrants one dated the
 18th of October 1788. Granted to the

THE FIRST "CHURCHBOOK"

The oldest church record that is in possession of the Reformed congregation is a leather bound book thirteen inches high, eight inches wide and one and a half inches thick and has a heavy unruled paper. It is nearly all written in German script. The title page is as follows:

KIRCHEN BUCH VOR
DIE
REFORMIRTE GEMEINTE IN
PLENFIL TAUNSCHIPP
IST
GEMACHT ZUR JAHR 1763

Und dieses Kirchenbuch wird zu denen Sachen gebraucht werden wass uns Nutzlich ist—dann der Apostel Paulus sagt; Habt Eine gute ordnung unter euch; und soll alles auf gezeichnet werden

1lich—die Eltesten und Vorsteher dieser Gemeinde.

2tens—Kinder die zur Heiligen Tauf gebracht werden.

3tens—Kinder welche dass erste mahl zum Hyligen. Abendmahl gegangen Seynd, welches durch den Herr Parer Weyberg ist ein gerichtet worden und hat den 13ten Tag Mertz dass erste mahl geprediget allehier.

1763.

Welches Ist Eingerichtet worden Im Jahr unser Herrn Christy 1763.

This title page was evidently prepared by Rev. Dr. Casper Dietrich Weyberg, the first regular pastor of this congregation. This would seem evident from the fact that the first of the three objects of the "church book" as indicated on this title page was not carried out after Dr. Weyberg's short pastorate of less than a year. Only one entry is made of Elders and Deacons and this is on the second page as follows: "Elders and deacons which the Rev. Weyberg selected and the congregation voted in. Elders—Adam Dietz, Jacob Sorver, Casper Doll, Peter Philip Hahn, Deacons: Peter Metz, George Dietz, Leonard Kern, Nicholau Doll."

The baptism and confirmation lists as indicated by the title page are well kept. The first baptismal entry in this

"Church book" bears the same date, on which the title page says Rev. Weyberg preached his first sermon and is as follows:

1763, 13 ten Tag Martz ist ein Kind Zur Heyligen Tauf gabracht worde (von) Leonhardt Andreas. Anna Christina (bey namen) sein Tauf Zeugen sein Jost Edelman und Anna Christina Edelman.

The last baptism entered is that of Benjamin Franklin son of Michael Ruff and wife Rebecca, Born June 23, 1853, Bapt. October 23, 1853. Sponsors, Parents.

In the year 1811 the following entry is made: "Johanna Jacobina Wilhelmina, daughter of Carl Wilhelm Colson, Lutheran Preacher and wife Carolina Wilhelmina Louisa, maiden name Reimer.

Born April 18, 1811. Bapt. May 22, 1811. Sponsor Joh. Jacob Heller and wife Hannah."

Four pages farther on in year 1812 is inserted the following note in German:

"N. B. The following seven children were baptized by the reverend Lutheran Preacher C. W. Colson, at Glasgow in New Turingen, in Vaine (Wayne) County and by permission of this consistory, are turned into this churchbook."

The seven baptisms referred to are as follows:

Carl son of Christoph Faatz and wife Anna Elizabeth, born Sept. 9, 1807, bapt. Jan. 8, 1812. Sponsor Christian Heiny.

Christoph son of Same parents, born Oct. 8, 1809, bapt. Jan. 8, 1812. Sponsor Christoph Heiny.

Carolina of same parents born Sept. 5, 1811, bapt. Jan. 8, 1812. Sponsor Adam Greiner.

Jacob and Helena twin children of Jacob Heiny and wife Christina Catharina, born Feb. 16, 1808, bapt. Jan. 8, 1812. Sponsors Christian Heiny and Christiana Greiner.

Maria daughter of Adam Greiner and wife Henrietta Margareta, born Jan. 5, 1810 bapt. Jan. 8, 1812. Sponsor Nicholau Greiner.

Sopha daughter of Adam Greiner and wife Henrietta Margareta, born Nov. 19, 1811 bapt. Jan. 8, 1812. Sponsor Christoph Faatz.

Why these baptisms performed in Wayne County by a Lutheran preacher should be entered by permission ("bewilligung"-which presupposes a request) into this Plainfield Reformed "Churchbook" we are unable to say. It may be that the parents of these children were Reformed people formerly from Plainfield, and therefore such a request would be natural or it may have been simply the request of Rev. Colson who took charge of the Lutheran interest in Plainfield Township in 1811 (according to a contribution to this article by Rev. H. S. Kidd of Wind Gap, Pa., our present Lutheran colleague at this Plainfield church.)

During the year 1836 these baptismal entries are interpolated with the family record of Casper Doll, one of the two men named in our Old Deed as having obtained the original grant of land in trust for the German Reformed congregation in Plainfield. This family record is as follows:

George son of Casper Doll and wife Margareta, born Feb. 11, 1744.

Sponsors George Best, Christian Doll, Sara Kreta Best and Maria Kreta Mumbauer.

Anna born June 2, 1746.

Sponsors Bilbrecht () Miller, Peter Doll, Engel Keller and Christina Deker.

Later was inserted this note—"June 2, 1773, this my daughter died."

Sara born July 22, 1748.

Sponsors George Dietz, Nicholas Doll, Catharina Doll, Lisa Catharina Best. (Below this is added in different ink and by a nervous hand evidently by the father himself these words.)

May 30, 1779, my daughter Sarah died.

Anna Maria born May 16, 1751.

Sponsors Christian Schug, Leonhard Beyer, Jacob Engler, Anna Eva the housewife of Peter Conrat, Anna Dietz and housewife (Hausfrau) of Michael Dietz and Maria the wedded (Eheliche) housewife of Peter Mumbauer.

Daughter (name omitted) born Feb. 22, 1754, bapt. May 5th. Sponsors Henry Schupp, Eva Elizabeth Moor wedded housewife of John Moor, Lorens Kemmi, Margaret Diehl and Jacob Sorber.

Catharine born Jan. 1, 1757. Sponsors Jost Edelman and his wife Christian, Philipp Schud, George Mumbauer, Margaret Hess and Anna Maria Conrad.

Then followed this note:

Feb. 5. I Casper Doll the father of the above written children was born into this world and their mother Margaret in the same year Feb. 25, 1724." In 1826 the following was recorded "Eli son of Johann H. Keller and wife Maria born Dec. 20, 1825. Bapt. Feb. 5, 1826. Sponsors Adam Andre and wife Anna Maria. This is now Rev. Eli Keller, D.D., of Allentown, Pa.

The total number of baptisms recorded in this first "Churchbook" is 2705. Just how many of these were Lutheran baptisms and entered by "permission" we have no way of finding out.

The third object of this old "churchbook" as indicated by the title page is fulfilled in recording thirty-five catechetical classes with the dates of confirmation. In most cases also the age of the persons confirmed and the names of their parents are given. The first class was confirmed April 10, 1763 by Rev. Casper D. Weyberg, D.D., and had 7 members as follows:

Jacob Sorver's son, Adam Keller, Peter Frantz, Sara Doll, Barbara Germanton, Barbara Bauer, Nance Frantz.

Class No. 2 confirmed Dec. 22, 1765 by Rev. F. L. Henop had 21 members viz.:

Phillip Sand, Frederick Hahn, Casper Hauser, Henry Hauser, John Bauer, Peter Berger, Bartolomeu Rimi, Ichabald (?) Hahn, Phillip J. Koster, George Bender, Henry Koster, Peter Sorver, Magdalana Berger, Anna Maria Young, Anna Maria Rumbauer, Anna Elizabeth Germanton, Barbara Hauser, Julian Römer (?), Anna Christina Berger, Catharine Yunt (?) Elizabeth Heller.

Third class confirmed April 27, 1767 also by Rev. Henop had 24 members viz.:

Simon Keller, Jacob Deker, Peter Best, Philip Sorber, Valentine Metz, Philip Jacob ~~Korn~~, Peter Keller, Jacob Heller, Abraham Heller, Anna Maria Doll, Maria Cath. Dietz, Elizabeth Diel, Susanna Reimer, Elizabeth Metz, Margaret Reimer, Susanna Frantz, Catharine Decker, Anna M. Hechlin, Maria C. Hechlin, Maria M. Roemer, Cath. Metz, Maria Best, Margaret Heller, Sara Heller.

- 4th Class confirmed Mar. 27, 1769 by Rev. Henop, 26 members.
 5th Class confirmed April 14, 1770, by Rev. Pitham, 17 members.
 6th Class confirmed April 1, 1775, by Rev. J. W. Weber, 24 members.
 7th Class confirmed April 28, 1776 by Rev. J. W. Weber, 14 members.

Only one class is reported during the nine years' pastorate of Rev. Wm. Ingold.

- 8th Class confirmed April 29, 1786 by Rev. Wm. Ingold, 30 members.
 9th Class confirmed April 10, 1789 by Rev. L. F. Herman, D.D., 28 members.

No class is reported during the short pastorate of Rev. C. L. Becker and the vacancy that followed.

- 10th Class confirmed Feb. 2, 1802 by Rev. Thos. Pomp, 50 members.
 11th Class confirmed April 7, 1804 by Rev. Thos. Pomp, 25 members.
 12th Class confirmed Palm Sunday, 1806. Probably a Lutheran class, 24 members.
 13th Class confirmed April 4, 1806 by Rev. Pomp, 35 members.
 14th Class confirmed April 30, 1808 by Rev. Pomp, 30 members.
 15th Class confirmed April 28, 1810 by Rev. Pomp, 37 members.
 16th class confirmed on 21st Sunday after Trinity 1811. Perhaps Lutheran, 26 members.
 17th Class confirmed March 27, 1812 by Rev Pomp, 31 members.
 18th Class confirmed on Easter, 1814 Marked Lutheran, 19 members.
 19th Class confirmed Nov. 9, 1816 by Rev. Pomp, 37 members.
 20th Class confirmed Nov. 21, 1818 by Rev. Pomp, 35 members.
 21st Class confirmed Nov. 18, 1820 by Rev. Pomp, 47 members.
 22nd Class confirmed Dec. 3, 1820. Marked Lutheran, 10 members.
 23rd Class confirmed Nov. 16, 1822 by Rev. Pomp, 40 members.
 24th Class confirmed Dec. 1, 1822. Marked Lutheran, 15 members.
 25th Class confirmed Nov. 27, 1824 by Rev. Pomp, 41 members.

- 26th Class confirmed Oct. 23, 1825. Lutheran, 15 members.
 27th Class confirmed Nov. 11, 1826 by Rev. Pomp, 51 members.

At this place of the "Churchbook" are found several blank pages which would indicate that they were left for several communicant and confirmation lists which were delinquent but never entered.

- 28th Class confirmed Nov. 6, 1830 by Rev. Pomp, 52 members.
 29th Class confirmed June 15, 1833 by Rev. Pomp, 53 members.
 30th Class confirmed June 27, 1835 by Rev. Pomp, 34 members.
 31st Class confirmed Nov. 2, 1839. Probably Lutheran, 31 members.

At this place of the "Churchbook" are again several blank pages which no doubt awaited the communicant and confirmation lists of Rev. Pomp. But we find his entries in a new "Churchbook" which the title page says was started by Rev. Thomas Pomp pastor of the Reformed congregation on June 10, 1836. From this date on some of Rev. Pomp's pastoral labors are reported in the old and some in the new "Churchbook."

- 32nd Class confirmed Nov. 6, 1847. Marked Rev. A. Fuchs, 41 members.
 33rd Class confirmed Nov. 3, 1849. Probably Lutheran, 48 members.
 34th Class confirmed Nov. 1, 1851. Marked Rev. A. Fuchs, Lutheran, 29 members.
 35th Class confirmed Oct. 30, 1853. Marked Rev. A. Fuchs, Lutheran Pastor, 37 members.

From these thirty-five classes the total number of persons confirmed was 1084. Twenty-four of these classes with a membership of 789 are known to have been Reformed and seven classes with a membership of 295 are known to have been Lutheran while four classes with a membership of 129 are unmarked.

No record was taken of communicants until the second year of Rev. William Ingold's pastorate when the following appears.

June 1, 1779 Communicants given the Lord's Supper are the following:

Jacob Heller, Leonard Kern (?) Friedrich Diehl, Charlott Kern (?), Martin Kind, Sarah Kind, Christian Muffley, Anna Muffley, Philip Achenbach, Anna Achenbach, Philip Kester, Jacob Kester and wife, Frederick Fabel and his wife, Leonard Krede (?) and his wife, Vallentine Metz, Elizabeth Metz, Maria Engel Keller, Diter Bender, Sarah Miller, Susanna Bender, Catharine Schlecht, Elizabeth Anderas, Sara Shmitt, Henrich Hahn and his wife, Conrad Ward and his wife, Catharine Happel, Israel Weber, Jacob Faux, Ludwig Sponheimer, Henrich Engel, Frederick Strauss, Heinrich Knorr, George Rader and wife Sarah, Peter Dreisbach and wife Christianna, Catharine Repsher, Elizabeth Hess, Barbara Ward, Catharine Hess, Peter Bender.

The second list appears ten years later during the latter part of the pastorate of the Rev. L. F. Herman in 1789 and is as follows:

April 10 the following persons attended the Preparatory Service for the Holy Lord's Supper.

Nicholas Boitzman, Jacob Schneider, Sofina Schneider, John Furg, George Furg, Peter Roether, Elizabeth Roether, Philip Achenbach, Conrad Schiffer, Ditrich Bauer, Louise Schneller, Catharine Furg, Henry Haase, Margareta Haase, George Mumbauer, Catharine Mumbauer, Peter Bender, Susanna Engel, Peter Hahn, Casper Doll, Margareta Doll, Catharine Stecher, Jacob Keller, Maria Dorathea Keller, Maria Engel Keller, George Kern, Magdalena Kern.

The third list is again ten years later and in the third year of Rev. Thomas Pomp's long pastorate of more than half a century and is as follows:

Nov. 10, 1799 the following persons came to the Holy Lord's Supper.

Men—Peter Hahn, Carl Heimer, Jacob Reidy and wife and child, Peter Bender, Philip Koster, Andreas Delong and wife, Adam Heimer and wife, Simon Heller, Abraham Kind, Johannes Reis, Frederick Germanton, Jacob Heller, Frederick Hahn.

Women—Catharine Young, Margaret Reis, Sarah Schlecht, Magd. Schlecht, Eliz. Hering, Mary Schmertz, Maria Weber, Maria Roeder, Eliz. Seipel, Maria

Dietz, Elizabeth Metz, Hannah Metz, Eliz. Hahn.

On October 26, 1800 the following persons went to the Holy Lord's Supper:

Men—Adam Heimer and wife, Lenhart Kern and wife, Fridrich Faebel and wife, Martin Kind, Philip Koester, Fredrich Germanton, Jacob Sober and wife, John Kind.

Women—Susanna Schuck, Sarah Miller, Maria Barbara Gummin, Susanna Muffly, Eva Schlecht, Magdalena Schlecht, Anna Breidinger.

From 1799 to the date of the second "Churchbook" started by Rev. Thomas Pomp in 1836, the lists of communicants are recorded regularly every year only that most lists are said to be the names of those who attended the preparatory service the day before the Lord's Supper. The largest Reformed list was 134 with date of Nov. 6, 1830. The largest Lutheran list was 185 bearing date of Nov. 1, 1851.

THE SECOND "CHURCHBOOK"

The second "Churchbook" in possession of the Reformed congregation is a leather bound book 12½ inches by 7½ inches and one inch thick. It has on the back of it, in gilt letters the following:

KIRCHEN BUCH REF. GEM. PLAINFIELD

The title page has the following in German:

"Churchbook for the Reformed congregation at Plainfield, prepared by the Rev. Thomas Pomp—for many years minister of this congregation. Begun June 10, 1836."

[At the foot of the page is the following Latin sentence *Omnia Cum Deo et nihil nisi Eo*. (Trans.—All things come from God and there is nothing without Him.) Valentine Huy—Schullehrer.]

This Churchbook is written partly in German and partly in English and has no Lutheran entries. It contains 877 baptisms of which the first is the following:

Elizabeth born Dec. 25, 1835, bapt. June 11, 1836. Parents Jacob Rutt and wife Hanna. Sponsors Thomas Metz and wife Lydia.

The last baptism recorded was that of Stephen Eugene son of Jacob L. Heller and wife Catharine Jane born Dec. 18, 1872 and bapt. Jan. 26, 1873. Sponsors the parents. Rev. R. C. Weaver who happened to fill the pulpit for Rev. Reinecke that day officiated.

In 1851 we find the following entry. "Alfred Franklin born Sept. 8, 1851. Bapt. Oct. 19, 1851. Parents Jacob Dreisbach and wife Matilda. Sponsors Conrad Germanton and wife Sabilla." This son is now the Rev. A. F. Dreisbach, Ph. D., a Reformed clergyman living at present at 215 West 23rd St., New York City.

In 1862 a note is inserted which says that the baptisms to date were reported to Classis which was held at Catasauqua May 27, 1862.

And a similar note appears a year later stating that the baptisms were reported to Classis which met in Hamilton, Monroe County on May 5, 1863.

Following the baptismal entry of Lewis son of Enos Ackerman which bears date of Aug. 28, 1864, we have a record of two daughters of Rev. E. W. Reinecke and wife Mary Eliza. viz. Mary Louisa born Feb. 17, 1863. Baptized April 13, 1863 by Rev. D. Y. Heisler and Caroline Monica born Aug. 1, 1864. baptized Sept. 12, 1864. by Rev. D. Y. Heisler.

Then follows the baptismal entry of Peter Ellsworth son of Samuel Heimer and wife Elizabeth, born Oct.

15, 1864. baptized Oct. 26, 1864. Sponsors Adam Heimer and wife Sarah. This is the Rev. P. E. Heimer now the pastor of the East Mauch Chunk Reformed Church.

In 1886 we notice this entry viz:

"John William son of Rev. E. W. Reinecke and wife Mary Eliza born June 11, 1866, bapt. June 29, 1866." This son is now the Rev. J. W. Reinecke pastor of the Reformed Church at St. Johns, Pa.

This second "Churchbook" records 19 catechetical classes with a total of 674 confirmed. viz:

- 1st Class confirmed Oct. 28, 1837 by Rev. Pomp, 43 members.
- 2nd Class confirmed Oct. 27, 1839 by Rev. Pomp, 46 members.
- 3rd Class confirmed Oct. 24, 1841 by Rev. Pomp, 54 members.
- 4th Class confirmed Oct. 22, 1843 by Rev. Pomp, 45 members.
- 5th Class confirmed Oct. 19, 1845 by Rev. Pomp, 26 members.
- 6th Class confirmed Oct. 16, 1847 by Rev. Pomp, 38 members.
- 7th Class confirmed Nov. 18, 1849 by Rev. Eichenberg, 17 members.
- 8th Class confirmed Nov. 16, 1851 by Rev. E. Helfrich, 50 members.
- 9th Class confirmed Nov. 11, 1853 by Rev. E. Helfrich, 32 members.
- 10th Class confirmed May 1, 1859 by Rev. E. W. Reinecke, 56 members.
- 11th Class confirmed April 15, 1860 by Rev. E. W. Reinecke, 10 members.
- 12th Class confirmed April 14, 1861 by Rev. E. W. Reinecke, 30 members.
- 13th Class confirmed April 26, 1863 by Rev. E. W. Reinecke, 23 members.
- 14th Class confirmed Nov. 6, 1864 by Rev. E. W. Reinecke, 21 members.
- 15th Class confirmed Nov. 4, 1866 by Rev. E. W. Reinecke, 31 members.
- 16th Class confirmed Nov. 28, 1868 by Rev. E. W. Reinecke, 39 members.

17th Class confirmed Nov. 13, 1870 by Rev. E. W. Reinecke, 38 members.

18th Class confirmed Nov. 9, 1872 by Rev. E. W. Reinecke, 29 members.

19th Class confirmed Nov. 7, 1874 by Rev. E. W. Reinecke, 46 members.

Communicant lists are recorded every year from 1836 to 1875. The largest communicant list recorded in this book is 277 bearing date of Nov. 12, 1853. This was during the pastorate of Rev. Helfrich.

At the centennial services held during the pastorate of Rev. E. W. Reinecke, D.D., on Oct. 25, 1863 the next highest list of communicants appears and was 274.

THIRD CHURCHBOOK AND OTHERS

The third churchbook was started soon after Dr. Reinecke became pastor and is still in use.

Beside these three "churchbooks" the congregation has a minute book in which are recorded the minutes of all congregational meetings and trustee-board meetings since the incorporation of the congregation which took place on May 29, 1819 and enrolled at Harrisburg on Sept. 15, 1819 in Charter Book No. 3, page 129.

These minutes are written in the German script until 1890 since which they have been recorded in the English language.

There are also several old account books kept by the treasurer of the congregation which show a very systematic financing from an early date.

The itemized accounts of the treasurer are a source of a great deal of information relative to the history of the congregation. Since 1860 with only a few exceptions, a yearly list of all membership subscriptions, was recorded by the treasurer. The first list is headed—Ministers' List commencing Nov. 7, 1860, payable until Nov. 7, 1861 and has 245 subscrip-

tions ranging from 10 cents up to \$5.00.

All of these old records are now kept in a fire-proof safe in the church.

Besides these old records belonging to the Plainfield Reformed congregation there is one in possession of First Reformed church, Easton, Pa., in which are recorded many ministerial acts relating to this Plainfield church. The title page in this old record is as follows: "Church Book in which the affairs of the four united Reformed congregations shall be recorded viz: Easton, Greenwich, Dryland and Plainfield."

This Church Book is mostly a record of the marriages and funerals of the whole pastoral charge as then composed. A minute of the joint consistory held April 5, 1788 says as follows:

It was resolved by the Elders and Deacons of this charge composed of Easton, Blaenfield, Truckland and Greenwich, that the Elder of the church in Blaenfield Mr. Fredrick Hauser shall be sent with the minister as a Deputy to the Coetus which will be held April 23, 1788 in Reading.

This Church Book contains 342 burials which are said to have taken place at Plainfield, giving the date, the name and age of the person buried and in few instances the text used.

The second entry in the book is a Plainfield burial as follows: Dec. 19, 1786, died in Plainfield a child of George Sewitz, by the name of Abraham. Age 3 yrs. 8 mo.

On April 26, 1790 is recorded the burial of "Margaret Doll, the good wife of Mr. Casper Doll. Aged 66 yrs." It is thus evident that Mr. Doll was a widower when he issued his deed on Aug. 27, 1791 conveying a tract of land to Peter Bender and Philip Achenbach in trust, being the Elders of this congregation at that time.

In 1815 we have the following entry viz: July 18, 1815, Rev. Peter Frederick Niemeyer the Lutheran minister at Plainfield. Age 81 yrs. 5 mo.

And an entry of his wife's burial is recorded thus—Buried at Plainfield, June 23, 1816, Maria Niemyer, wife of Rev. Peter Frederick Niemyer. Age 72 yrs. 9 mo. 28 days.

As far as the writer is able to find out of a certainty, this is the only clergyman that served at the Plainfield church either as supply or regular pastor, who lies buried there. Though it is quite probable that Revs. Pitham and Colson are also buried there, having lived retired in old age in the vicinity.

This Church Book has a record of 1759 couples married in the four congregations of the charge. The first entry is thus: Jan. 9, 1787 Mr. N. Messinger, Sr., with the widow Elizabeth Butz.

And the last entry is this. Dec. 10, 1849. Peter Class and Margaret Bauer.

On March 7, 1797 we have the following: Rev. Thomas Pomp, Minister in Easton with Catarina Jonson.

And on March 31, 1801 Frederick Miller with Catharine Prong. We have no way of knowing which of the couples were from the Plainfield church except in few instances where they are so marked.

THE CHURCH BUILDINGS

After a great deal of inquiry and research we have found that the present beautiful church building is the third one in which this Plainfield Reformed congregation has worshipped.

FIRST CHURCH

The date of the erection of the first house of worship is not known; but it evidently was some time prior to the calling of their first regular pastor, Rev. Dr. Weyberg, in 1763. For in that year we find Plainfield, together with Easton, Dryland and Greenwich, N. J., already composing a pastoral charge. Nor could we believe that these thrifty Germans would wait even thirteen years (up to the time of calling their first regular pastor) after having procured a tract of land for the purpose of erecting a

church. For if we understand the characteristics of the German mind, and his religious pride and devotion to the house of God, we have strong reasons to believe that the first church or meeting-house was erected soon after the procuring of land from the province of Pennsylvania in 1750. Nor can we point out the exact spot where this first church building stood though some of the oldest people in the vicinity claim to have heard from their ancestors that it stood somewhere across the street from the south side of the old grave-yard.

SECOND CHURCH

The first church building gave way to the second during the early pastorate of the Rev. Thomas Pomp, in 1805.

The building committee for the second church consisted of Frederick Hahn and Abraham Heller, who also solicited all the funds. Their subscription lists are recorded in full in the old church record in the denominations of English money. The amount solicited by Mr. Hahn was 58 pounds, 2 shillings and 5½ pence (about \$282.82). His highest subscriptions are as follows:

	£.	s.	d.
Frederick Hahn, ...	4	11	8
Philip Keller, ...	3	16	8
Valentine Metz, ...	3	15	0
Martin Kind, ...	2	5	0
Philip Schud, ...	2	5	0
Christian Bender, ...	2	5	0
John Young, ...	2	5	0
Michael Beydinger, ...	2	5	0

The list recorded as being solicited by Abraham Heller amounts to 71 pounds, 10 shillings and 8 pence (about \$348.08). His highest subscribers were:

	£.	s.	d.
Conrad Germanton, ...	5	0	0
Abraham Heller, ...	4	11	0
Jacob Heller, ...	4	10	0
Dietrich Bauer, ...	3	7	6
Conrad Bender, ...	3	0	0
Philip Achenbach, ...	2	12	6

William Freeman, ...	2	5	0
Peter Bender, ...	2	5	0
Geo. Peter Dreisbach, ...	2	0	0

We also notice the name of Rev. Thomas Pomp on this list for 1 pound and 10 shillings.

On December 26, 1805, the building committee gave a full report of all monies received and bills paid. Besides the amount of the subscription lists they acknowledge 23 pounds, 9 shillings, 9 pence of alms money and 11 pounds, 8 shillings, 4 pence (about \$55.55) "which they took in from the sale of the material from the church." This we believe means the sale of the old or first church. The report of the building committee was audited



LOCATION OF SECOND BUILDING

by Peter Bender and Conrad Germanton, and it was found that besides the great amount of donated labor, which is also recorded, the cost of the church amounted to 175 pounds, 4 shillings, ½ pence (or about \$852.52). Of this there remained an unpaid balance at the time of settlement of 11 pounds, 4 shillings, 7 pence (or about \$54.64). This second church was built of logs and stood across the street from the present sexton's house, where the place is still marked by an offset in the stone wall which is built along the front of the old grave-yard.

After the present or third church was built, in 1832, the second church was sold, and moved out to the Wilkesbarre and Easton Turnpike, about half a mile below the borough of Wind Gap, here it now serves as the dwelling house of Geo. E. Ackerman.

THIRD OR PRESENT CHURCH

The present beautiful church edifice was built during the summer of 1832, of bricks, which were made a short distance away from the church on the farm of Frederick Germanton. The building committee consisted of Henry Metz and George Hahn, of the Reformed, and Jacob Schook, of the Lutheran congregation.

The first treasurer or paymaster for the building committee was John Lehr; on Aug. 24, 1833, Abraham Bauer was elected, and on Nov. 27, 1835, Jacob Dreisbach. The cornerstone was laid on June 11, 1832, with appropriate services. Besides the presence of the Reformed pastor, Rev. Thomas Pomp, and the Lutheran pastor, Rev. J. A. Probst, we have been able to find the name of only one visiting clergyman who attended the services, viz: Rev. Yeager. But as this notice is taken from the treasurer's account, who was credited with having paid two dollars on June 11, 1832, to Rev. Yeager for attending the cornerstone laying, it does not discredit the presence of other visiting clergymen who may not have had expenses in coming. The offering at the cornerstone laying amounted to \$82. 43.

The subscription list for this church started November 25, 1830, contains a German heading of which the following is a translated abstract:

"Inasmuch as it is the heartfelt wish of all the friends of God's kingdom in our congregation that his Kingdom may come, increase and blossom with us, therefore we, the undersigned, feel constrained to make a beginning towards the erection of a new union church for both named. (Reformed and Lutheran) congregations.

The largest individual subscriptions on this list are the following:

\$75 by Henry Metz and Christian Bender.

\$60 by John H. Keller.

\$54 by Abraham Bauer.

\$51 by Peter Hahn.

\$50 by Sam'l Lahr, George Daut, Frederick Germanton, John Weaver, Conrad Metz, Conrad Hahn, George Hahn, Conrad Bender, Daniel Achenbach, and George P. Dreisbach.

\$45 by Abraham Heller.

\$45 in lumber and \$20 in cash by Timothy Stotz.

\$30 by John Heller, George Happel and Jacob Shuk.

\$25 by Enoch Haney, Frederick Hahn, John Lehr, Abraham Heller, Simon Siegel, John Stackhouse and Jacob Miller.

\$20 by Henry Bitz, Abraham Stauffer and Conrad Siegel.

These subscriptions are lasting monuments to the memory of the pious and faithful fathers of this church. For by their liberality the building of this beautiful edifice was made possible. Long after the marble stones marking their lasting resting places, shall have yielded to the elements, the influence for good coming from these liberal hearts will continue to be felt in generations yet unborn.

The original cost of this church we have not been able to ascertain fully, because of the broken statements of the treasurer's reports, but find that at a settlement held some time in 1836 the bills paid by the three paymasters of the building committee amounted to \$4733.64 with a balance at this time in hands of the treasurer of \$138.58. But this was not the final settlement for as late as May 24, 1838, the treasurer, Jacob Driesbach, paid an order of \$43.66 in full with interest to the contractors.

The donated labor which was not included in the account of the treasurer amounted to more than \$1000. The church has several times been

remodeled and beautified. In 1871 the steeple and bell were put up, and again in 1902 it was frescoed, painted and the pulpit changed, costing all told over \$1000; in general appearance it is still as when first built.

The question has often been asked, when was the Lutheran congregation admitted and given an interest in this, the mother church of Northampton county? This is fully revealed by rules and regulation recorded in full on the minute book of the Reformed congregation and a copy of which was put into the corner-stone of this St. Peter's church. They are as follows:

"In the name of God, and in consequence of the fraternal agreement between the German Reformed and the German Evangelical Lutheran Churches of Plainfield, Northampton County, Pennsylvania the Reformed Church felt obliged to impart to the Lutheran an equal right upon a certain number of acres of land, without pay or compensation. This mutual church property includes the church which has been exclusively in the possession of the Reformed Church heretofore. To unite these two congregations to a close connection, and cause a religious excitement among them, the members of both have resolved, relying upon the assistance of God, to build a new brick church, for the purpose of keeping their religious services at proper times in it. The conditions to which both parties have voluntarily agreed to accomplish this noble enterprise, are as follows, viz.:

1st. This church shall forever continue to be German Evangelical Reformed, and German Evangelical Lutheran exclusively, and it shall never be used for any other purpose.

2nd. Both congregations shall have the privilege of having their services every alternate Sunday without interruption.

3rd. Each congregation shall have the church in full and proper use at her appointed Sundays, and shall not be interrupted from the other congregation.

4th. Neither of the two shall have the supremacy over the other one, nor meddle in one another's affairs.

5th. No minister, either Reformed or Lutheran, shall be appointed clergyman of this church, who is not ordained and a member of one respective Synod of his own faith, nor recommended from the same as a competent man, both in doctrine and conduct.

6th. The expenses for building this church shall be paid by both congregations according to their respective abilities.

7th. Each respective member that contributes towards building this church, and the annual salary of the minister after it is finished, shall have a right secured upon the church property.

8th. All collections taken from time to time from both congregations, shall be handed over from the ecclesiastical councils of both, to the treasurer who shall be appointed by both, until the church is paid. After that, the collections are in the hands of both to use them at pleasure.

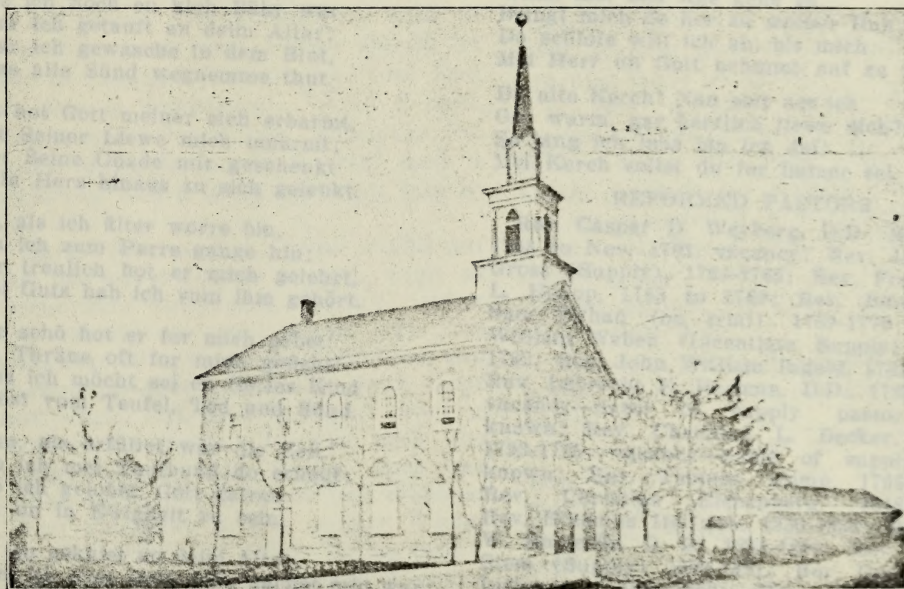
9th. If any decision concerning this church property is to be made, it shall be done by a general meeting, consisting of

Accepted in the year 1832, on the 11th day of June.

Reformed Minister—Thomas Pomp, Builders—Henry Metz, George Hahn, Trustees—Conrad Bender, Jacob Bender, Conrad Hahn, John Heller, Peter Hahn, John Henry Koeller, Wardens—Frederick Hahn, John Berstler.

Lutheran Minister—J. A. Probst, Builder—Jacob Schuck, Trustees—George Bruch, Andrew Bitz, Michael Breidinger, Wardens—Jacob Rissmiller, John Kratzer, Adam Meyer, Thomas Kassler.

Whether the Lutheran congregation worshipped in the Reformed building before given an interest in it we have not been able to find out, as there is no record in



PLAINFIELD CHURCH

all the members of both congregations, after a regular announcement, by the majority of votes.

10th. Both ministers of these united congregations are authorized to take up annual collections for itinerant preachers, and other charitable purposes.

11th. The name to be given this church at the laying of the corner stone, shall be ST. PETER'S CHURCH.

12th. A funeral sermon that falls on Sunday, shall always have the preference of the usual sermons, which shall therefore be postponed from both ministers. That the above resolutions and conditions are sanctioned from both parties, is attested by subscribing the names of the ministers, the ecclesiastical councils and the builders below.

the old "Churchbooks" of any contract made, or any rent received.

DIE ALT PLAINFIELD KERCH

The following poem is said to have been composed by Rev. E. W. Reinicke, D.D., while pastor of this church. It appeared in several papers without his name and was lately compiled with other Penna. German poems by Daniel Miller, publisher, of Reading, Pa., into a book called "Pennsylvania German."

Dort drowe, nächst am Blohe Berg,
Do steht die alte Plainfield Kerch.
Selle Kerch leid mir stets im Sinn,
Mit seliger Brust geh ich dort hin.

Ne! Ne! Es gebt nix uf der Welt
Was mir so gut wie sie gefällt
Es gebt ken Geld ken Hab ken Gut,
Was mich so wunnervoll pliesse thut.

Guck mol! Sie steht so hoch so schö,
Gar weit un breet mer sie kann seh;
Un rings drum rum stehn Himmels Behm,
En kräftig Bild im grüne Frehm.

Du alte Kerch, was macht's dass ich
So warm, so herzlich liewe dich?
Bist doch net jung, bist nimme neu,
Bist ah net so'n grand Gebäu.

Do is's: Du host mer Guts gethan—
Weit meh wie ich nau sage kann;
Host mich befreit vum Sünde Schmerz,
Host Friede gewe meinem Herz.

Als ich noch en kleh Bäby war,
War ich getauft an deim Altar;
War ich gewasche in dem Blut,
Was alle Sünd wegnemme thut.

Do hot Gott meiner sich erbarmt,
Mit Seiner Liewe mich umarmt;
Hot Seine Gnade mir geschenkt
Mein Herz hinaus zu sich gelenkt.

Do, als ich älter worre bin,
Bin ich zum Parre gange hin;
Gar treulich hot er mich gelehrt,
Viel Guts hab ich vum ihm gehört.

Wie schö hot er for mich gebet!
Mit Thräne oft for mich gefeht!
Dass ich möcht sei en Gottes Kind
Erlöst vum Teufel, Tod und Sünd.

Dann, als erfüllet war die Zeit,
Hab ich mei Taufbund do erneut;
Hob ich gelobet, Gott getreu
Nau un in Ewigkeit zu sein.

Als ich gekniet an deim Alter,
Wees ich dass Gott ganz nächst mir war;
Mein Herz war leicht, mei Seel war froh;
Oh, selig, selig war ich do.

Sei Geist hot Gott mir do geschenkt
Mit Lebenswasser mich getränkt
Do hab ich gesse Himmels Brod,
Was Trost uns gebt in Dodes Noth.

Oft bin ich traurig kumme hin;
Mei Herz war schwer, betrübt mei Sinn.
Do hot getrost mich Gottes Wort
In Friede bin ich gange fort.

Do owe bei, üwer der Stress.
Do is der Kerchhof, schö, un gross;
Vun Mensche, was en grosse Zahl
Leit do; ah mei Voreltere all.

Do leie sie im selige Schlof.
Friedlich un sanft sei Bisli Schlof.
Der Herr werd sie mol wecke uf
Un führe schön Zum Himmel nuf.

Wann mol mei Age gehe zu,
Bringt mich do her zu meiner Ruh;
Do schlofe will ich ah, bis mich
Mei Herr un Gott nehmt nuf zu sich.

Du alte Kerch! Nau sott net ich
Gar warm, gar herzlich liewe dich?
So lang ich lebe bin ich dei;
Mei Kerch sollst du for immer sei.

REFORMED PASTORS

Rev. Casper D. Weyberg, D.D., Mar. 13, 1763 to Nov. 1763, vacancy; Rev. John D. Gross (Supply), 1764-1765; Rev. Frederick L. Henop, 1765 to 1769; Rev. John William Pithan (on trial) 1769-1770; Rev. William Weber (Licentiate Supply) 1771-1782; Rev. John William Ingold, 1783-1786; Rev. Lebrecht F. Herman, D.D., 1786-1790, vacancy—name of supply pastor not known; Rev. Christian L. Becker, D.D., 1793-1795; vacancy—name of supply not known; Rev. Thomas Pomp, 1796-1848; Rev. Christian Eichenberg, 1848-1850; Rev. Erasmus Helfrich, 1850-1858; Rev. E. W. Reinecke, D. D., 1858-1890; Rev. T. O. Stem (Supply) 1890-1891; Rev. George J. Lisberger, 1891-1902; Rev. William H. Brong, Jan. 1, 1903—.

(Conclusion next month)

The Covered Basket

By Elsie Singmaster, Gettysburg, Pa.



USANNAH KUHNS sat upon the edge of Sarah Ann Mohr's bed, her foot swinging angrily. Beneath her stiffly starched and immaculate white apron was an equally stiff gingham apron, below that was sightly mussed "dish-

washing" apron. In her excitement she was carelessly wrinkling all three.

"Do you want to be murdered, Sarah Ann?"

Ponderous Sarah Ann was slowly and carefully wrapping in three towels the church-book, left to her by her father who had been a preacher. She was going on a short journey to the

house of her brother in South Bethlehem, and she was about to put the church book in its usual hiding place, her upper bureau drawer.

"I would hate to have anything happen to this book," she said, placidly. "It has all the church records for fifty years. Ellie Lichtenthal's Mom couldn't a'got her pension if it wasn't for this book, and Fackenthal, he—"

Susannah interrupted furiously.

"I am not talking about the church book. I am talking about Venus Stuber and his robbing. Millerstown is all alike. Lst'evening I said to Jim Weygandt that Venus should be put to jail, and Jim laughed and said he was a 'institution.' "No," I said, "he is not a institution, whatever the dumb thing is, he is a thief and a scalawag and a lump. I'll put him in jail."

Sarah Ann smiled. Ollie would not put his worst enemy to jail, even at Susannah's command. Venus Stuber did nobody any real harm. It was true that he appropriated chickens and garden produce and fruits, both large and small, but then he never tried to conceal his thefts. It was only the night before that Sarah Ann had called melodiously from her window, "You can take a few onions, Venus but don't you step on my young peas!" Tall, slouching, heavy-jawed Venus—Venus, indeed!—had waved his hand at her across the moonlit garden. He needed no such warning, he was always careful. He know the location of every row of young peas in Millers-town. Sarah Ann tried to present this extenuating circumstance, but Susannah would not let her say a word. Upon this subject Susannah would not listen to reason.

"I don't let the children go out scarcely any more." Sarah Ann smiled again. The children were hardly ever at home, excepting for meals. "And you'd better lock your things up good, Sarah Ann. I'll watch while you're away, and if he does anything,—"

Sarah Ann straightened up from her packing.

"Susannah, I will not have Venus Stuber put in the jail for taking my things. If anybody tries to put him in the jail for taking my things I will say I gave them to him." She met Susannah's blazing eyes quite steadily.

"All right, Sarah Ann Mohr. All right." Susannah was so angry she could scarcely speak. She went furiously down the steps and over to her own house, while Sarah Ann, for the first time since Susannah lived next door to her, went to the railroad station alone, and climbed into the train without Susannah's cheerful good bye and wave of apron.

A few minutes later Susannah started across the street to the store. In her heart she knew that Venus would commit no serious crime, but having assumed a certain position, she would not depart from it. It did not improve her temper to see Venus leaning against the maple tree in front of her own door.

"Good morning, Susannah," he said, lazily. Venus was always good-natured.

"You'd better clear out." Susannah was like an irate terrier, barking at a sleepy and indifferent mastiff. "You are just looking for something to steal."

"Why, Susannah!" Venus still grinned. "I never stole nothing from you but three beets. But if you don't look out, I will."

"You just try it once! Clear out, now!"

Venus moved to the next maple tree.

"Sarah Ann don't care if I lean against her tree."

"Sarah Ann is away and I am in charge. Pack off!"

Venus went lazily.

As though she were carrying out a game with herself, Susannah stubbornly insisted, in spite of her husband's jeers, in laying a trap for Venus in the little covered alley which

separated her house from Sarah Ann's.

"You are not right in your mind," said Oliver with marital frankness.

Susannah shut her lips, and went on, piling one chair upon another and a dishpan and two pails on the upper chair. She almost hoped that thieves would come. In the middle of the night when the barricade clattered down to the brick pavement, the excited voice with which she awakened Oliver was almost joyful.

"I told you so! Oliver! Venus is after Sarah Ann's things!"

Oliver flew down, willingly enough, and Susannah followed. The chair and the pans had fallen, but nothing else was disturbed.

"It was nothing but a cat," cried Oliver, angrily. "Is it not enough that I have to work all day without chasing cats at night? Piling chairs so that I shall be wakened in the night! 'What do you care if some of Sarah Ann's garden stuff is taken? She don't.'"

"I don't care if her whole house is stolen."

"For what do you care, then?"

"I don't want my children murdered in their beds."

"Pooh!" Sleepy as he was, Oliver managed a derisive laugh. "You are surely not right in your mind, Susannah."

Susannah awoke in the morning in a still worse temper. Sarah Ann with her placid "I thought Venus wouldn't do nothing," would be more than she could endure. She had succeeded in convincing herself now that Venus would steal from houses, just as he stole from gardens. She was positive that he had tried to get into Sarah Ann's house, if they had been a little quicker, they would have caught him.

She dressed, tied on her "dish-washing" apron and her smooth gingham apron, put the draughts on the stove, and then ran, — Susannah never walked—out to sweep the pavement.

As she entered the little alley, a shadow darkened the other end. Whether it merely passed the opening of the alley, or whether it issued from the alley itself, she could not be sure. She quickened her steps. Some one might easily have been in Sarah Ann's house all night.

To Susannah's expectant eyes, the sight of Venus Stuber, sitting calmly on her own doorstep, was no surprise. Beside him stood a large basket, not open to the daylight, as Venus usually bore his spoils homeward, but covered with a lid of thin boards, tied down with cord.

Susannah's first impulse was to shriek for help. Then she remembered Oliver's unreasonable anger. If she could only get the basket into her own hands! What it contained, she could not guess. Venus lifted it as though it were heavy, and it was large enough to contain a little child. She remembered fearfully the tales she had heard of Charlie Ross. But Venus had come from Sarah Ann's and there were no children there. She walked slowly across the pavement.

"What have you there, Venus!" Honey is no sweeter than Susannah's voice.

Venus grinned.

"Don't you wish you knew, Susannah?"

"Let me see once, Venus." She approached a little nearer, going as warily as though he were a chicken which she meant to sacrifice for dinner.

"What have you in your basket?" she asked again.

At that, Venus's patience suddenly failed, and with it the respect with which he treated by day those from whom he stole at night.

"Shut up," he bade her, and was gone.

For an instant Susannah stared at him, and as she stared, curiosity and alarm gave place to triumph. She had been right. Whatever Sarah Ann's loss was, she would report it first to

Oliver. Then, when they came to tell her, Susannah, she would laugh, and tell them to go to see Venus Stuber. Meanwhile, not a word would she say.

It was a busy morning, and she was so occupied until dinner time that she had not a moment in which to speculate about what it was that Venus had taken. When dinner was over, and Oliver and Louisa had rushed out to play with the little Knerres, she began to wonder what Sarah Ann owned that was so small and so heavy. Sarah Ann had neither jewels nor silver. But Sarah Ann did have,—Susannah grew weak and faint as she remembered—Sarah Ann had what was far more valuable than jewels or silver, the church-book. And it was she who had told Venus Stuber that Sarah Ann was away!

All this flashed through Susannah's mind as she stood motionless beside the dinner table. There was nothing so valuable in all Millertown as the church record. Long since, the preacher had advised Sarah Ann to have it kept in the safe at the squire's office, and Sara Ann, encouraged by Susannah, had refused. Its hiding place was known only to Sarah Ann and Susannah. Was it, could it have been that which Venus carried in his covered basket?

Susannah crossed the yard, took Sarah Ann's key from its hiding place between two bricks, and went into the house. As she climbed the stairs to Sarah Ann's room, her knees shook, and she stepped awkwardly upon her "dishwashing apron," which slipped off unnoticed. Then she opened Sarah Ann's upper bureau drawer and peered within. The church-book was not there!

Her first impulse was to rouse Millerstown and organize pursuit. Then, as she went slowly down the steps, a better plan occurred to her. She would go to Venus's cabin and get the book, and she would not say anything about it until Sarah Ann had

been a little frightened. She had suffered. Sarah Ann might suffer also.

Without washing the dishes, without performing the post-prandial ceremony of chasing the flies from the kitchen and darkening it, she started to the mountain, carrying with her a pail, ostensibly to gather blackberries. She looked about her a little uneasily as she made her way up the overgrown wood road. The door of Venus's cabin stood open, but there was no other sign of his presence. Susannah went boldly into the little house and looked about her at the dirt and confusion. The basket stood in the middle of the floor, beside it lay the boards which had covered it. There was an untidy bed in one corner, and a stove in another. Susannah's first glance showed her that if the church-book were in the house, it was in the bed.

Unpleasant as the task was, she pulled off the dirty coverings. Then she looked in the oven, she even raked out the ashes of Venus's fire. The book was not there. If Venus had burned it, he had performed the task thoroughly. Susannah set her steps homeward, going a little more briskly than she came.

Gradually, as she went down the mountain road, cold fear beset her. If she had only told some one her suspicions! She could hear Oliver's "**Gott im Himmel!** why didn't you say something, Susannah!" Then she would answer, "But I did wake you, and you were cross," and Oliver would say, "But you didn't tell me the church-book was gone, Susannah!"

Perhaps she had overlooked some hiding place in the cabin. She stopped, meaning to return. But it was too late now. Venus might come home, and Venus might murder her. She would go back to-morrow. If only Sarah Ann had not come home!

Sarah Ann however had come. Had Susannah been at home, she might have seen her, five minutes after her

arrival, rush as swiftly as her great size would allow, out of her house and across to Susannah's.

"Susannah!" she had called, pitifully. "Susannah!" Sarah Ann held no hurt remembrance of their parting, or if she did, the present fright swept it from her mind. When Susannah did not answer, she hurried to the house of the Lutheran preacher, and walked into his study unannounced.

"Para (Pastor)," she said, trembling. "A-ach, Para!"

The preacher started up in alarm, and began to pour out a glass of water for Sarah Ann.

"What is wrong, Sarah Ann? Sit down, sit down!"

Sarah Ann motioned the water aside.

"The church-book is gone!"

"The church-book is gone! Since when?" The preacher gasped.

"Since I came home, already. I was visiting my brother in South Bethlehem. He had the paralysis. I kept it in the bureau drawer. Nobody knew but Susannah. It is gone! It is gone!"

"I warned you, Sarah Ann. Have you any idea who took it?"

"Nobody in Millerstown would take it," wailed Sarah Ann. "I found a strange apron on the steps, I—" Sarah Ann's mouth suddenly dropped open. An unbelievable suspicion forced itself into her mind.

"Was it Susannah's apron?" asked the preacher, cleverly.

Sarah Ann clasped her hands.

"Ach, Para, don't say such a thing. Susannah can go everywhere in my house, and I don't care. What would Susannah want with it?"

"The book is very valuable, Sarah Ann," reminded the preacher. There was keen rivalry among the Millerstown churches. "Susannah is not a Lutheran. Human nature is human nature. Now," he rose and put on his hat. "We will go to the squire."

Sarah Ann rose also, her face purple. Not all the church-books in

the world could recompense her for loss of faith in Susannah.

"We will not go to the squire," she stammered. "I—I will go home and look again. I—I—Perhaps it is there. I will look again."

"If anything happens to the book, it will be partly your fault," said the preacher, stiffly. "It is a public trust."

"Yes," agreed Sarah Ann. "But I will go and look again."

When she reached her own porch, she sat down weakly in the rocking chair. She would wait for Susannah. Susannah would help her search. And, presently, Susannah came, and with head lifted proudly,—or at least so it seemed to Sarah Ann—went into her own kitchen without even glancing across the dividing fence. Sarah Ann cried. It was a terrible thing if Susannah were guilty. It was worse, if for the first time in ten neighborly years, Susannah were seriously angry.

In her own kitchen, Susannah, whose head was turned not in pride, but in deadly fear, met her husband.

"Where were you all afternoon?" he asked, a scornful eye on the uncleared table. He had been hunting her from garret to cellar.

"I—I went to—to fetch blackberries."

"Where are they, then?"

"It didn't give any." She started as she remembered her pail. She must have left it at Venus's cabin. She began to talk wildly. "I am going to make a good supper, Ollie, I am going to make flapjacks, I—" She realized with a thankful sob that Ollie had gone out.

In the morning she started again to the woods. It had rained and the paths were slippery. She had not slept and her head ached. Venus had apparently not come home. She repeated frantically her search of yesterday, and went thoroughly over the neighboring ground. There was no sign of the book, and she forgot all about her pail.

Shivering with fright, she went home. She remembered Sarah Ann's thousand neighborly kindnesses. Sarah Ann had but one fault in the world, she was too kind. And why did Sarah Ann not discover her loss? And how should she ever confess that she had allowed Venus Stuber to rob Sarah Ann of her dearest treasure?

The next day, she made another hurried visit to the woods. Her search was vain, and, determining to go at once to Sarah Ann, she started down the road. Then, suddenly, hope flashed upon her. Perhaps Venus himself had returned the church-book. He had never been known to return anything, but he might have concluded that the book was worthless to him but sufficiently valuable to others to bring him into the long-threatened jail. That afternoon, if Sarah Ann went out, she would go over and see.

Hurrying along a little more cheerfully, she saw a crowd before her door. Had they—had they found out?

"What is wrong?" she demanded.

"Little Ollie fell from the grape arbor," some one answered. "No, no, Susannah, he ain't hurt. We thought he was and we sent for his Pop, but he only hit his nose, and—"

Susannah hurried in. The injured Ollie had already vanished toward the Knerrs, but his father was there, stern and reproachful.

"Where do you go always?" he demanded, furiously.

"For mint tea." Susannah lifted the bunch she had hastily gathered. How she hated to lie!

Oliver looked at her with horror and amazement. He knew that she was not telling the truth. Without a word, he went out of the house and across the fields toward the furnace.

Susannah walked slowly to the door behind him. Oh, what a relief it would be to call him back and tell him! But first she must see whether Venus had returned the book.

She watched that afternoon till Sarah Ann went out, then she stole

across to her house. Venus might have dropped the book into the cellar window which opened on the street, she would look there first. The cellar was dark, she felt her way about, touching each spot where the book might have fallen. It was not there. Newly disheartened, she made her way back to the kitchen. There in terror, she began to cry. Sarah Ann was just coming in the door.

"Why, Susannah," she said, quite naturally, thinking that Susannah meant to make up, and had come a-borrowing.

To Susannah's ears it was an accusation.

"I tried to catch him," she cried. "It was Venus Stuber stole it. I saw him.—" She was sobbing wildly.

"Why, Susannah!" Sarah Ann was too astonished to move. She was suddenly thrust into the room by the opening door. Oliver Kuhns came in, his face scarlet. Over his shoulder leered Venus Stuber, who seemed to be enjoying some huge joke. Oliver looked at them for a moment, at Susannah, weeping on her knees at the head of the cellar steps, at Sarah Ann, who stood gazing.

"What have you been doing, Susannah?" He said, roughly.

"Nothing," sobbed Susannah. "Nothing. Venus Stuber, he—"

Oliver took her by the shoulder. In his hand was the pail she had carried on her first journey to Venus's cabin.

"Venus Stuber says you've been stealing from him. He says you've been ransacking his house. He watched you three times."

"Stealing! I stealing! From Venus Stuber!" No one but Venus seemed to appreciate the humor of the situation. Venus laughed aloud. Susannah turned to Sarah Ann, who had always been her friend.

"Sarah Ann, do you believe I would steal?"

Now Sarah Ann became incoherent. "I never told anyone but the preacher, Susannah. I never believed

it. He put it into my mind. And I wouldn't tell the squire, even if it was the church-book. I—"

"You thought I stole the church-book," said Susannah, slowly. She was trying to make herself understand the words. Oliver turned pale. Angry at Venus's story, he had merely meant to frighten her. He had supposed it was only her desire to prove Venus a thief which had made her go to his cabin. Now they had plunged into possibilities of trouble which terrified him. Even Venus's face had lost its usual grin.

"No, I never thought so," sobbed Sarah Ann. "But you were the only one in Millerstown who knew where I kept it. And your apron was on the steps, and—"

"When did you miss the church-book?" asked Oliver, heavily.

"When I came home. I would have told you but I couldn't find Susannah, and I would have given her her apron, and I would have told her everything, but she was cross over me. And when I found it, I would have told her, but—"

"Found it!" gasped Susannah. "Did you found it?"

"Why, I put it in the flour barrel, Susannah, the last thing, and then I forgot where I put it. It is here, Susannah. It is here. All the time it is here."

"Here," repeated Susannah.

It took Sarah Ann a surprisingly few seconds to go upstairs and down.

"Look once, Susannah," she cried.

But Susannah did not glance at the worn covers, she crossed the room in a bound and seized Venus Stuber by the arm. Oliver stared at her, mystification and relief alternating on his round face. Susannah shook Venus.

"What did you have in your covered basket?" she cried, furiously.

Venus looked down at her, grinning. He did not approve of such curiosity, and he had a well developed sense of humor.

"Don't you tell anybody, Susannah," he said. "If anybody asks you, you say you don't know. When I want the people to know, I leave my basket open, Susannah."

The Burning of Chambersburg

NOTE.—This article published in the Baltimore American March 28 1909 and written by Lieut. Fielder C. Slingluff who was a member of the First Maryland Cavalry C. S. A. and is now a prominent lawyer, citizen, clubman and churchman of Baltimore, Md., was sent for publication by Captain Frederick M. Colston of the same place. The letter beside the following: "As an act of simple justice and for historical accuracy I ask you to publish this, as an addenda to the Rev. Dr. Seibert's account of the burning of Chambersburg," contained a clipping from the Baltimore Sun of April 26, 1909, as follows:

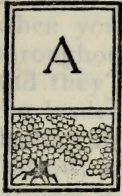
Sheridan, like Sherman, indulged his proclivities for pillage and destruction only after the last vestige of Confederate military organization had vanished from his front, and it was on a people incapable of armed resistance that vengeance was wreaked. Some idea of the pitiless and wanton devastation wrought in the valley may be gathered from the report of a com-

mittee appointed just after the close of hostilities by the county court of Rockingham to estimate the havoc inflicted on the property of noncombatants under Sheridan's orders in that country alone:

Dwellings burned, 36; barns burned, 450; mills burned, 31; fences destroyed (miles), 100; bushels of wheat destroyed, 100,000; bushels of corn destroyed, 50,000; tons of hay destroyed, 6,233; cattle carried off, 1,750 head; horses and hogs carried off, 3,350 head; factories burned, 3; furnace burned, 1. In addition, there was an immense amount of farming utensils of every description destroyed, many of them of great value, such as reapers and thrashing machines, also household and kitchen furniture, and money, bonds, plate, etc., pillaged.

We are glad to print this article written 25 years ago, supplementary to Dr. Seibert's vivid description written 50 years ago. The

two papers give us opposite aspects of the same events and have for this reason unusual historical value.



An interesting contribution to the literature of the Civil War is an account of the burning of Chambersburg written by Mr. Fielder C. Slingluff, of the law firm of Slingluff and Slingluff, Balti-

more. He was present at the destruction of the town as a member of the First Maryland Cavalry, and his account is, accordingly, from the standpoint of a Confederate soldier. For 25 years Mr. Slingluff's narrative has been tucked away in archives, which gives it added historic interest.

The account of the event is in the form of a letter to Mr. Ephraim Hiteshew, of Chambersburg, Pa., who prevailed upon Mr. Slingluff to write it in connection with some reminiscences compiled by Mr. Hoke, of Chambersburg. The letter telling of the destruction, which Mr. Slingluff has permitted to be published, is as follows:

Baltimore, August 1, 1884.

Ephraim Hiteshew, Esq.,

Chambersburg, Pa.

My Dear Sir: I have received the papers sent me by you containing Mr. Hoke's reminiscences of the burning of Chambersburg and have carefully read them. At your request I will give you my recollection of the events which immediately preceded and followed that occurrence.

I write from the standpoint of the private soldier, having had no knowledge of the reasons which dictated official orders at the time, nor had my associates. We simply obeyed orders.

I do not pretend to give dates, distances, names of places, of persons or localities with precision. Twenty years is a long span in a man's life, and as I passed through many stirring events during the war this one did not make as great an impression upon me as it

did upon those who immediately suffered from it.

I believe, though, that that 20 years has so curbed and tempered the excitement of early manhood and mollified the passions and resentments of war that I can write calmly and without bias on the subject. At least such will be my endeavor. At the same time I shall not hesitate to speak frankly and freely from my standpoint. To do less would render valueless, for the purpose of impartial history, any thing which I might say.

THE FIRST MARYLAND CAVALRY

Mr. Hoke's articles are as temperate as possible from one whose house was burned by an enemy, and, as, he thinks, without justification. It is true he calls us "villains" occasionally and says we seemed accustomed to the business from the expert way in which we proceeded to the task. I will not quarrel with him for this, but I think it proper to take a look at these villains to see who they were then and what they are now. I was a young man not yet arrived at maturity. I had just left college when I joined the Confederate army. When I marched for Chambersburg I belonged to the First Maryland Cavalry. This regiment was composed of the very first young men of our state. If they were not guided by the strongest instincts of principle in going into the Southern army and staying there they are certainly a very peculiar set of young men, for there was anything but pleasure in our lives.

We were generally hungry, slept often, winter and summer, in the open air on the ground, got no pay that we could buy anything with, were scantily clad and were apt to be killed, sooner or later in battle. I believe the unbiased man must say this was patriotism, although he can, if he wishes, reconcile his conscience by calling it "misguided patriotism." And you may be surprised to know that these young "villains" have generally developed into good citizens and successful men.

Go where you will through our state, and you will find them respected and at the head of the communities in which they live. In business I can name you a dozen of the leading houses in this city whose members were with Johnson and McCausland, when your city was burned. The bar throughout the state is full of them; and they are, in many cases, among the leaders of their circuits. They are doctors in good standing in their profession; and many of the most thrifty farmers in this state, whose fine farms attest devotion to duty and to home, especially in such counties as Howard and Montgomery, were also present on that occasion.

In addition to our regiment there were five or six others in the brigade, most of them from Southwest Virginia and the Valley of Virginia. The men who composed these regiments were the substantial citizens of their respective counties, and would compare favorably with the like number of men selected from any agricultural community in our country.

A RETALIATORY MEASURE

Now you would like to know if the men whom I have described justified the burning of your town, in their individual capacity, irrespective of the orders from headquarters, under which they acted. I must say to you frankly that they did, and I never heard one dissenting voice. And why did we justify so harsh a measure? Simply because we had long come to the conclusion that it was time for us to burn something in the enemy's country. In the campaign of the preceding year, when our whole army had passed through your richest section of country, where the peaceful homes and fruitful fields only made the contrast with what he had left the more significant, many a man whose home was in ruins chafed under the orders from General Lee, which forbade him to touch them, but the orders were obeyed, and we left the homes and fields as we found them, the ordinary

wear and tear of an army of occupation alone excepted. We had so often before our eyes the reverse of this wherever your army swept through Virginia, that we were thoroughly convinced of the justice of a stern retaliation.

It is no pleasure to me to have to recall the scenes of those days, nor do I do so in any spirit of vindictiveness, but I simply tell the truth in justification of an act which Mr. Hoke claims was without justification. We had followed Kilpatrick (I think it was) in his raid through Madison, Greene and other counties, and had seen the cattle shot or hamstrung in the barnyards, the agricultural implements burned, the feather beds and clothing of the women and children cut in shreds in mere wantonness, farmhouse after farmhouse stripped of every particle of provisions, private carriages cut and broken up, and women in tears lamenting all this. I do not put down here anything that I did not see myself. We had seen a thousand ruined homes in Clark, Jefferson and Frederick counties—barns and houses burned and private property destroyed—but we had no knowledge that this was done by "official orders." At last when the official order came openly from General Hunter, and the burning was done thereunder, and when our orders of retaliation came they met with the approbation, as I have said, of every man who crossed the Potomac to execute them.

Of course we had nothing personal against your pretty little town. It just so happened that it was the nearest and most accessible place of importance for us to get to. It was the unfortunate victim of circumstances. Had it been further off and some other town nearer that other town would have gone and Chambersburg would have been saved.

THE PEOPLE OF CHAMBERSBURG

And now having given you the feelings and motives which actuated us, permit me to give my views of how

your people felt about the affair. I must be frank enough to say that I think the reason the tribute demanded of you was not paid was because you people had no idea that the rebels would carry out their threat to burn; nor was this confidence shaken until the smoke and flames began to ascend. I know that this is directly in the teeth of Mr. Hoke's tribute to the patriotism of his fellow-townsmen, that sooner than pay money to the rebels they saw their homes laid in ashes; but he is himself a little illogical, for he gives greater condemnation to a cruel enemy for burning out a helpless people after they had shown to them that the banks had removed their deposits, and it was impossible for them to get the money demanded. Had your people believed that the town was actually in danger I think they could have raised enough money to have avoided the catastrophe.

Why this confidence of security? It grew out of the position taken by your people during the war; that we were rebels, soon to be conquered; and that whatever cruelties were inflicted upon the homes of these rebels were in the nature of penalties for rebellious conduct; and that such like acts would never dare to be attempted against loyal men. It was further strengthened by the fact that when the whole Rebel Army was in your state, no atrocities were committed. I saw this confidence, almost amounting to contempt, on our march to your town itself, when the negotiations, preliminary to the fire, were in progress. I happened with a comrade or two, to get behind the command on the march to the town, and, in passing through a village of some size (I think it was Mercersburg), the knots of men on the corners poked fun at our appearance, and jeered us, and never seemed to consider that the men upon whom they expended their fun had pistols and sabres in their belts and might use them. The strange part of the matter

to us was to see able-bodied young men out of service—a sight never seen in the South during the war. In Chambersburg itself, it seemed impossible to convince your people that we were in earnest. They treated it as a joke, or thought it was a mere threat to get the money, and showed their sense of security and incredulity in every act.

THREE CLASSES OF BURNERS

When the two brigades of Confederate cavalry marched to your town the order came to certain regiments and portion of regiments to enter and burn it. Our regiment, as a whole, according to the best of my recollection, was not sent in, but there were several detachments from it on different kinds of duty sent there, and I was with one of them. It was afterward a source of congratulation to our men that they had not been detailed for the purpose, for although they regarded it as a proper measure of retaliation, they did not seek the unpleasant task. The men who actually applied the torch may be classed in three divisions: First, those whose own homes had been ravaged or destroyed, or whose relations had suffered in that way. These men were anxious for the work to begin, and the spirit of revenge which actuated them made them apparently merciless. There were many such in the brigade. Second, the far larger portion who simply obeyed orders, as soldiers, and who saved what they could, and to whose humanity and liberal construction of the orders given them no doubt you must be thankful for the portion of the city that was saved. Thirdly, the men to be found in all armies who looked upon the occasion as an opportunity to plunder, and who rejoiced in wanton destruction. This last element was, I am glad to say, small, but I have no doubt to those who unfortunately came in contact with them they were but types of the whole command.

APPLYING THE TORCH

As I had never seen the town before, and did not know the names of your streets, I can give you no detailed account of the burning. After it began it was quickly done. Men plead to have their homes saved; but the women acted in a much calmer manner, after they understood the thing was inevitable; and, in some cases, excited our admiration by their courage and defiance. I saw a number of houses fired, but I saw no abuse of the citizens. Through the scenes of terror which your people passed, I have read Mr. Hoke's annals in vain to find mention of an unarmed citizen injured, or a woman insulted. Some of the men became inflamed with liquor, but I believe they were few. The most usual method of burning was to break the furniture into splinters; pile in the middle of the floor and then fire it. This was done in the beginning, but, as the fire became general, it was not necessary, as one house set fire to the other. Most of the houses were vacant when fired, the occupants having fled.

When the command was given to retire, it was quickly done. One little incident which happened after we left the town will illustrate all I have said about the feeling which actuated many of our soldiers. I think it was two or three miles from the town (it may have been more or less), some of us halted for a few minutes to get a drink and perhaps something to eat. A brick farmhouse, with a porch, was located on the road, with a pump to the side of it. Not far off was what we called a Pennsylvania "Dutch barn," larger than the house. It was full of the recently gathered harvest, and bore all the evidence of a plentiful yield to a good farmer. I hitched my horse to the lightning rod on the side of the barn next to the house, and was just returning to get him when some one cried "fire." In an instant the barn was in flames. I had hardly time to unhitch my horse. Some of our

party demanded in angry tones of two troopers who came from the barn and mounted their horses, what they meant by such uncalled for vandalism. The reply was, "Why, d—— it, they burnt our barn," and on they rode.

But I am making this letter longer than necessary, and must hurry on.

MOTIVE OF THE RETREAT

One word about what happened after our retreat. Mr. Hoke seems to think that the fear of Averill was uppermost in our minds. This is a mistake. Whatever may have been the motives that actuated the commanding officers the men did not fear him at all. They had perfect confidence that they could whip him whenever he thought proper to give us the opportunity, and any soldier will tell you that a feeling like that means victory. At one little town we stopped to feed our horses and rest. His columns were in sight, but no attack was made. As we passed through Hancock, his advance fired into our rear guard, and made a little dash at us. I saw in this little fight Harry Gilmor, who was the last man to leave the town, struck, and severely stung by a spent ball, which made him whistle with pain. We also heard on the retreat that some of our men had been left in Chambersburg drunk, and had been thrown in the flames by the citizens and burned to death. This was camp gossip with us, but I never heard it verified.

We crossed the Potomac with some little opposition from an iron-clad car in our front on the track of the B. & O. R. R., which was struck by a ball, fired by the Baltimore Light Artillery and immediately left. We also had quite a severe little fight in the Blue Ridge Mountains, near Cold Spring, on the advance, in which several from our regiment were killed and wounded, and in which a body of your cavalry showed great spirit and determination; but aside from this we had no fighting at all. I dislike again to destroy a thrilling episode in Mr.

Hoke's very cleverly written annals; but the truth compels me to do so. He says when Averill came up to us in the Moorefield Valley, and captured and scattered our command, that they charged us with the cry of "Remember Chambersburg," and cut us down without mercy. The fact is, we were down when he charged us. I will give you the plain, prosaic facts, of which I was the unfortunate witness and victim.

ATTACKED BY AVERILL

After we recrossed the Potomac we marched to the Moorefield Valley to rest and recuperate, after a severe campaign. There is no lovelier spot in all Virginia than this little mountain-locked valley; and, as it had escaped the desolation of war, it was the very spot for rest. Our regiment was camped nearest the river, and the company to which I belonged was nearest the river of all. My messmate and myself had crossed the fence from the field in which the regiment was camped to make our bed in a soft green fence corner, so that I believe we were the nearest of the whole brigade to the enemy. We had been camped quietly a day or two when, in the middle of the night, the order came to "saddle up." We soon were ready for a reported advance of the enemy, but, after waiting an hour or two with no further orders, the men gradually got under their blankets and went to sleep. Just at the break of day I felt a rude shock, which I supposed came from the careless tread of a comrade, and I made an angry remonstrance. This was followed by a kick which I thought came from a horse. I, furious, threw the blanket from over my head and found a couple of Averill's men, with cocked pistols at my head, one of whom said: "Get up, you—— Chambersburg burning——!" I got up at once and at this moment, had Mr. Hoke been there, he would have been delighted, for I mildly intimated that I had nothing to do with the burning of Cham-

bersburg and considered it altogether wicked and unjustifiable.

As soon as I collected my thoughts I took in the situation at a glance. I saw the blue-black column of Averill winding down the road and breaking off into the fields where our men slept. I saw them, to my utter humiliation and disgust, dashing in among the men and waking them up from their sleep. Some of our command who had heard the rush of the charge succeeding in mounting their horses and escaping. With such, some shots were exchanged, but the greater part of our regiment was caught asleep and captured without firing a shot. A complete answer to the statement adopted by Mr. Hoke is that not one of my regiment (to the best of my recollection) was killed or wounded, and, as I have already stated, they were nearest to the enemy and received the first shock of the charge. Farther on down the road, where the shouts of combat had aroused the other portion of the brigade, and they had time to rally to some extent, there was fighting, and some of our men were killed, and I saw some of Averill's wounded brought to the rear, but our rout was complete and irretrievable and the rallies, as I afterward heard, were without vigor on our part.

As soon as the comrade with whom I was sleeping (a cousin of mine, now in business in this city), and myself had given up our arms the usual and almost invariable compliments passed on such occasions took place. "I want them boots," said trooper No. 1. I had just gotten them in Hancock a day or so before and, as they were regular cavalry boots and worth, with us at least, \$150 to \$200 in Confederate money, it nearly broke my heart to part with them. But the occasion was pressing and they were soon exchanged for a very sorry looking pair. My hat, which was also a recent Maryland acquisition, with a martial black plume, was appropriated by trooper No. 2. The object with which

he replaced it was a much greater insult to my dignity than the loss of my boots. My pockets were carefully investigated, but that part of the raid was a complete failure. I was not at all surprised at their attentions, for, as I have said above, the custom was a general one and I had myself paid the same compliment to my guests when the situation was reversed.

EXPLANATION OF THE ROUT

And how was it that the burners of Chambersburg were thus ignominiously routed, scattered and captured by a foe whom I have said they despised? The answer is a simple one. It was through the carelessness of our commanding officer, and was inexcusable. It happened in this way, and I am again in position to give the exact facts. When we camped in the little valley a detail was called on for picket duty. That duty fell to the lot of Lieut. Samuel G. Bonn, of my company. No truer man or more charming gentleman ever wore a saber in our cavalry than he. After the war he settled in Macon, Ga., became a prosperous merchant, and died some years ago. He went out on picket post with about 10 men, some two or three miles from our camp. This was the only guard between Averill and our sleeping men. It must be remembered, that when this little band went on the outpost they were worn out with the fatigue of the nearly incessant marching for the four or five previous days and nights. So wearied were the men that after that first night's duty, Lieutenant Bonn sent word to camp and begged to be relieved, stating that his men were absolutely unfit for duty. I take it for granted this message was sent to headquarters, but whether it was or no it was an unjustifiable piece of cruelty to keep those wearied men on duty. His appeal was unheeded. He told men, after the surprise was over, that the men on the outpost actually went to sleep upon their horses and that, in addition to all this,

no provision was made for their rations.

While in this condition, just before the dawn of day, they heard the welcome sound of what they supposed was the relief picket coming from our camp, and soon they welcomed 20 or 30 troopers in gray in their midst. Their rejoicing was shortlived, for, as their supposed friends surrounded them, they quickly drew their revolvers and in an instant our men were prisoners. To run down the outpost of two men was the work of a moment and then there was nothing between Averill and the men who burned Chambersburg but a few moments of darkness and a couple of miles of dusty road. These men in gray were what in those days were known as "Jesse Scouts." They were familiar with this country—knew the little mountain roads and had clothed themselves in the Confederate gray—and had managed to slip in between our main body and the picket post and then played the part of the "relief."

As we were captured we were gathered together in a circle and soon poor Bonn, with his pickets, was brought in looking unhappy and dejected. He felt keenly the responsibility of his position, but after his story was told no one ever attached any blame to him. About 500 of our brigade were captured and taken to Camp Chase, Ohio, where for eight long, miserable, weary months we bewailed the day that Chambersburg was founded, builded and burned. One more little episode in which I am happy to say I agree with Mr. Hoke's statement and I am done. When we arrived at Hancock tribute was also laid on that little town, and it was soon rumored in our regiment that in default hereof McCausland had determined to burn it. The spirit of indignation aroused by this report was intense and had the threat been carried out there would have been a fight

right then and there without the participation of the boys in blue.

And now with thanks for your patience, I can only say in conclusion what I have said in the beginning, that this is not intended as anything but

what an individual Confederate saw and that it has been written in the same spirit in which you asked for it and that is the spirit of kindness and good will. I am, very truly yours,

FIELDER C. SLINGLUFF.

Hans Joest Heydt

THE STORY OF A PERKIOMEN PIONEER

By S: Gordon Smyth, West Conshohocken, Pa.



It has been stated¹ that in the Dutch settlements near Kingston, Ulster Co., N. Y., grievous schismatic dissensions broke out among the colonists, and that because of these differences, many of the first settlers, with their families, left the colony, about the year 1712, and established themselves elsewhere.

There is no doubt of a migratory movement of unusual volume, having taken place, for about that time a considerable number of the most influential inhabitants along the Waalkill and Quassick in Ulster and Dutchess counties left their homes and appeared in the scattered communities of their countrymen in the Provinces of New Jersey and Pennsylvania. In this movement were the families of Van Metre, Wynkoop, DuBois, Paaling, Neukirk, Laen, Ferre, Lefevre, Eltinge and Heydt. Thus again did the warring elements of religion disperse the Swiss, Dutch and Huguenot exiles from Eusopus, and with them the seeds of church extension were carried into newer and distant parts of this land of freedom and religious tolerance.

Foremost among the twelve patentees of New Paltz was Louis DuBois, who had come to America from Mannheim, in the Palatinate, in 1660. Isaac Lefevre and Daniel Ferree were of Rev. Joshua Kockerthal's party² that reached the Quassick in 1709;

Hans Joest Heydt was from Alsace, in Germany, and Jan Joosten Van Metere was from Gelderland, in Holland, and the other families mentioned came from various points in France, Switzerland and Holland, but all had been driven forth to wander, by geographical stages—through times of persecution, hardship and trial,—to a sure and safe refuge among the foothills of the Kaaterskills.

Hans Joest Heydt, styled, in later days, Baron Jost Hite³, was a member of an ancient Protestant family despoiled and ruined by the armies of Louis XIV, when he treacherously seized the city of Strasburg, in Alsace⁴. He fled to Holland, there met and married Anna Maria DuBois, a French Huguenot refugee from Wicres, and a descendant of the Counts de Roussey. It is believed, moreover, that she was a niece or near relative of Louis DuBois of New Paltz. It is uncertain when Heydt and his wife reached America, or the date of their arrival at the Hudson settlements—the presumption is that the former was about 1710. His two daughters were baptized at Kingston; Elizabeth in 1711, and Magdalena in 1713⁵, as shown by the records of the Dutch Reformed Church there.

Jan Joosten van Meteren and his family reached the Eusopus community in 1662, and there Jan became almost as much a man of prominence as Louis DuBois. Joost Jan Van Metre, his son, married Sara, one of the

daughters of Louis, the patentee⁵. The Wynkoop, Eltinges, Paalings, Ferrees and Laens intermarried, and a bloodkin generation was rising to join the exodus from the Ulster Co. settlements. In the dispersion of these families some of the Eltinges drifted ultimately to Monocacy Creek, in Maryland; the Ferree, Lefevres and Abraham DuBois settled in Pequea Valley, Lancaster County⁴, Wynkoops, Hoaglands, Cornells, Vansants and Vandegrifts established homes in Bensalem and Southampton townships, in Bucks county; while Solomon DuBois, his son Isaac, with the Paalings and Laens, found an abiding place in Bebber's township, between Pastorius' Germantown settlement⁷ and the Perkiomen, in Philadelphia County, Pa.

Matthias Van Bebber, a Germantown settler, acquired about the year 1698 a tract comprising 6100 acres of land lying between the Skippack and the Perkiomen Creeks⁸ which was secured to him by patent from Wiliam Penn in 1702, and immediately thereafter settlers began to possess themselves of the fertile plantations drained by these streams, so that by the year 1725 the increase had been so rapid that the inhabitants of Bebber's township petitioned the Court of Quarter Sessions of Philadelphia County to create a new township, and the petition being so granted, the locality received the name of "Skippack and Perkiomen townships."

It must have been at the very outset of the settlement that Hans Joest Heydt became interested, and obtained his first and second parcels of land—though of small amount—that appears of record. Among entries in the books of Penn's land agent, at Philadelphia, is found an item of payment made by "Hans Joest Heydt", 1 mo. (March) 15, 1717-18, for quit rent on 50 acres of ground, for 14 years; and 100 acres of ground, for 10 years; near Schippack, in full: £ 17. 1. 2, 8." This evidently fixes the time as the years 1703 and 1707, when grants

or allotments of the respective parcels were made to Heydt. A similar item refers to John Pawling, who, in like fashion, paid quit rent on 500 acres at "Perqueomineg" of which he held possession since 1710, by same reckoning. I am informed by Hon. Samuel W. Pennypacker that Heydt's name was found upon a list of Pastorius' Germantown settlers in 1716, and that one of the deeds in the chain of title to the property upon which former Governor Pennypacker lives, was a conveyance written by Francis Daniel Pastorius and signed, in a firm and legible hand, by "Hans Joest Hedyt."

According to the statement of the late Henry S. Dotterer, two Pawling brothers: John, who settled where Schwenksville now stands, and Henry who located at the mouth of the Perkiomen, were sons of Henry Paaling and Neeltje Ross, inhabitants of Marbletown (near Kingston), Ulster county, N. Y. A very interesting and instructive account of their families and the complex relationship between them and the DuBois will be found in Vol. III of the Perkiomen Region. For our purpose it is only necessary to state that John Pawling, of Marbletown, and Solomon DuBois, of New Paltz, acquired between them, in the years 1713-14, about 1300 acres of land lying on the Perkiomen.

On December 17, 1718, Joseph and Mary Kirkbride, and Thomas and Jane Stevenson, all of Bensalem, in Bucks County, conveyed to Hannus Yost Heydt 100 and 500 acres, respectively, of lands located "near Skippack, and adjoining John Pawlin's land¹¹." This was the land the deed for which was drawn for Hite, by Pastorius.¹⁰

In the following year, 1719, on the 20th of May, Hans Yost Heydt and Anna Maria, his wife, conveyed to Peter Tyson, shoemaker, of Philadelphia County, 141 acres of their Perkiomen property.¹²

In 1725 the Commissioners of Property granted to Heydt 50 additional

acres adjoining his other lands; this with further purchases made in the meantime, increased the estate of Joest Heydt considerably. Jacob Markley bought of him in the year 1728, 100 acres of Perkiomen lands; and the last sale of record was made by Hevdt in January, 1730, to John Pawling, of 450 acres; the consideration being £840, and the transfer included the mills at Schwenksville and the ground upon which they were situated, known among us as Pennypacker's Mills, and now owned by Hon. Samuel W. Pennypacker. A few days later, John Pawling conveyed a half interest in the mill and 58 acres attached to it, to Isaac DuBois, the son of Solomon DuBois, who, by this time, had returned to the Ulster County settlements, leaving Isaac DuBois in possession, at least, of his Perkiomen estate.

By his will dated in 1733, John Pawling bequeathed to his son Henry Pawling, the 450 acres bought of Hans Joest Heydt. Isaac DuBois died about the time of the consummation of the sale between John Pawling and himself¹³ but it was not until the 9th of September, 1746, that his heirs released to John and Joseph Pawling 341 acres of his estate, and, per contra, the heirs of John Pawling released 360 acres to the heirs of Isaac DuBois. These concluded, the mill and its adjacent property passed to the ownership of Peter Pennypacker, 2d December, 1747.¹⁴

Isaac DuBois left a widow Rachael (who was his first cousin, the dau. of Abraham DuBois and Leah Ferre of Lancaster County.) She married second month, 1734, William Coates, of Philadelphia. The DuBois children were: Catharine, born 1715, married 1st, Joseph Hopewell; 2d, William Miller; Margaret, born 1716, married John Zieber; Sarah, born 1720, married Henry Wynkoop; Rebecca, born 1722, married Henry Van Metre, brother of John Van Metre of Va.; Elizabeth, born 1724, married Abraham Sahler¹⁵.

Jost Hite, as I shall now call him, was a man of great business capacity, energy and enterprise, and during his ownership of the land on the Perkiomen he erected a grist mill at the head of the Skippack road; he also established the weaving industry, which was one of the notable features of Pastorius' Colony at Germantown. With these, and perhaps other industries and commercial enterprises, the home of Hite became a center of activity. A fulling mill was built by Peter Pennypacker some years later, but it was during the ownership of Samuel Pennypacker that the property was occupied by the Continental Army for several days before and after the fateful battle of Germantown, in October, 1777; then General Washington made the old homestead his headquarters and there held serious council with his generals.

While the cycle of years was rolling 'round the township was fast filling with thrifty yeomanry, mostly Germans. Men who had fled the ceaseless persecutions abroad and abhorred the merciless spirit of militarism, here found, for the moment, sanctuary and the occupations of peace. Industrious families, prosperous homes, busy mills, and the itinerating domine on his devotional rounds among them, marked the growth, character and tranquility of a thriving community; such indeed, were the conditions when upon a spring day, in April, 1728, "horrid war raised its grizzly front almost in the midst of this scene of quiet and peace, causing untold agitation throughout the settlement and terror to the inhabitants."¹⁷ Such is the description ex-Governor Pennypacker gives in a somewhat humorous recital of the event.

There were then living in "Van Bebbers Township and ye Adjacencies belonging,"¹⁸ a numerous population, largely Germans. Seventy-seven of the inhabitants, fearing an attack by the Indians, petitioned Governor Patrick Gordon, in April 1728, for protection from a band of maraud-

ing Shawnese who were spreading dismay about Colebrookdale, and did actually injure a number of the settlers of that region. Among the petitioners from the Perkiomen were the Pawlings, DuBois, Frys, Tysens, Jacob Markley, Christian Neuswanger and Hans Yost Heydt.

During the decade which preceded the passing of Heydt's Perkiomen possessions, one of his kinsmen from Ulster Co., N. Y., had been busy; he had been traveling with the Delaware Indians, and with them, trading on the trails between the headwaters of the Delaware, in the Catskills, and the Valley of Virginia where the Shawnese, the Cherokees, and the Catawbas war parties challenged their way. This trader was John Van Metre. He belonged to Marbletown; his wife was Sara DuBois, the sister of Abraham and Solomon DuBois already referred to, and of kin to Anna Maria Heydt.

John Van Metre was one of the first white men to penetrate and explore the region between the Shenandoah and the Potomac rivers; he was so impressed by its fertility and value that he advised his sons: John and Isaac Van Metre, to settle there. The result of that advice was, that in 1730, the younger Van Metres succeeded in obtaining from Governor Gooch and Council, of Virginia, a grant of 40,000 acres of land, in what was called the Northern Neck¹⁹, lying between the Potomac and the Shenandoah rivers, and running back to the mountain range beyond the South Branch of the Potomac. This grant was conditioned upon the Van Metre settling a certain number of families on the granted lands within two years which the grantees agreed to do.

It will be observed that Hans Joest Heydt disposed of about all of his property on the Perkiomen in the same year that the Van Metres obtained the grant in Virginia, and as far as the records show, Heydt seems to have disappeared from view in these parts. I have endeavored to show that Heydt and the Van Metres

were related by marriage, at least, and that while Hite was in the Perkiomen country the Van Metres had drifted southward from Ulster County, N. Y., first to Somerset County, and then to Salem County, in New Jersey, where Isaac remained some further years, but John finally reached Prince George's County, Maryland, and was living in the German settlement on the Monocacy, about the time he and his brother Isaac made the compact with Governor Gooch. In both localities the brothers owned large quantities of land, which were disposed of promptly when the Virginia lands were acquired. Whether or not the Van Metres were able to procure the necessary families with which to fulfill the conditions imposed by the Virginia grant, or, acting under some prior understanding with Hite, I am unable to say. Nevertheless the Van Metres assigned the grant to Hite, 5th of August, 1731, and he began at once to carry out the obligations. Hite associated with himself Robert McKay, Alexander Ross, and perhaps one or two others. Between them they obtained by patent, 100,000 further acres of the choicest lands along the water courses in the Valley of Virginia, and ere long settlers were flocking into the new colony from all the communities east of the Susquehanna. Perkiomen and Germantown contributed some of their best element in the families of Fry, Froman, Jones, Mayberry, Wynkoop, Miller, Rittenhouse, Neuswanger and including Hites' immediate family and those of John Van Metre, all of whom were numbered among Hite's grantees in Orange Co., Va., between 1734 and 1738.

Historians of the Valley claim that Hite's family²¹ reached the Shenandoah region in the Spring of 1732, coming by way of York, Pa., by which it would seem that their route lay down the courses of the Codorus and Conococheague creeks²², thence through the famous Cumberland Valley to the Canaan of Western Virginia. For a

half-century thereafter the favorite route of emigration to the South from the middle counties of Pennsylvania followed the trail of Jost Hite and his party of sixteen pioneer families. The bulk of that party was made up of Hite's own children; they were: John, Jacob, Isaac, Abraham, Elizabeth, Magdalen, Maria Susannah and Joseph with their wives, husbands and children. When the Rev. John Caspar Stoeber passed through the Opequon settlements, between the years 1732 and 1739, he baptized sixteen of Jost Hite's grandchildren, one of whom, it is said, was the first white child born in the Valley of Virginia—John George Bowman, by name, born 27 April, 1732.

Hite and his colonists were not destined to live in peace and harmony upon their new possessions. It was not long before caveats against all orders of Council, patents, grants, deeds, entries, etc., were entered by Thomas, Lord Fairfax, whose claims to proprietary rights in the Northern Neck were now brought forward and directed against the newcomers.

Lord Fairfax appeared personally in the Northern Neck and prosecuted his claims, with instructions from the Crown; and a vigorous contest against the grants, and all persons holding them, was begun. There were 54 grantees under Van Metre, Hite and McKay, who were seated on lands that lay within the bounds of Fairfax's proprietorship. I cannot, at this time, go into the details of this controversy, which extended over a period of 35 years, or until 1771, when a decree was made confirming the defendants in possession of 94,000 acres held by the 54 grantees. The case continued to drag along, even after this time, through the Appellate Court of Virginia, until a decision was finally handed down in Hite & Co.'s favor, after a half-century of litigation²³, and long after Baron Fairfax and Jost Hite had been laid in their graves.

"To Jost Hite belongs the honor of

having planted the standard of civilization west of the Blue Ridge Mountains. He was a man of excellent judgment and force of character; he held in his own right a grant from King George I of 40,000 acres, and a fourth interest in another 100,000."²⁴

Jost Hite chose for his own home a fine location on the banks of the Opequon, a large tributary of the Potomac, which he named "Springdale," while the other pilgrims settled upon lands at the headsprings and among smaller streams in Hite's vicinity. "Springdale" is located a few miles beyond Winchester, on the valley pike made famous as the scene of Sheridan's Ride. The house was built of massive stone masonry, between the years of 1732 and 1735, and "so constructed on the side of a sloping hill and partially into it, that one could go into the upper story from the high ground and then by going down stairs come out at the lower story on the low ground a few feet from the spring, whence it takes its name. Here he dwelt till his death occurred about the year 1760."²⁵

Among the Hite grantees of 1736, was Christian Neuswanger, who had been a neighbor of Hite's on the Perkiomen. Neuswanger obtained 435 acres on the west side of the Shenandoah; a day or two later Hite made a grant to John Van Metre of 475 acres on the Opequon.

The second wife of Jost Hite was Magdalena, the widow of the above Christian Neuswanger, by whom there were no issue.

Jost Hite was the progenitor and patriarch of a family whose members became singularly eminent; they were noted for their wealth, their influence and their prominence in the social, civil, religious and military life of Colonial Virginia, and in the annals of the rising nation.

I. John Hite, the eldest son, married Sara Eltinge, the daughter of Cornelius Eltinge, one of the migrants from Ulster County, N. Y., to the Monocacy Valley, in Maryland. John

selected a site near his father's homestead, which he called "Rose Bud," and built there in 1787 the first brick house and merchant mill erected west of the Blue Ridge²⁶, "was distinguished for his bravery in the Indian wars²⁷"; he, with his brothers Jacob and Abraham, were appointed to solicit subscriptions for the opening of navigation on the Potomac, from Wills Creek (Cumberland, Md.) to the Great Falls (near Washington, D. C.) in 1762²⁸, was Captain in charge of a precinct;²⁹ president of the Courts martial, and County Courts; Colonel of the Frederick County, Va., militia; member of the Council of War; and vestryman of Christ's Episcopal Church, of Winchester, Va.³⁰ His children were: 1 John, Jr., an only son, and one of the Revolutionary heroes; he married 1st Susanna Smith, 2d, Cornelia Reagan. By these marriages he had twenty children. He lived at Harrisonburg, Rockingham County, Va. Many of his children settled in Ohio and farther west. 2 Rebecca married Major Charles Smith, of Berryville, Va.; 3 Elizabeth married 1st, Major Hughes, formerly of Braddock's Army; 2d, Rev. Elijah Phelps, a pioneer Methodist minister of the Valley; 4 Margaret married Isaac Brown, son of Daniel Brown, an emigrant from Chester County, Pa., to the Potomac.

II. Mary Hite, the eldest daughter of Jost Hite, married George Bowman; they located on Cedar Creek, 8 miles south of Newtown (formerly Stephensburg), Va.³¹ Jost Hite afterward conveyed to Bowman a tract of 545 acres on Lenville's creek in Frederick County, Va.³². The Bowman house erected on Cedar creek, was of an attractive Colonial type, and was called "Mount Pleasant." The children of George and Mary Bowman were 1. Joseph, who served with General Geo. Rogers Clark in the Illinois Campaign; 2. Abraham, Colonel of the Eighth Va. (German) Regiment, famous in the Revolution; he was also the first Lieutenant of

Berkeley County, Va.; 3. Benjamin, killed by Chief Logan in one of the Indian wars; and 4. Isaac, who held a command in General Clark's Vincennes Expedition.

III. Elizabeth Hite married Paul Froman, who had been a settler on the Perkiomen. They settled on Cedar Creek also, but some miles above Bowman, and nearer the North Mountain; he, too, became a grantee under his father-in-law, of 500 acres, near Lenville's creek³². Their children were: 1. John Paul; 2. Clara Christina; 3. Elizabeth, and 4. Sarah, who married John Overall, and were the ancestors of several families of prominence in Baltimore and elsewhere.³³

IV. Magdalena married Jacob Crissman, a German settler of Pennsylvania. They made their home at Crissman's Spring, near her father's, two miles south of Newtown. Crissman, was a very successful and prosperous man and owned a large amount of property. The celebrated Massanutton Springs belonged to his descendants.^{31 1/2} The Crissman children were: 1. Abraham, 2. Sara; 3. Anna Maria; 4. Isaac and 5. Johannes.

V. Jacob Hite was the only one of Jost Hite's sons that followed the father's peculiar line of business. He assisted his father in securing emigrants for the operations which the elder Hite developed for his valley lands, maintaining as a part of his plan of colonization, a line of vessels plying between Europe and America. It is said that while with his ship "Swift" on one of her trips to Dublin, Jacob there met Catharine O'Bannon, a pretty Irish girl, whom he married. After her death, Jacob married 2d Mrs. Frances Madison Beadle, the widow of Col. Tavener Beale. She was the daughter of Ambrose Madison and Frances Taylor, his wife; she was therefore, an aunt of President James Madison.

Jacob Hite and his family lived at "Hopewell," in Frederick County (afterward Berkeley County, W. Va.),

Va., where he had large estates; one of which he sold to General Charles Lee of the Revolution, and it became known as "Leetown." Jacob was a justice of Frederick County, and one of the three brothers who were appointed to solicit subscriptions for the opening of the Potomac to navigation. Later, however, he became involved with General Adam Stephen, in a controversy concerning the location of the new county seat of Berkley and was defeated in the contest. Chagrined at what seemed to him a rebuff to his prestige, he removed with his wife, small children and slaves, to the Carolina frontier, where he bought a fine tract of land from Captain Richard Pearis, a Cherokee trader, and at the spot where Greenville now stands, the family met an early fate in a most tragic manner at the hands of a band of Cherokees. It is the story of one of the most cruel instances of Indian barbarity ever perpetrated by the red allies of the British. The details are too shocking and too lengthy to be narrated in this paper. Before removing South, Jacob had disposed of his many properties to his elder sons and daughters: Col. Thomas Hite, Mary, and Mrs. Willis, and had sent his younger son George, to William and Mary College. His son 1. John, was killed by the Indians in Carolina, in 1777; 2. Thomas, another son, was a member of the Virginia House of Burgesses and a Colonel in the Revolution. He married Fanny Madison Beale, the daughter of his father's second wife, and they built "New Hopewell," where they lived a long and useful life, leaving several children, of whom (a) Fanny Madison Hite married Carver Willis; (b) James, a Colonel in the War of 1812, married Juliet Baker, the daughter of John Baker, a noted royalist, and his wife, Judith Howard (c) Mary married Jacob H. Grove.³⁵ 3. Mary Hite, daughter of Jacob, married, 1st, Rev. Nathaniel Manning, and 2d, William Bushby. 4. Elizabeth married Col. Tavener Beale, Jr., a son of her

father's second wife; and 5. George, the younger son of Jost Hite's first wife, and a Captain in the Revolution, married Deborah Rutherford. He was the first clerk of Jefferson County, Va.

VI. Colonel Isaac Hite, son of Jost born (probably at Perkiomen) in 1723, died in Virginia, 1795, married Eleanor Eltinge in 1745. She was a sister of Col. John Hite's wife, Sara. "Long-meadow" was the name of their home; it was situated on the North branch of the Shenandoah and not very distant from his father's home at "Springdale." Isaac Hite was a most hospitable and chivalrous gentleman and kept open house for all who traveled in his vicinity. He raised a large family who became influential, and most of them noted. His son 1. Isaac was a major in the Revolutionary Army and was present at the surrender at Yorktown. This son married Nellie Conway Madison, a sister of President James Madison. Isaac, Jr's second wife was Anna T. Maury, the daughter of Rev. Walker Maury, the clergyman who performed the ceremony uniting Isaac Hite and his 1st wife, Miss Madison³⁶.

It was this Isaac Hite who built that fine old colonial mansion known as "Bellegrove," with its lawn setting off 15 acres, and its spacious rooms filled with the mahogany and satinwood furniture and art, gathered from the salons of Europe, and with many paintings of members of the Hite and Madison families. Much of the furnishings of "Bellegrove" may now be seen in the rooms of the Maryland Historical Society, at Baltimore.

General Sheridan made Bellegrove his headquarters "during the days of the burnings" through the valley of Virginia, and occupied it after his famous ride from Winchester to Cedar Creek, in October, 1864.

Col. Isaac Hite was a graduate of William and Mary College; he had also the distinction of being admitted to membership in the Phi Beta Kappa fraternity in 1776, a rare privilege during the War of the Revolution.

His military career began as a private in the ranks, but it was not long before he was a Colonel and an aide de camp on the staff of General Muhlenberg. One of the best known Virginia historians writes of him: "He was one of the most valorous knights in the great struggle for liberty."^{36 1/2}

A man of energy, enterprise and industry, he established mills and factories; planted extensive orchards; cultivated hemp and reared fine cattle, and, it is said, that he sent the first fat cattle from the Valley of Virginia to the markets of Baltimore and Philadelphia. He was a student of science and of politics, and a personal friend of Washington, of Jefferson and of Madison, and during the latter's term as President was a frequent and welcome visitor to the White House.

Among the children of Col. Isaac Hite were: Ann, who married Philip Williams³⁷, Sarah, who married General Jonathan Clark³⁸, one of the famous pioneers of Kentucky; and Rebecca, who married Aylet Booth³⁹.

VII. Col. Abraham Hite, son of Jost, married Rebecca Van Metre⁴⁰, the daughter of Isaac, who with his brother John, were the original grantees of the Virginia lands. Abraham's family made their abode on the South Branch of the Potomac, near Moorefield, in Hampshire County, and there dwelling among the Van Metre "freundschaft."

General Washington on his trip to the Ohio, under date of the "27th September, 1754," writes. "I came to Colonel Hites at Fort Pleasant, on the South Branch 35 miles from Logston's; remained there all day to refresh myself and rest my horses, having had a very fatiguing journey through the mountains," etc. etc³⁷.

Abraham was also a man of wealth, and of position; a patriot and a legislator, having served his state in the House of Burgesses, and his country as a captain of the Hampshire County Militia, in the War of the Revolution, and as a member of the Virginia Committee of 1776.⁴² He eventually

removed with his family to Kentucky, and while there served under General Andrew Lewis, at the memorable battle of Point Pleasant on the Ohio. His son Joseph, settled, with his family and slaves, at Hite's Lane, near Louisville, where he erected a fine mansion near his father's, which was recently the home of Col. Henry Waterson of the Louisville Courier-Journal.

VIII. Joseph Hite, the youngest son of Jost, was married; he died in Virginia however, before his father, leaving at least three children, who were all named in their grandfather's will: John, William and Ann⁴³. These emigrated to Kentucky and there joined the Hite community, near Louisville.

IX. Susannah Hite was Jost Hite's youngest daughter. She married Abraham Weissman. They also lived in the vicinity of Winchester, and left numerous descendants.

Passing over the intervening generations, and from following the historical and romantic careers of Jost Hite, his children and grandchildren, we come to the consideration of one living among us; one of Jost Hite's most worthy and respected descendants, whose own personal part in life followed much the same lines of usefulness as those of her ancestors, and whose presence near us revives the memories and the traditions of her people on the Perkiomen, and embodies them in a real personality, whom we know and revere.

When this county of Montgomery first had the honor of having one of its sons "to the manor born" represent it in Congress, it was when the second war with Great Britain was on,—or the War of 1812, so called. There were emergencies and situations constantly developing that required to be met by statesmen of ability, strength and courage, and such a one was the Hon Jonathan Roberts, of Upper Merion, who, before his elevation to the United States Senate, 28th of February,

David Tannenberg

NOTE.—We regard ourselves most fortunate in obtaining the valuable information contained in Mr. Beck's communication. By a strange coincidence a subscriber furnished (in the Forum) information respecting one of the Tannenberg organs. If others are still in use, we hope our readers will let us know. (See June P. G., p. 32).—Editor

Mr. H. W. Kriebel,

Dear Friend:

At your request I send you some information—all I have—concerning David Tannenberg (familiarly, "Tanneberger") of Lititz, who was one of the first and most distinguished of organ-builders in this country.



DAVID TANNENBERG was born March 21, 1728 in Berthelsdorf, Upper Lusatia, a son of Johann Tannenberg, who, with his wife, Judith, m. n. Nitschmann, left Moravia in 1727. He came to

Bethlehem, Pa., in 1749, and soon after his arrival there married Anna Rosina Kern.

In 1758 he assisted "Father" Klemm, at Nazareth, in the building of an organ, and there, probably, he first became familiar with his subsequent profession. Coming to Lititz in 1765, he bought the "George Klein" house (which stood opposite to the present Wollé's store), and there conducted the business until his death. While engaged in tuning an organ he had built for the Lutheran church in York, Pa., he was stricken with apoplexy, and falling from a bench upon his head, received injuries from which he died a few days later, May 19, 1804. At his funeral service, in York, his last organ was played for the first time and the children of the Lutheran and Moravian congregation sang by his grave.

He was a beloved and prominent man in the community, and as a good violinist, and a notably fine tenor singer, of valued assistance in the church music.

In 1778 Tannenberg was one of twenty-two members of the congregation who contracted the high displeasure of the church authorities by taking the Oath of Allegiance to the new government; for, as you know, the Moravians, like the Dunkers and Mennonites of those days, were expected to consider loyalty to the king their religious duty. As the village at that time was quite small—there were but eighteen houses, including the community buildings—it will be seen that these men must have constituted a formidable majority of the adult laity in their renunciation of King George; and I think you will allow me to digress a bit more to present, as a Roll of Honor, their names: David Tannenberg, Louis Cassler, John Thomas, John Henry Rauch, Claus Coelln, John Ernst Sheffel, William Cassler, Louis Cassler, Jr., Jacob Cassler, David Tannenberg, Jr., Gottfried Thomas, Christian Blickensderfer, John Miller, Christian Leinbach, Gottfried Michael Kreiter, John Weinland, Samuel Krause, Gottlieb Youngmann, Abraham Hessler, Matthew Zahm, Tobias Hirte and John Kreiter.

I cannot give you a complete list of all the organs, Tannenberg built in Lititz, because his account books have never been found; but as his business activity here extended over nearly fifty years, there must have been many more than the following ones, information of which I have mostly from Lititz Moravian Archives:

1767. An organ for Albany, N.Y. (The Church Diarist writes that when this organ was finished and set up here (in Lititz), "a great many strangers from Lancaster and Philadelphia—mostly from the latter city—and even some Quakers—came to see and hear it.")

1768. Maxatawny, Pa. Lutheran.
 1769. Goshenhoppen. (This organ was sold in 1890 to a congregation in Ohio).
 1770. Lancaster, Pa.; Reformed Church.
 1774. Lancaster, Pa.; Trinity Lutheran.
 —. Lancaster, Pa.; St. Mary's, Catholic.
 1799. Lancaster, Pa.; Moravian Church; £260.

Between 1769 and 1771. An organ for Reading: Trinity Lutheran; £230; shortly before the Revolution an organ for Hebron (Lebanon); Moravian. An organ for the German Reformed Church, Race St., below 4th, Philada.; (Date unknown to me.—A. R. B.).

1798. Salem, N. C., Moravian; £300; Salem, N. C., £150.

Between 1795 and 1799; Baltimore, M. D., Lutheran; £375.

Between 1795 and 1799; Macungie, Pa.; £400.

Between 1795 and 1799 Tohickon, Pa.; £200.

Between 1795 and 1799; White Plain Township; £200.

1783. For Hagerstown, Md.

1787. Lititz, Pa.; Moravian Church; £350.

- 1761, Lititz, Pa.; Sisters' House; £50.

1777. Lititz, Pa.; Brethren's House; £50.

1761. Lititz, Pa.; Congregation Chapel; £40.

- 1793, Nazareth, Pa.; Moravian; £274.

1776. Easton, Pa.

1790. Philadelphia; Zion Lutheran Cherry and 4th Sts., (While engaged in building this organ Tannenberg wrote to a friend in Lititz as follows:

"That myself and assistants are well, I take with thanks, from the Lord's Hand, and through his blessings we have got so far with our work. On the main manual seven stops are now in place, and the Pedal is complete with the exception of five pipes in the Trombone Bass. The Echo is in place and completed. On the upper manual

one stop, the Principal, is finished. When all is drawn out on the lower manual, with Pedal, the church is well filled with the volume of sound, and to every one's astonishment. I am glad that you will accompany Bro. Herbst to the Dedication; come by all means; not that you will see anything extraordinary, but that you can share my thankfulness that the Lord has helped me. H. Helmuth is busily engaged on the 'Fest Psalm' for the Dedication. As regards the music for the same one can plainly see that it will be very simple and not at all after our taste."

Washington and Congress were present at the dedication of this organ. The church was destroyed by fire in 1794.

1793. For Graceham, Md.; Moravian.

1801. Madison, Va.; £200.

1801. New Holland, Pa.; Reformed; £200.

1804. York, Pa.; Christ Lutheran; £355.

Some of the above-mentioned organs are still in use. Modern builders who have examined them all agree as to the excellence of Tannenberg's workmanship. He made pianos also: one for Br. Lembke (£22.10s), and another for the "Kinder Haus," (now Linden Hall,) £22.10s). The graceful steeple of the Lititz Moravian Church was designed by him.

He was succeeded in the business by his late partner, John Philip Bachman. The latter built an organ, in 1805, for the German Reformed Church, in Hanover, Pa., and one for the Lutheran church in Harrisburg.

ABRAHAM R. BECK.

Archivist of the Lititz Moravian Church.

NOTE.—We believe our readers will enjoy reading the following description of the organ built 1801 for Madison, Va., at a cost of £200, as given by Rev. W. P. Huddle in his "History of the Hebron Lutheran Church," page 49.

"It (the organ) is about sixteen feet high, and three feet thick. The case, massive and strong, on which are plainly seen the marks of age, is made of soft and hard wood and

painted in the same color as the interior of the church. The door has a great lock, secured by wrought iron nails, and is opened by a large S key. There are two lever pumps which set off from the instrument with which they are connected by a wooden pipe. The levers work up and down like the treadles in the looms our mothers used. The number of wooden and metallic pipes must be, at least a hundred each. The metallic ones may once have been bright and glittering; but if so, time has changed them into a dull lead color. It has only four octaves and eight stops. The keyboard is a complete reversal in point and color—those keys being of ebony which are white in modern instruments—the raised keys being of ebony faced with ivory. The tone of the instrument is very good, especially when the rough Terzian and piercing Mixture are avoided. The Flute and Gedackt are inexpressibly sweet—as tender to the ear as twilight to the eye—just suited to that mellow, shaded light peculiar to the church.

According to tradition, it was made in Lutzen, and was a gift from the king of Sweden. It was shipped to Philadelphia and hauled on road wagons, a distance of three hundred miles, and put in position in the old church at an early day.

We will now give the facts as we have gathered them, though it seems a pity to have to destroy a tradition so interesting and so old. It was through the assistance of the late Rev. D. M. Gilbert, D.D., of Harrisburg, Pennsylvania, that its history was discovered. It was built by Mr. David Tannenberg, at Lititz, Pennsylvania about 1800. Mr. John Yager went to the factory to purchase it. It was hauled on wagons by Messrs Jacob Rouse and Michael House from "Litz" (Lititz), the treasurer's report says, and was set up in the church in 1802 by Mr. Philip Broughman. It cost £200. It is still used, is in a good state of preservation, and with proper care will last another century."

The Ellmaker Family

By J. Watson Ellmaker, Lancaster, Pa.; Henry Pettit, West Palm Beach, Florida

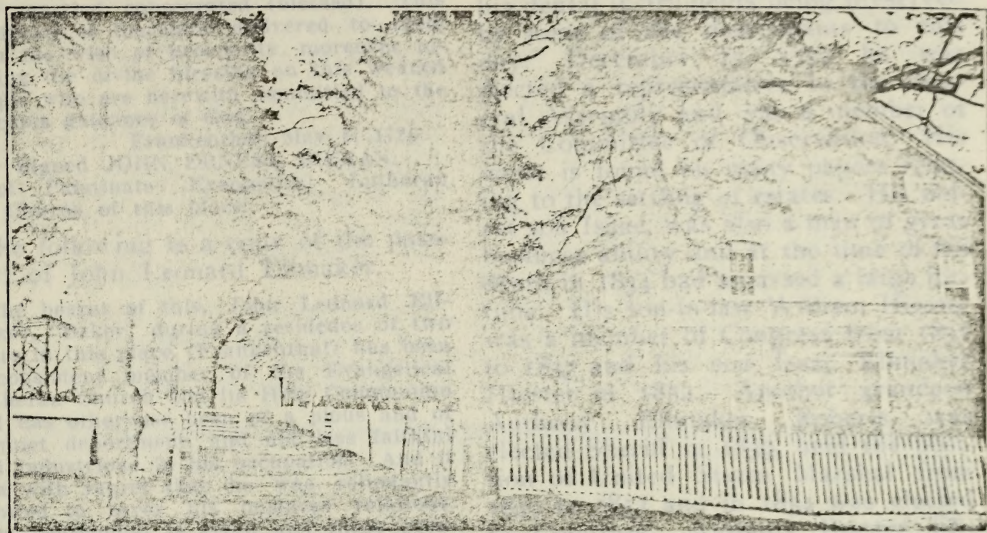


THE name Ellmaker appears to have been first so written in America. In Germany it was spelled Oelmacher, Oelmicher, Ailmocker. Ailmacker. The word Oelmacher probably contains in the first syllable the root of a previous Guild designation and suggests that at some time the family belonged to the guild of oil manufacturers.

John Leonard Ellmaker (commonly called Leonard Ellmaker, Sr.) the progenitor of the American Ellmaker family, was the youngest son of Elias and Mary Magdalena (Bremer) Oelmacher. His father was born about

1652 at Gaulhof near Nurenberg and so far as is known always lived in Germany. He was a farmer, free citizen and conducted an extensive business as an active member of the guild of bakers. He raised his own wheat, manufactured his own flour and according to tradition baked the bread for the king's household. The mother, Maria Magdalena Bremer was of French Huguenot descent and was carried in her mother's arms from France into Germany.

John Leonard Ellmaker was born January 3, 1697 at Gaulhof, Nurenberg, Germany. On the sixth of May 1726 he was married to Anna Margaret Hornberger who was born in the year 1703 at Frankenthal, Ger-



ELLMAKER HOMESTEAD, EARL TOWNSHIP, PA.

many, a daughter of John Adam and Maria Hornberger. She had a bright, mind, indomitable energy and was well educated, having received part of her training in France. During the reign of Louis XIV her grandmother of French Huguenot descent was Ladies Maid in Waiting to Marie De Medici wife of Henry IV of France. When the unhappy Queen was exiled by Richelieu she fled and resided in the valley of the Rhine not far from Frankenthal.

Six days after their marriage the couple left their fatherland and started for Pennsylvania, landing at Philadelphia, Pa., August 1, 1726. They went to Lancaster county and took up a claim near a spring close to where the Alms House is now located. A month later they went to the south branch of the Mill Creek where they took up 220 acres of land for which they received a deed dated February 8, 1734.

Twelve children were born to this family of whom eight lived to grow up. Anna Margaret Ellmaker died at the Ellmaker homestead December 18, 1779.

The use which Mrs. Ellmaker had made of her educational advantages

proved of great value in the new world in the selection of a home, the care of a large household, the education of her children the rendering of kind offices to her friends and neighbors at a time when knowledge, good judgment and self-reliance were of superior importance.

This old Lancaster county household has been for a century and a half a credit to the neighborhood, a joy to the family connections. It has been an influence for good in times of war by sending the sons to the defence of the country, by providing stores and sending them to Valley Forge as the contribution of the daughters and in times of peace by supplying bench and bar, counting room, medicine, science and literature with incumbents.

The following is a copy of the marriage certificates issued to John Leonard Ellmaker and Anna Margaret his wife.

It is hereby certified that John Leonard Ellmaker, Legitimate son of Elias Ellmaker of Gaulheff, district of Nuremberg and Miss Anna Margaret Horberger, legitimate daughter of John Adam Horberger, citizen of this place on the production of the license from the proper authorities (according to law) and after three public proclamations according to Christian usage

of our Evangelical Lutheran Church were duly married, consecrated (blessed). This certificate is therefore delivered to them with the wish of prosperity, moreover invoking the divine blessing on this wedded couple who are herewith committed to the gracious guidance of God.

Frankenthal, May 6, 1726.

Signed JOHN ERNEST BIERAN.

Elect Palatinate Evangelical Lutheran Church of this place.

The following is a copy of the passport of John Leonard Ellmaker.

The bearer of this, John Leonard Ellmaker, "Baker" during a residence of two years in this place (Frankenthal) has been a consistent member of the Evangelical Lutheran Church and its Holy Communion and has otherwise been of a pious and of a quiet deportment, and not less faithful and industrious in his occupation. And it was with regret that he was reluctantly allowed to sever his business relations. This testimonial is given and these presents delivered to him for his future use (or as a recommendation for future use) and may he always be in the grace of God and under the guidance of His Holy Spirit.

Frankenthal, May 12, 1726.

(Signed) JOHN ERNEST BIERAN.

Elect Palatinate, Evangelical Lutheran Church at this place.

Mary Magdalena Ellmaker, first child of John Leonard Ellmaker was born August 9, 1727 and was married in the year 1745 to Philip Adam Diller, son of Casper Diller a neighbor. The Dillers had emigrated from Alsace, France, (now Germany). The family was blessed with eight children, all of whom lived to grow up and were married into worthy pioneer families. Many of the descendants of the male line of this family exercised considerable influence in politics and held offices of trust. Of the descendants of the female line several have through marriage connected themselves with some of the most noted families of our country, notably the Washingtons, Madisons, General Packett and others.

Anthony Pretter Ellmaker, oldest son of John Leonard Ellmaker was born April 13, 1729 and was married to Elizabeth, one of the nineteen children of Nathaniel Lightner, of Leacock township, Lancaster county. Anthony was a man of great useful-

ness. He was surgeon and dentist, his dental instruments being preserved by some of the descendants to this day. December 15, 1774 he was elected a representative to the General Assembly and was a member of the Committee of Observation. His name is found on many papers relating to the settling of estates. His oldest son Isaac, was also a man of great business ability and at the time of his death in 1834 had amassed a large fortune. His son-in-law William Hiester was a member of Congress from 1831 to 1837 and his son Isaac Ellmaker Hiester in 1852. Another grandson Anthony Ellmaker Roberts was elected Sheriff in 1839, held the position of United States Marshal from 1849 to 1853 and in 1854 was elected to Congress. Anthony Bretter Ellmaker died March 21, 1817¹. His youngest daughter died in 1880 at the age of 97. She is said to have had a very retentive memory and was a brilliant conversationalist.

Elias second son of John Leonard Ellmaker was born 1732. He was a soldier and was wounded in Braddock's defeat, July 3, 1755 from the effects of which he died, 1756.

Anna Maria, daughter of John Leonard Ellmaker was born 1736 and was married to Isaac Le-Van a son of one of the pioneers of Berks county.

Leonard, Jr. son of John Leonard Ellmaker was born April 12, 1741 and was married to Elizabeth, daughter of Peter Baker a pioneer settler in Earl township, Lancaster county. He was a successful farmer in Salisbury township where he had a farm of four hundred acres and a flourishing mill which he carried on in connection with his farm. He was entrusted with many valuable estates and at the time of his death was vestryman of St. John Episcopal Church. His

¹Anthony Pretter Ellmaker took much pleasure in relating the following. When he was twelve years of age he went with his mother to hear George Whitfield preach at the old Pequa Presbyterian church five miles away from their home. When they got within half a mile of the place they heard the hills re-echo the words of Whitfield's text, "Watchman, what of the night?" People afoot going to the place of worship fell on their knees.

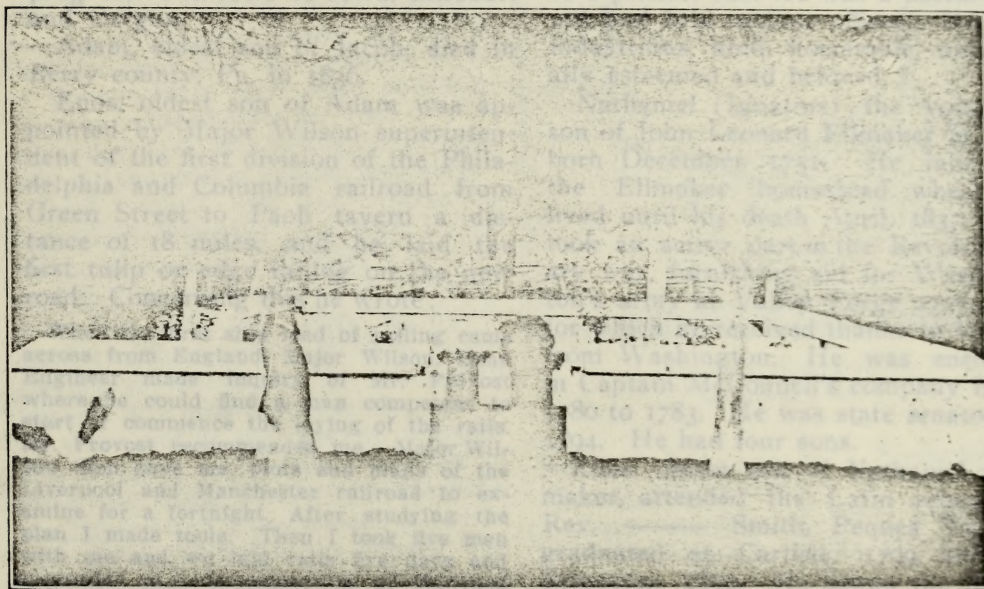
grandson Peter Carpenter Ellmaker was United States Marshal and during the Civil War held a commission as Major.

Anna Margaret Ellmaker, the third daughter of John Leonard Ellmaker, Sr., born, August 20, 1744, was married to Philip Frick according to the marriage license issued Nov. 3, 1764, and died at Northumberland, Pa., October 24, 1830.

The following is the marriage license:

By the Honorable John Penn, Esq., Lieutenant Governor and Commander-in-chief of the Province of Pennsylvania and

Many of the descendants of this union are found in central Pennsylvania among whom are the Montgomeries some of whom have held offices of trust. The late Colonel Jacob G. Frick, of Pottsville, Pa., was a descendant. He was a veteran of the Mexican and Civil wars. He served as Colonel of the 129th Regiment, R. V. I. in 1861-1863. He was made provost marshall when the rebel army approached Wrightsville and ordered the bridge over the Susquehanna river between Columbia and Wrightsville to be burned to prevent the invasion



THE OLD LEONARD ELLMAKER GRAVEYARD

Counties of New Castle, Kent, and Sussex on the Delaware.

To any Protestant Minister where application has been made unto me by Philip Frick of the Borough of Lancaster, (Brewer) and Anna Margaret Ellmaker of the County of Lancaster, Spinster to be joined in holy matrimony and finding on due examination that there is not any lawful let or impediment of precontract, consanguinity, affinity or any other just cause whatsoever to hinder the said marriage. These are therefore to license and authorize you to join said Philip Frick and Margaret Ellmaker in the Holy Bonds of Matrimony and then to pronounce them man and wife.

Given under my hand and seal the 3rd day of November, 1764.

NOTE.—The Old Leonard Ellmaker Graveyard is surrounded by a two-foot wall erected 1793 and kept in perfect condition and whitewashed yearly. The oldest grave (unmarked) dates back to about 1734. The most recent burial was that of Sarah Watson, wife of Esaias E. Ellmaker. Since her burial the iron gate has been removed and the opening walled in.—Editor.

of Lancaster county and a probable march to Philadelphia by the rebels.

Jacob Ellmaker, fourth son of John Leonard Ellmaker was born February 16, 1749. He was married first to Elizabeth Hoffman and then to Margaret Teeberne. Eight children were

born to the second marriage. Jacob Ellmaker was enrolled in Captain McConnell's company in the Revolutionary war. He inherited part of the original homestead, migrated to Perry county, Pa., in 1800 where he died August, 1824.

John, second son of Jacob, migrated to Ohio and settled on a large farm in Delaware county.

Jacob Ellmaker, Jr., fifth son of Jacob was one of the pioneer settlers of Iowa when it was yet a territory. His descendants are among the most progressive farmers of Iowa, Missouri and Oregon.

Adam, eldest son of Jacob, died in Perry county, Pa. in 1836.

Enos, oldest son of Adam was appointed by Major Wilson superintendent of the first division of the Philadelphia and Columbia railroad from Green Street to Paoli tavern a distance of 18 miles, and he laid the first tulip or edge railing on the new road. Concerning this he wrote:

When the first ship load of railing came across from England, Major Wilson, Head Engineer made inquiry of Mr. Provost where he could find a man competent to start or commence the laying of the rails. Mr. Provost recommended me. Major Wilson then gave me, plots and plans of the Liverpool and Manchester railroad to examine for a fortnight. After studying the plan I made tools. Then I took five men with me and we laid rails five days and succeeded to a demonstration of Railroad building.

After this Enos took a contract for sixteen turnouts. In 1836 he migrated to Iowa territory and became one of the pioneer settlers of Jefferson county. Here he cultivated 300 acres until 1853 when he sold out to move to Oregon territory. He procured two heavy ox-teams of six yokes to a wagon and one extra yoke for his wife and five children, the oldest Byron a lad of twelve years, the youngest an infant of seven months. Thus equipped he began a long and tiresome journey on which he experienced cold winds, blinding snowstorms, burning suns, parching sands, terrific hailstorms, howling wolves

and Indian war-whoops and dances. He located on a donation claim of 320 acres on the Long Tom river in Lane county where he spent the remainder of his days dying 1885 in the 85th year of his age.

Reuben the youngest son of Adam Ellmaker was born in Perry county, Pennsylvania, June 3, 1816. At the age of 21 he migrated to Iowa with his brother Enos and his uncle Jacob. He acquired a large tract of land where he resided to his death 1898. He endured all the hardships and privations of a pioneer life. He was a useful citizen and held various offices. He was industrious, kind, hospitable, universally esteemed and beloved.

Nathaniel (Ignatius) the youngest son of John Leonard Ellmaker Sr. was born December 1751. He inherited the Ellmaker homestead where he lived until his death April, 1837. He took an active part in the Revolutionary war, furnishing aid for Washington's army at Valley Forge 1777-1778 for which he received thanks in letters from Washington. He was enrolled in Captain McConnell's company from 1780 to 1783. He was state senator in 1794. He had four sons.

Elias, oldest son of Nathaniel Ellmaker, attended the Latin school of Rev. ——— Smith, Pequea Valley, graduated at Carlisle, 1799, and at Princeton, 1802. He began the practice of law at Waynesburg, Pa., and died in Philadelphia when yet a young man.

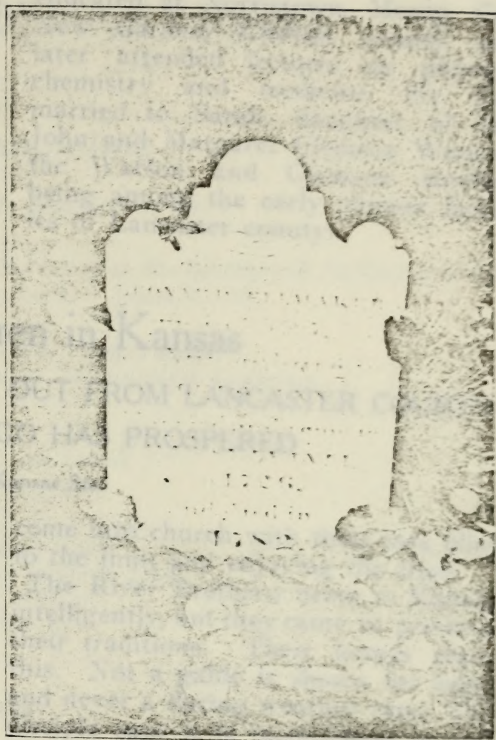
Amos, second son of Nathaniel Ellmaker, was born Feb. 2, 1787, was married to Mary Rachel Elder, daughter of Col. Thomas Elder of Harrisburg and died in the city of Lancaster, 1851.... He began the study of Latin at the age of ten under Charles Bradley at the old Hollow school in Leacock township, graduated from Princeton college in 1805 and completed his law studies in the school under Judge Reeves at Litchfield, Conn. He commenced the practice of law at Harrisburg and was soon elevated to a seat in Congress. He served also as Pres-

ident Judge, representative in the State Legislature....Attorney General of the State. In 1832 he was candidate for the Vice-Presidency of the United States.

Nathaniel, oldest son of Amos Ellmaker was born April 28, 1817. He studied at Beck's Academy, Lititz, Franklin Academy, Lancaster and took a course in law at New Haven, Conn. He read law in his father's office. He began the practice of law and soon rose to eminence. At the outbreak of the Civil War he was attorney for the Dunkers and Non-combatants and it was through his efforts that the Draft law was changed so as to exempt these sects from enlisting. He was married Oct. 1, 1844 to Cecelia, daughter of Christopher Hager, one of Lancaster's leading merchants.

Levi, third son of Nathaniel (Ignatius) Ellmaker was born at the old homestead in Lancaster Co., Pa., and died at his residence in Philadelphia, Pa., Feb. 9th, 1835, in consequence of an accident received while driving in his gig. He established himself in Philadelphia at the age of 14 years and at the age of nineteen was married to Hannah, daughter of John and Mary Richardson Hopkins, the latter being a descendant of one of the earliest settlers in the Pequea Valley, Lancaster county. He became a prosperous and influential Philadelphia merchant with large shipping interests in the West Indies, Mexico and Central America. He cultivated Art and Science, Music and Opera, coöperated with others in establishing institutions in the city, helped to establish a steamship line between Philadelphia and southern ports and became an extensive owner of coal lands in Schuylkill county. He is described as being over six feet in height, handsome, and attractive. He left no sons.

Matilda, daughter of Levi Ellmaker married first Alexander Stewart of New Orleans and second Rev. John Chambers of the Broad and Sansom



LEONARD ELLMAKER GRAVE

(PHOTO SEPT. 1887)

Street Independent Presbyterian Church, Philadelphia.

Mary, daughter of Levi Ellmaker, married Augustus Willis of New Orleans.

Caroline, daughter of Levi Ellmaker, married Col. William C. Patterson first President of the Pennsylvania Railroad. She was very active in the Philadelphia Sanitary Commission during the War of 1861-65.

Laura, daughter of Levi Ellmaker, married Robert Pettit of the U. S. Navy, leaving two sons: Henry, engineer and architect, identified with the Philadelphia Centennial and Paris Exhibitions and Robert Ellmaker, connected with the Pennsylvania Railroad.

Louisa, daughter of Levi Ellmaker, was married to Dr. Richard Maris, of Philadelphia, Pa.

Julia, daughter of Levi Ellmaker, married David Jewett Waller, of Wilkes-Barre, a descendant from Elder Wm. Brewster, of Plymouth Colony.

Esaias E. youngest son of Nathaniel Ellmaker was born June 19, 1802 at the Ellmaker homestead and died there November 27, 1867. He was

educated at Norristown, Montg. Co., New Garden, Chester county and later attended lectures on physics, chemistry and medicine. He was married to Sarah, daughter of Dr. John and Margaret Clemson Watson, the Watson and Clemson families being among the early pioneer families of Lancaster county.

River Brethren in Kansas

HOW THE COLONY THAT WENT OUT FROM LANCASTER COUNTY ABOUT 30 YEARS AGO HAS PROSPERED

From the Kansas Star



THIRTY years ago last month the first delegation of River Brethren came from Pennsylvania. They also came in a special train and brought with them their household goods and farming implements. It was said that they had \$500,000 in currency. They bought farms and prospered, until now they are the richest class of residents in Central Kansas, having the best farms and the largest crops of any of the Western farmers.

The big white houses scattered over the prairies are modeled after the old Pennsylvania homesteads, the former homes of most of the older members of the Western colony. Their barns are red and their houses are white, their horses are sleek and cattle take first place in the market.

For a long time their vehicles were odd four-posted carriages with curtains to keep out storms. Many of these are still used, but more River Brethren own motor cars than any other single class of farmers. They

come into church with their cars filled to the limit and enjoying the trips.

The River Brethren came to Kansas intelligently, but they came to preserve their traditions. Their homes show this. Not a gable is shown for looks and never a flaring weather vane. The disciple says it is inconsistent to put up lightning rods, hence none appears.

In business life they hold it wrong to foreclose a mortgage on a brother or oppose him in any way. It is permitted though to take a mortgage for security for debt. If one fails to meet his obligations he receives the advice and then the help of his brothers. The latter takes the form of a direct donation. One instance of this was seen once when \$5,000 was contributed by the brethren to help one of their number out of debt.

The church declares it is a sign of pride to have a photograph taken, though this rule is sometimes broken. Life insurance, secret societies, and divorces are unknown. In all their twenty-five years in Kansas there has not been a pauper, and only one criminal. No other class shows so good a record.

LITERARY DEPARTMENT

The Anointing

By Cyrus Elder, Johnstown, Pa.

Is any sick among you, let him call for the elders of the church; and let them pray over him, *anointing him with oil* in the name of the Lord." James V.: 14.

*Scene: Pennsylvania. A farm-house kitchen. Time, night.
A company of women watchers. (Language, Pennsylvania German.)*

First Woman:

I do not like the howling of the hound,
It is regarded as the sign of death.
Tis well the sick man sleeps.
I mind me when my mother pined away
I sat to watch as we are sitting now,
My brother with me, when we heard a noise,
As if some heavy body fell without,
Shaking the house; and going out
We could find nothing.

Second Woman:

That is a certain sign of death.

First Woman:

And I have often heard my mother tell
How in my father's illness, when as yet
We knew not it was mortal, on a day
In the long quiet of the afternoon,
When all had fared forth to the harvest field,
And she was all alone within the house;
As she sat nodding by the sick man's bed,
And gazing on the hollyhocks that flamed
In the hot sun along the garden wall,
She heard a knock upon the outer door,
And springing up in dread of some strange news,
And running out—no person could be found,
But all the pleasant farm-house and the grounds
Lay lonely in the quiet afternoon.

Second Woman:

That was a certain sign of death.

A Child:

Hush, did you not hear a noise?
I thought a voice came from the sick man's room.

Second Woman:

He wanders in his mind, and murmurs now
About the labors of the field and farm,
Which he shall nevermore go forth to do.

First Woman:

And I remember well that as I lay,
Most strangely wakeful, in an upper room,
While through the night the watchers down below
Waited upon my sister's parting breath,

There came what seemed to be a ball of fire
 In at the window and with noiseless blow
 It smote three times upon the chamber wall
 And passed away; and when I trembling called
 Unto a young child lying in the room,
 I found that he had wakened suddenly
 And seen the sight that made me quake with fear.

Second Woman:

It was a certain sign of death.

A Girl:

Do you believe these warnings?

First Woman:

I know not if I should believe or no,
 I dread them. When that yellowish spot
 Came on my hand, and would not wash away,
 And when Aunt Mary said in solemn voice
 That death would take away a near one soon,
 I laughed, and yet within three days' short space
 There was a coffin went forth from the door.

Second Woman:

Death's warnings as its ways are numberless.
 The summons never comes to quit the world
 Without a notice, or, 'tis better said,
 The world does never take its leave of us
 Without some ceremony, some slight sign
 To signify the time of parting near.

(A knock. Enter a company of men.)

Elder:

Peace be upon this house.

Second Woman:

The chamber door is open, pass within.

(They enter the chamber.)

Elder:

Brethren, we meet to do our office here,
 According to the usage of the church,
 And the commands of Scripture; earthly help
 For our sick brother owns its helplessness,
 And we will now invoke in humble trust
 The aid of One who can, if he will cure.
 Then let us pray.

(All kneel.)

O, blessed Lord,

Thou who didst bring the dead again to life,
 Because of the great love his sisters bore him,
 We pray thee heal this brother whom we love.
 Yet not our will, but thine, O Lord, be done.

All:

Amen. Amen.

Elder Rising:

Dearly beloved, give me now your prayers.
 I do anoint with oil the head of our sick brother,
 That this sick head may be restored to health,
 Through grace divine, and this we humbly ask
 In the name of the Lord. Amen.

All:

Amen. Amen.

(They sing.)

O, death, where is thy sting,
Thy victory, O grave?
The Lord in Heaven will hear
And his anointed save.

Elder:

I do anoint with oil these hands
Of our sick brother, that their wonted strength
May come again to serve our earthly needs.
Ripe is the harvest and the reapers few,
Idle and rusted are the scythe and plow,
And weeds grow rank in the neglected corn.
Unpleasing this unto the Lord of all,
Who gives the early and the latter rains,
And gives the husbandman the will to toil,
For that he loves to see the fruitful land
Redeemed from waste and empty wilderness.
O, thou who art alone the strength of all,
Give strength unto these feeble hands we pray,
In the name of the Lord. Amen.

All:

Amen. Amen.

(They sing.)

The Lord will raise us up,
Our sins he will forgive.
His promises are sure,
We will believe and live.

Elder:

I do anoint with oil the feet
Of our sick brother, that the kindly earth
May feel their tread along its woodland paths,
In the long furrow, and the fallow field,
Keeping the world's ways with watchful care,
To keep the narrow path that leads to life.
And as it is commanded it is done,
In the name of the Lord. Amen.

All:

Amen. Amen.

Elder:

Grace, love, and peace be with you all,
Now and forevermore. Amen.

(They depart. Scene closes.)

Grumbiere Keffe

Letz Woch hen mer im Record katt vum de Grumbiere Keffe. Es hot mich arg interessirt was vum ihne gesagt worre is, just es hot mich gar net gesuht, dass gesaht worre s, Niemand dächt wisse, wu sell Unzeiffer her kummt.

Der Schreiber vun sellem Artikel hot gesaht, wer wisse dächt wu die Keffe her kumme, sott vun sich höre losse. Ich wees es, un will es euch sage. Sie sin, so schuhr wie alle hand anner unütz Stofft wu uf der Welt is for nix wie just die Mensche zu ploge, dem Deiwe sei Invention. Nau wunnert ihr verleicht wie sell is. Well, früher

wann die Bauere ihr Grumbiere geplantz katt hen, hen sie sich ruhig hiehoche könne un zusehne wie sie gewachse sin. Sie hen zufriede sei könne un nix hot sie geärgert.

Awer sell hot der Mister Deiwe gar net gesuht. Er gleicht's net wann die Mensche zufriede un in Ruh lewe. Do druf hen er un sei Private Secretary ihr Köpp zammegesteckt un gestudirt for en Plan zu finne for die gute Bauere in ihre Ruh zu störe.

Endlich hot der Ehnd gesaht: "Ich hab's."
"Was hoscht du?" "Why, Potato Bugs."
"Was sin sell for Dinger?" Un dernoh hen sie lang leis mit nanner geschwätzt, un die

Folge ware, dass im nächste Frühjohr die Grumbiere Keffer uf die Bauere losgelosse worre sin. Un wann nau der Bauer gern ausruhe dächt, dann muss er naus un uf die Keffer Jagd mache, un dann werd net selte gescholte un wann der Bauer net en arg guter Mensch is verleicht noch mehner.

So is es grad mit de Mücke. Selle sin ah for nix Gutes in der Welt un sin ah im Deiwel sei Invention. Guck mol, was for Unheil so en kleh Ding in ere Kerch ahrichte kann. Es hockt Ehner ahdächtig unner der Preddig, do kummt en Mück un hockt sich uf sei Glatzkopp oder sei Naas un mit der Andacht is es vorbei. Er hot allerhand rachsüchtige Gedanke uf selle Mück, un so gehnt der Deiwel ah do sei Point.

Es werd Allerhand gerothe for die Grumbiere Keffer los zu werre. Do hot's kerzlich in der Zeitung geheese, for en Dahler dächt Ehner ehm sage, wie mer die Keffer los werre könnnt. Wer der Dahler geschickt hot, dem is gesaht worre, er sott die Keffer fange, in der linke Hand hewe un mit der rechte am Bauch kitzle bis sie lache dächte un inne dann en wenig Gift ins Maul schütte.

Ich wees en besserer Weg, un ihr könnnt mei Plän for nix hawe. Mer nemmt zweh schöne glatte Backsteh, oder ah zweh Holzklötz, un legt en Keffer grad mitte uf der unnerscht, un drückt dann mit dem annere Steh uf der Keffer bis er nimme greischt.

—H C. B. in Reformed Church Record.

Lost Customs

Do you ever think of the olden days
And the people we used to see?
Their simple life and simple ways
Were the things for you and me.

Where is the man with the barn door pants
Who pulled his boots with a jack?
The village doctor with physic and lance
Sending you—where you couldn't come back?

Where is the fellow with his trousers lined
With tough unbleached muslin stuff,
Whose inside things were not a d hind.
The inside appearan a hind?

Where is the man who wore the shawi
And carried the carpet bag?
The village dude whose brains were small
And carried a cider jag?

Where is the linen duster flirt
With a watch cord, key tied on,

His red bandana and hickory shirt,
Oh where, oh where has he gone?

Go back to the days of sassafras tea
They made us take in the spring;
Look at the mints in the attic and see
The dried apples on a string.

Those good apple pies with allspice in
And doughnuts made with a twist,
And three-cornered tarts made in a tin
And sausage thick as your wrist.

Makes one inquire of the old fashioned girl
And where has she gone so long?
Is memory all she has left to the world?
Just to be thought of in song?

Give us the good old grandmother days
Of homemade sweets and pumpkin pie
When we as rustics sang our lays,
And you to the woods may hie.

Anonymous.

Uncle Casper's Beauty Rose

Friends, let's honor without envy
Uncle Casper's beauty rose;
There are flowers very many
But none other like his nose.

First it was a gift of nature
Common to each man and beast;
But too frequent did he nurture
It with whiskey and a feast.

Soon he noticed with a gesture
That it gained in size and hue,
Till at last it grew in stature
Overgrown and color blue.

Other roses all have thistles,
Not so uncle Casper's rose;
His has but a tuft of thistles
Sifting what's tuberculose.

Tanned and huffy like a hussar,
(From a snuff-box, it is true,
Comes its pollen), be assured sir,
As its odor so its hue.

Other flowers get less wholesome
When the fall winds chilly blow;
Uncle Casper's shining blossom
Only then begins to glow.

Often on a frosty morning
Does it show the brightest pearl;
When the snow and ice are forming
Then its banners just unfurl.

Therefore to its praise and glory
We this song so gaily sing;
Uncle Casper's grog-shop flower
Blooms in full from spring to spring.

J. W. Seip.

REVIEWS AND NOTES

"The Home-Coming" by Elsie Singmaster in McClure's for June is an exciting little story of the Battle of Gettysburg. The Hero is young Parson and the scene of action is "Parson's House," forever famous in Civil War history. The story is clear, dramatic and pathetic.

DAS HABICHTSFRAULEIN—Eine Dorfgeschichte aus dem Thüringer Wald-Von Rudolph Baumbach. Edited by Dr. Morton Stewart; Instructor in German at Harvard University. Cloth: 224 pp. Price 40c. Henry Holt and Company. New York. 1909.

"Das Habichtsfraulein" is a story of peasant life in the Thuringian Forest, one of the great forests of Germany; it is renowned for its picturesque scenery and rich legendary lore. The story gives a true picture of the strifes and feuds existing between the forestry officials and the wood thieves.

The tale is suited for elementary work; it is written in a clear, simple, colloquial style which acquaints the reader with the spoken language of the day. The text is supplied with copious, and yet judicious, notes; with a vocabulary, and with composition exercises which illustrate common principles of grammar. The introduction to the text is a fine piece of critical work, of the kind not always found in modern texts.

TRAINING THE TEACHER. Cloth; 16 mo. 270 pp. Price 50c. The Sunday School Times. Philadelphia. 1908.

This book has been approved as a First Standard Course by the Committee on Education, International Sunday School Association.

It is the joint work of several writers; as the book is divided into four sections in order to furnish the elements for the training-teacher course, each one of the writers takes one of the sections. The first section, "The Book," the Bible material which is the basis for Sunday-school work, is by A. F. Schaeffler, D.D. The second section, "The Pupil," a short study in Psychology, is by Antoinette Abernethy Lamoreaux, B. L. The third, "The Teacher," a study in Pedagogy, is by M. G. Brumbaugh, Ph. D. LL. D. The last section, "The School," is by Marion Lawrence. There are also some supplementary chapters by Charles Oliver and Ira Maurice Price.

This is undoubtedly one of the best manuals for a teacher-training class that has yet come to hand. It is a remarkably

good, strong, compact, suggestive manual. It should accomplish much in helping to solve the serious problem of securing more and better teachers and better teaching in the Sunday-school. And to say that more and better teachers and better teaching are needed in the Sunday-school is saying something that is self evident and that has been said time and again. It is by adopting courses as suggested and outlined by this book that conditions can, and eventually will, be improved.

ONE YEAR COURSE IN ENGLISH AND AMERICAN LITERATURE—By Benjamin A. Heydrick, A. M. Chairman of English Department, High School of Commerce, New York City. Cloth; illustrated; 290 pp. Price \$1. Hinds, Noble and Eldridge, New York. 1909.

Mr. Heydrick, the author of this book, was born and raised in the western part of Pennsylvania. He obtained his education at Allegheny College and at Harvard University. He was formerly teacher of English in the State Normal School at Millersville, Pa. He is also the author of "How to Study Literature," and "Short Studies in Composition."

This may well be termed an era of histories of literature. But how different are they from the "manualistic" histories of literature of former years. The method of teaching literature by means of historical text-books has been discredited, because it supplants the literature itself; and the method of studying a few selected masterpieces is likewise unsatisfactory, because it leaves literature unrelated to history. It has, therefore, been considered unwise to use text-books without texts; or to use texts without text-books.

Consequently, the histories of literature of the immediate present are a compromise between these two extremes. And of these books the one at hand is the most recent and in some respects the most unique in its make up. It is a noble, and virtually, a successful attempt to cover the boundless and indefinite subject of English and American Literature in one year. The proportions are about equal; being about half and half. Each chapter is followed by a list of recommended reading, and each section has a list for memorizing.

The author practiced what he preaches in saying that the only way to write a short treatise of anything was to write it as such and not to abridge a larger one by reducing the scale. In this way many names unimportant and works uninteresting to the beginner are omitted.

The likes and dislikes of all are not the same; so in making a list of writers, or books, one is very apt to run counter to the taste and feeling of others. Only one of the several instances will be mentioned where the author's good judgment might seem at variance with the opinion of others.

One can hardly see by what criterion writers like Lafcadio Hearn and James Lane Allen are included at the expense of Henry VanDyke, whose name is not even mentioned. Hearn was neither Jew nor Gentile; neither Greek nor Barbarian; neither white nor black; neither English nor American. What he wrote has done little and will do still less to influence life and literature either English or American. And if art is to exist for art's sake and nothing else, then the writer from the "Blue Grass Region" may possess a position more or less enviable; but if art is to exist not for art's sake but for life's sake, then surely the writings of VanDyke are far nobler than anything Allen ever wrote. For surely the sane and wholesome philosophy far outweighs the depressing fatalism of the "Reign of Law," or even of "The Choir Invisible." And the writings of VanDyke in addition to expressing a wholesome philosophy of life are by no means devoid of fine literary art. One might also wonder why Furness was included at the expense of Hudson and White as Shakespearean scholars, or simply as authors.

In the selections for memorizing one might also feel inclined to make changes. Surely Whittier is one of the most quotable of American Poets; and the three little stanzas of twelve lines hardly show him at his best. Why not add from "Snow-Bound" the following extract, as fine a sentiment as the Quaker Poet ever expressed?

"Alas for him who never sees
The stars shine through his cypress-trees!
Who, helpless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

In Collin's *History of Kentucky* it is stated that Captain Jacob Yoder took the first flat boat down the Ohio and Mississippi rivers to New Orleans in 1782. Collins says: "The late Capt. Jos. Pierce, of Cincinnati, Ohio, had erected over the remains of his old friend Capt. Jacob Yoder an iron tablet (the first cast west of the Alleghenies) thus inscribed: 'Jacob Yoder, was born at Reading, Pennsylvania, August 11, 1758, and was a soldier of the Revolutionary army in

The book is written in a style which enables the pupil to get the thought from the printed page. By omitting many unimportant names the book is made readable and fresh, in fact it is literature itself. The book is highly suggestive and workable.

History of the Hebron Lutheran Church,

Madison County, Virginia from 1717 to 1907, by Rev. W. P. Huddle, Pastor, 116 pages, cloth \$2.00. Postpaid. For sale by the author, Madison, Va.

This volume is the result of investigations begun in 1904 carried on "to preserve in permanent form for my people and the church at large, the facts concerning this the oldest Lutheran congregation in the South."

The author spared no expense or labor to make the book reliable, interesting, credible and deserves praise for the success of his efforts.

The book traces the history of early Germans in Virginia, the founding of the church at Madison, its career to the present. We quote the following:

"Today after a lapse of 167 years it still stands as a monument to the piety, industry, and persistent efforts of these German Lutherans to establish the church of their fathers in the new world. The congregation is known to have been in continued existence for at least a hundred and seventy-four years, and is the oldest of the Lutheran faith in Virginia and in the South. The original part of the building is the oldest Lutheran church built, still used and owned by Lutherans in the United States. It is older than the Trappe church near Philadelphia. The "Old Swedes" church (1699) at Wilmington, Delaware, and the Gloria Dei (1700) at Philadelphia, Pennsylvania, are both older and were built by Lutherans, but they have long been in the possession of the Episcopalians. The history, therefore, of this church building and congregation should be of much interest to Germans and especially to Lutherans."

We believe no purchaser will regret buying the book and can recommend it heartily and unreservedly to our readers.

1777 and 1778. He emigrated to the West in 1780, and in May, 1782, from Fort Redstone, on the Monongahela river, in the first flatboat that ever descended the Mississippi river, he landed in New Orleans with a cargo of produce. He died April 7, 1832, at his farm in Spencer county, Kentucky, and lies here interred beneath this tablet." Fort Redstone is the name that was first given to Brownsville.

From Swank's *Progressive Pennsylvania*.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Clippings

—At Bonnie Brae Park, near Spring City in the Schuylkill Valley, 300 descendants of Gerhard Brownback, coming from all parts of Montgomery and Chester and Philadelphia Counties, met in the third annual reunion of that family and formed the Brownback Memorial Association. Ultimately this association will have far in excess of 500 members.

Gerhard Brownback was an early Pennsylvania pioneer, born in the Providence of Wittenberg, Germany, in 1662, who emigrated to Pennsylvania about 1683. He sailed from Amsterdam in the vessel Concord, arriving in Philadelphia on October 6, 1683. He settled in Germantown and married a granddaughter of David Rittenhouse, whose brother was the first manufacturer of paper in the colonies as well as the first American bishop of the Mennonite Church. The constitution of the Brownback Memorial Association was adopted, a membership fee decided upon and the disposition of funds planned to be expended on historical researches and the preservation of valuable records of the family.

—Former Governor S. W. Pennypacker expects to plant ten acres of his farm at Schwenksville with forest trees and set an example for forestry. This is a plan that every farmer ought to adopt. Every farmer should have some timber trees at least. At the present price of lumber it is one of the best paying crops a farmer can plant.

—At the annual Alumni Day exercises at Lehigh University it was announced that John Fritz, of Bethlehem, the veteran ironmaster and metallurgist, would give this

noted technical institution a thoroughly equipped and modern engineering laboratory. This gift, valued at \$50,000, is one of the largest ever received by the University. Mr. Fritz, for more than 30 years, has been a trustee of Lehigh.

—Macungie, Pa., enjoys the distinction of having a citizen born May 31, 1812 and therefore 97 years old. An exchange says of him:

"While sight and limbs are no longer as keen and strong as they once were, his memory is as keen as ever, and he remembers scenes and incidents of his childhood days as well as ever, and greatly enjoys the company of visitors. A few weeks ago he had himself measured for a suit of clothes and considers himself good for a century run at least. Mr. Gaumer is the oldest of 11 children, of whom three sons and three daughters still survive. He was brought up on his father's farm and continued to be a farmer until thirty six years ago, when he retired from active work, although he has not altogether led a life of idleness and ease but has carefully looked after his interests in the properties he owned."

—Milton, Pa., indulged in a three day old home week celebration the first week in July. The North American says:

"Two of the big reasons why Milton has gone to the trouble of covering itself with flags and bunting and has taken on the American holiday appearance, according to Postmaster Hopkins, who conceived the idea of the affair a year ago at Williamsport's Sons of Veterans' annual encampment, are: "This town doesn't take a back seat for any of them in the matter of civic

pride, and as for its history, it needs only to be mentioned that Milton has lived seventeen years beyond the century mark."

Milton was founded in 1792, and in 1880 a disastrous fire almost swept the little village off the map, and it was forced to begin its career all over again. In those early days it was known as "Mill Town," because there was established along Limestone run, on the present site of Shimer's pumping station, the only grist mill in this part of Pennsylvania.

The progress of the struggling borough got a hard jolt by the fire, but the business men were made of proper stuff and they "stuck to it." As a consequence, the post-office does a bigger business today than any other in a place of this size in the state, and the railroad tonnage from the manufacturing plants is a source of much rivalry among soliciting agents of the Pennsylvania and Reading systems."

An old German woman became ill and was taken by her husband to a hospital for treatment. The first day she was there, when her husband called to inquire about her, the doctor said she was improving. On the second day he was again told she was improving and on the third and fourth days the assurance was the same. This was very encouraging to the old German but when he called on the fifth day he was told that his wife was dead. In his grief he sought his favorite saloon to drown his sorrow. "Vat's de matter?" asked the sympathetic bartender, noticing his customer's despondent condition. "Ach! My wife iss dead," replied the German. "So? Vat did she die of?" asked the bartender. "Improvements," replied the bereaved husband, calling for another glass of beer.

The good minister of old Hill church while preaching one day said, "Stellt euch vor," meaning imagine to yourselves, but some of his hearers understood him literally and presently one of them nudged his neighbor and said, "Hans mir solle uns vorstellen," and then a number left their seats and surrounded the altar. The minister seeing they had misunderstood his language ceased preaching, delivered a brief Anrede to them, bade them return to their seats and then continued his sermon.

—Related by Rev. U. Henry Heilman.

—Jacob E. Dreisbach was born March 17, 1823, in Union Co., Pa., and died May 11, 1909, at Carthage, Mo. He was the third son of Rev. John Dreisbach, co-laborer and close associate of Jacob Albright, founder of the Evangelical Association. At the age of 8 years the subject of this sketch moved with his parents to Circleville, Ohio, where he grew to manhood. In 1844 he was married to Catharine Wagner. Three sons and two daughters were born to them, by

whom also he has survived. In 1853 he moved to Findley, Ohio, and in 1868 to Pond Grove, Indiana, near the city of Lafayette. During his sojourn here he was licensed as a local preacher by the Indiana Conference. In 1870 he joined the westward moving tide and moved with his family overland and settled on a farm near Carthage, Mo. The General Conference, in session at Allentown, Pa., elected him superintendent of the Ebenezer Orphans' Home, which charge he creditably maintained for nearly eight years. Returning to his home in Missouri, he served the church and the community in a local relation as opportunity presented itself and need demanded. Since 1892, when his companion died, his comforts were ministered to in the home of his son, William, in the city of Carthage. The funeral service was largely attended. The body, borne by six grandsons, was tenderly laid to rest in Park cemetery.

—William S. Huber, died at Lebanon, Pa., on May 24, 1909. Dr. Huber devoted his practice entirely to dentistry in which he established a large and lucrative practice. He was president of Select Council in Lebanon and took a deep interest in everything concerning the welfare of the city. The "News" of that city says of Dr. Huber:

Possessed of rare judgment and conservative in all his business affairs, Dr. Huber, was called upon a number of occasions to serve his party, which he did with lasting credit to himself and his constituents. He was elected a member of the board of city school control from the Second ward and was in the board at the time of the erection of the Lebanon High School building in 1889. He was also elected to city councils and was serving his second term of four years as a member of Select council, over which body he was the presiding officer, having been elected president in 1908 and re-elected this year. In all municipal matters Dr. Huber exercised the same careful, conservative judgment which marked his conduct of his own private affairs and his loss to the city is a material one.

—This year it is just 200 years since the founding of the Palatinate Colony in the counties of Kerry and Limerick in Ireland by 800 farmer-families induced to leave their homes in the Rhemish Palatinate devastated by the French. Irish lords and the Irish parliament supported the enterprise. These German immigrants as well as French refugees did everything in their power to improve the agrarian condition of the island and they stayed there for 100 years. The sullen dislike of the improvident Irish tillers on the one hand and the senseless agrarian policy of the London government on the other hand at last forced the foreign settlers to leave for ever.

—The Lutheran.

—American tourists who have recently visited the grave of William Penn have been hurt by the neglected condition of the resting-place of Pennsylvania's founder. The grave is at Chalfont, St. Giles, Buckinghamshire, twenty miles from London.

Among numerous Americans who have already made an automobile trip out to this Mecca of all good citizens of the United States this summer is Dr. Walter Lindley, of Los Angeles, Cal. Dr. Lindley is highly indignant at what he describes as the disgraceful manner in which Penn's grave is kept.

"If such little reverence is going to be paid by Englishmen to Penn's resting place said Dr. Lindley, "we Americans must take the great American colonizer's bones to Pennsylvania and raise a fitting monument to them.

"Jordan's burial ground is a small rough inclosure at the back of the Friends' Meeting House at Chalfont, St. Giles.

"I found that Penn's grave was all but unmarked! Only a small stone distinguished his grave from others. Weeds and rank grass almost obliterated their inscription."

—At historical old Crown Point where three centuries ago Samuel De Champlain with his Algonquin allies engaged in battle against the Iroquois, a struggle which has been described as one of the cardinal events of American history, there were held in July a week long ceremonies undertaken by the states of New York and Vermont in celebration of the tercentenary of Champlain's discovery of the magnificent lake that bears his name.

—Miami university, Oxford, Ohio's oldest institution of higher learning, celebrated its centennial in June. For six days the town and college were given over to the enthusiasm of the alumni and undergraduates, joined in celebrating the one hundredth anniversary of the founding of the college that has turned out many men distinguished in the history of the state and the nation.

The centennial address, the chief oratorical feature of the week, was delivered by Dr. Henry Mitchell MacCracken, chancellor of New York university, who was graduated from Miami in 1857.

In 1892 Miami had the honor of having two of her sons named as candidates for president and vice president on the Republican ticket. They were Benjamin Harrison and Whitelaw Reid. The famous war governors of Ohio, Indiana and Illinois—William Dennison, Oliver P. Morton and Richard Yates—were Miami boys.

—Somewhere about 1683, when William Penn was outlining comprehensive plans for a city along the Delaware, Thames

Kundras, a German, came to this country. He settled in Germantown, married, and one of his sons was Henry Conrad—the name being a literal translation of the original Kundras. Henry Conrad, about 1711, removed to Whitpain township, purchasing about 300 acres of land, where he became the grandfather of John Conrad. It was the descendants of John Conrad—notice the change of name again—and Sarah Conrad, his wife, who comprised the Conrad Family Association, who took part in the Conrad Family Reunion at Willow Grove Park, Pa., June 20, 1909.

John and Sarah Conrad were married in Plymouth about 104 years ago, and had 12 sons. Two of these sons are still living—Louis Conrad, who retains the original spelling of the name, and Isaac Conrad. They are 83 and 81 years old, and Louis is president and Isaac the vice-president of the association. They were re-elected recently, as were Fassett Conrad, of Ambler, treasurer, and Miss Ella S. Park, of Horscham, secretary.

—The new Christ Lutheran Church, Oley, Pa., was dedicated May 30. The Rev. Dr. E. S. Brownmiller, the pastor, had charge of the service. He has served as pastor since 1870, succeeding the late Rev. T. T. Jaeger.

Historically Christ Lutheran congregation ranks with such old-time bodies as those at Trappe and Falckner Swamp. It dates back to that period when itinerant ministers traveled from Philadelphia through the Skippack, Trappe, Goshenhoppen, Falckner Swamp, Oley and Tulpehocken regions, forming congregations wherever there were two or more persons.

—Historic Donegal Presbyterian Church, in East Donegal township, was the scene June 16 of a reunion of the descendants of the original members of the congregation who were active during the revolutionary period. Scores of persons from Lancaster, York, Dauphin and Cumberland counties were present.

The first service was held in the morning, presided over by John E. Wiley. Hugh Hamilton, of Harrisburg, read a paper on "The Results of Presbyterianism in Pennsylvania," and A. J. Cassanova, of Washington, D. C., gave an interesting sketch of the "Pattersons and McCauslands." Miss Lillian Evans, daughter of the late Colonel Samuel Evans, one of the historians of old Donegal, also read a paper, as did Dr. H. A. Orth, of Harrisburg.

Donegal is the oldest Presbyterian church in this section, it having been organized in 1714 by Andrew Galbraith. During the revolutionary war it sent nearly every male member to the army, and seventeen of them held the rank of colonel.

Among the early members of the congregation was one of the ancestors of President McKinley.

The present edifice, which is in excellent state of preservation, was erected in 1730. A curious story is told of its construction. An old horse, used in hauling material to the site, died suddenly, and its carcass was buried under the pulpit. The body was beheaded, and the head, after being "cured," was placed in an aperture in the pulpit. Some years ago, when the church was being remodeled, the head was discovered.

—Quakertown, Bucks county, Pa., claims to have in the Richland library the third oldest in Bucks county and the seventh oldest in the United States. It was organized by Friends 1789, opened with 131 books, chartered in 1795 by Abraham Stout, Everard Foulke, Israel Lancaster, Samuel Silvers, Joseph Lester and Israel Foulk, has at present a collection of 3000 volumes and may be housed in a new library building if the agitation now carried on yields enough money. We regret that space forbids our printing the original list of books, interesting and eloquent, valuable as these are.

—Marion D. Learned, professor of German, at the University of Pennsylvania, was received in June by Emperor William.

His majesty talked with animation for an hour.

Professor Learned's "Life of Pastorius" was mentioned, and upon the emperor expressing curiosity concerning this work, the professor asked leave to present him with a copy. The Emperor replied that he would be pleased to accept it, and the professor will send him an especially bound volume.

Professor Learned, accompanied by his wife, is preparing for the Carnegie Institute a record of the documents in the government archives pertaining to the historical relations of the German states with America.

—The Pennsylvania History Club was recently organized at Chester, Pa., the membership of which is restricted to those who have engaged in some serious work on an important phase of Pennsylvania. Among charter members, are: Professor Herman V. Ames, Dr. Martin G. Brumbaugh, Hon. Hampton L. Carson, Professor Edward P. Cheyney, Professor John Bach McMaster, Henry C. Mercer, Dr. Ellis Paxson Oberholtzer, the Hon. Samuel W. Pennypacker, Edward Robins, Joseph G. Rosengarten, Cheesman A. Herrick, Amandus Johnson and Professor Marion D. Learned.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M. A. LL. M.

EDITORIAL NOTE.—Mr. Fuld has kindly consented to give a brief sketch of the derivation and meaning of the surname of any subscriber who sends twenty-five cents to the Editor of THE PENNSYLVANIA-GERMAN for that purpose.

VIII. SCHNABEL.

The name SCHNABEL is derived from the German word which means the beak of a bird. This word occurs in the phrases ER SPRICHT WIE IHM DER SCHNABEL GEWACHSEN IST. He does not mince words and DAST IST NICHTS FUER SEINEN SCHNABEL. That is not to a taste. The name was subsequently corrupted successively into SCHNEBEL, SCHNEBLE and SNEBLE, the spelling of the two latter names indicating that they were mistaken for diminutives of endearment. When an attempt was made to translate these names into English they became SNAVELY and SNIVELY.

As a surname SCHNABEL has a threefold derivation and meaning. In the first place, it was applied to anything sharp and hence also to an individual who was considered sharp or above the average in intellectual ability. This meaning of the word is betrayed in the derivatives SCHNABELSCHUHE, pointed shoes, and SCHNABELZANGE, pincers or nippers. Secondly it was applied to a man who was very much in love with his wife. The words SCHNAEBELN meaning to bill and coo or kiss and SCHNABELEI kissing are evidences of this meaning. And thirdly, the name was given to one residing. "At the sign of the beak" AM SCHNABEL, a name given to many inns and derived from the sign at their doors.

IX. LAUBACH.

The name LAUBACH is derived from two German words LAU and BACH. LAU means mild or lukewarm, as in LAUES WETTER, mild weather and BACH means a brook or small stream. The name LAUBACH was applied to one residing on the banks of a stream having mild water,—that is, water which was not distinctly cold.

X. BLOSS.

Several derivations for the name BLOSS have been suggested. It was applied to a man who actually naked or to a man who was so brave as to go into battle without armor. It was applied to a man so poor as to be destitute, as is shown by the phrase IM BLOSSEN SEIN, meaning to be deprived of the necessities of life. It was given to the residents of a bare country,—a stretch of land which was not fertile. And finally it was given to one residing "At the sign of the naked man," a name given to some taverns and derived from the sign displayed at their doors. The name BLOSS was generally given either to a very brave man or to a very poor man.

LEONHARD FELIX FULD.

* * *

Hesse Kreutz

In the May issue of THE PENNSYLVANIA-GERMAN we called attention to the term Hesse Kreutz. In Papers read before the Lancaster County Historical Society we find this (Vol. IX, No. 8)

"For an X is a 'hex' in funny old Berks, Of bad luck a token—the devil's own words, When writ on a back by two cross gal-lous straps, The safer suspender is one that ne-er laps."

* * *

What is a Dutchman?

Wm. Craig, author of "Die Alt Kette Brück" which appeared in the June PENNSYLVANIA-GERMAN writes as follows: "The article induced an Ohioan to write me very commendatorily. He could not understand how a Scotch-Irish subject could write such good *dutch*." This leads us to ask the question, What is a "Pennsylvania-Dutchman?" If the use of the dialect is a mark, shall we call the colored brethren, or the offspring of the colored race and the Indian Dutch because they speak the dialect—if descent is proof what shall we say of those who deny their ancestry and know nothing of the dialect? Are these Dutchmen? What is a Dutchman?

* * *

Spelling of the Dialect

Reading, Pa., June 21, 1909.

Mr. H. W. Kriebel,

Dear Sir:

I am greatly pleased with your recently adopted form of rendering the Pennsylvania German dialect, as used in "The Old Chain Bridge" of the June number. I have written

many articles in the dialect during the last thirty years in connection with editorial notes, and have always employed the form now adopted by you. Of course in some minor points your form differs somewhat from mine, but not very materially. It is always wrong to use the English spelling and pronunciation in rendering the dialect. The dialect is German not English. Of course the English words included in it must be spelled English.

My principal object in compiling the volume entitled "Pennsylvania German" was to present the dialect in what I considered the proper form, and I am glad to say it has met the approbation of many of the best judges.

Yours truly,

DANIEL MILLER.

* * *

"Mike Moyer's Mush Mehl"

Akron, Ohio, June 19, 1909.

Editor PENNA.-GERMAN:

In reply to a piece I find in June number of P. G. page 301, I give the following:

My wife tells me that in her father's family they used to say: "Miller Mike Moyer, musht meiner mammy mush mael mahla, my mammy mus mich meshta mit mush."

Michael Moyer, whose father came from Berks Co. for many years operated a grist-mill in Musser's Valley, at the foot of Jack's mountain, in Snyder Co., Pa. My wife was raised nearby and her father (Jacob Bingman) had much of his grain ground at Mike Moyer's mill. Jacob Bingman's grandfather was Capt. Frederick Bingman who also came from Berks Co.

A SUBSCRIBER.

A reader raised in the eastern part of Berks county reports the following wording: Mei Miller musz mer Mush Mehl mache. Mei Mutter musz mer Mush mit Milch mache.

* * *

INFORMATION WANTED

Waltz Family

Samuel W. H. Waltz, Linden, Pa., has in preparation a History and Genealogy of the Waltz Family in two volumes. The ancestors of this family migrated from Germany to America in 1801 and their descendants now number several thousand. He will be pleased to correspond with parties interested in the family.

Rhodes Family

Wanted—Information of any kind relative to Mark Rhodes or Rodes who married Catharine Heiss, of Germantown. He

served in the War of the Revolution, was in business in Philadelphia after the Revolution. Member of the Carpenters Society of Philadelphia. Can his place of birth be given? It is supposed to be Reading. He is supposed to be the son of John Rhodes. Any information about this Mark Rodes or Rhodes will be very greatly appreciated.

Very Truly,

MARY NASSAU.

424 West Cheltenham Ave., Germantown, Phila.



Stabley Family

Christian Stabley was married to ———

Among their children were

1. Adam.
 2. ———, married Henry Seitz.
 3. Barbara, married youngest son of Michael Miller who came from Wurttemberg, Germany; prior to 1755.
 4. John, born 1788 in Baltimore or Shewsbury, York Co. Died Md., 1858, Wayne Twp., Clinton Co.
- He married 1st Susanna Sechrist, born 1792. Shrewsbury, York Co., she died Clinton Co., 1841.

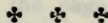
He married in 1842 Magdalena Keener, of York Co.

Christian Stabley was killed by accident, in Baltimore. His wife married 2nd by Eyer and lived Selings Grove, Union Co. Wanted.

1 Name of wife of Christian Stabley. Gravestone record of both.

2. Names, birth and death record of parents of Susanna Sechrist.

E. Q. N.



Glendenning Family

Robert and John Clendenin emigrated to Pequea, Lan. Co., from North of Ireland and soon moved to Irish Settlement.

Robert, lived near Catasauqua. ——— Wanted, information of Robert, name of wife and where buried?

Lebanon County Historical Society

Rev. U. Henry Heilman, A. M., of Jonestown, Pa., rendered a valuable service to his community, his freundschaft, his county and his state by preparing his "Descriptive and Historical Memorials of Heilman, Dale, Penna.," which was read before the L. C. H. S. April 16, 1909 and has been issued in a pamphlet of 55 pages. He wrote because he could not resist. The reader can sit down and by reading live the rural life of Heilmandale though a stranger to

"Notes and Queries" Egle, 1897. Page 7. Wm. Glendenning, married Dec. 2, 1762. Anna Leviston at St. James, Church, at Lancaster, Pa.

Were these of the same family or in any way related to John Clendenin who married Rebecca De France in 1788? (Dauphin Co.) or may they belong to same Family Line as descendants of Charles C. for whom Charleston, West Virginia was named?

E. Q. N.



Kline Family

THE PENNA.-GERMAN, May, 1909, under "Historic Lititz" mentions Michael Klein and wife.

History of "Dauphin and Lebanon Counties, Pa." W. H. Egle, under Lebanon Co., Page 340 gives, ——— Michael Kline of Derry died prior to 1796 and had children

1. Geo.
2. Freeny m. Michael Quiggle.
3. George m. Geo. Wild.
4. Jacob m. Elizabeth ——— Lan. Co.
5. Leonard.
6. Nicholas.
7. Magdalena m. Adam Frish.
8. Margaret m. Geo. Bauman.
9. Dorothy m. John Bauman.
10. Barbara m. Geo. Geiger.
11. Susanna m. John Brown.
12. Gertrude m. Hartman Morrett.
13. Daniel.
14. Michael.

Can these be the same or different families?

Wanted, Some information of Freeny (likely, Frances) Kline. Also name of wife of Michael Kline and his Revolutionary War Record.

I believe No. 2 to be my ancestors, one line.

(Mrs. D. W. Needler) Ella Quiggle Needler, 1135 Greenwood Terrace, Chicago, Ill. A Subscriber, June 27, 1909.

Historical Societies

the place. If you want to get a glimpse of historic Pennsylvania-Germany read the book.



The Pennsylvania Society

This prosperous and far famed society has issued its Year book for 1909 from which we quote the following:

"The Pennsylvania Society was organized on April 25, 1899; its membership on December 31, 1908, was 935, of which I

was honorary, 442 resident, and 492 non-resident. Its specific object, as stated in its constitution, is to cultivate social intercourse among its members, and to promote their best interests; to collect historical material relating to the State of Pennsylvania, and to keep alive his memory."—The Appeal of the Society to Pennsylvanians rests on the extraordinary rapidity of its growth, which, far outdistancing that of any similar organization in New York, has, in ten years, become the largest of the State Societies of America."

The present volume contains over 200 pages, almost 100 illustrations, and presents a popular summary of historic endeavor relating to Pennsylvania obtainable in no other publication. Information respecting the Society can be secured at the office, 218 Fulton Street, Hudson Terminal Block, New York City.



Bradford County Historical Society

This society issued this year a 48 pp. souvenir program of its Home Coming and Old People's Days Exercises, June 24, 25, 26. Half of the pages are filled with advertisements by the business men of Towanda; the rest of the pages are devoted to the program and interesting historical data concerning the county. The "ads" show that the business men of the community take an interest in history and that some body must be at work making things go. Seemingly the Society gets at things from the "popular" rather than the scholarly, erudite and academic side. We cull the following from the pages of the program: "The first permanent settler within Bradford county was Rudolph Fox, a German,

who in May, 1770, located near the mouth of Towanda creek in Towanda township. The first white child of pioneer parents born in Bradford county was Elizabeth Fox (Mrs. William Means), daughter of Rudolph Fox. She was born September 1, 1770; died July 21, 1851.



Historical Society of Berks County

The proceedings of this society are published in pamphlet form annually and when of sufficient bulk are bound in a volume and indexed. Vol. II, No. 4 of the "Transactions" contains the papers contributed to the Society during the year 1908. These papers were: Berks County in the French and Indian War; The Earliest Japanese Visitor to Reading. The early Moravian Settlements in Berks County, The First Newspaper in Pennsylvania.

We quote the following from President Richards' Annual Address:

"While we are grateful to all who have aided in advancing the interests of the institution, and contributed the means to purchase our present building, I hold to the opinion that it is time to pave the way for the realization of still greater things. Projects for the promotion of material and business enterprises are usually successful in this community. With a tithing of the degree of perseverance devoted to these, applied to so creditable and desirable an undertaking as the acquisition of a new site and the erection of a commodious fire-proof building for the use of the Historical Society of Berks County, there is no reason to doubt the probability of the accomplishment at no distant day of what we all hope eventually to see realized."

William H. Speicher, a resident of Stoyestown, Somerset County, writes of the old stage houses as follows: "Stoyestown had several of them. Here passengers secured a hasty meal while a change of horses was made, and the present generation can not realize the commotion that was caused by the arrival and departure of half a dozen stages of rival lines with horns blowing, streamers flying, and horses on the full run. Sometimes as many as thirty stages stopped at one of these hotels in a single day. Most of them were drawn by four horses, but in climbing the mountains six were frequently used. For the accommodation

of wagons and drovers the road houses, with large wagon yards, averaged one for every two miles along the road. These were built especially for the purpose and consisted principally of a large kitchen, dining-room, and very large barroom, the latter also serving as a lodging room for the wagoners and drovers. Six and eight-horse teams were usually accompanied by two men, and all of them carried their own bedding, which was spread out on the barroom floor before a huge log fire in the chimney place in the winter."

From Swank's Progressive Pennsylvania.

The Pennsylvania-German

A MONTHLY MAGAZINE OF

Biography, History, Genealogy, Folklore, Literature, Etc.

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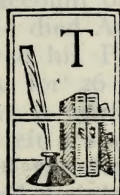
No. 8

History of the Plainfield Church

By Rev. W. H. Brong, Pen Argyl, Pa.

(CONCLUDED FROM JULY ISSUE)

REV. CASPER D. WEYBERG, D.D.



HE first regular pastor was a Swiss by birth. He came to America during the winter of 1762-3 as we learn from the Minutes of Coetus which was held in Philadelphia, May 5 and 6, 1763. There had however been preaching in the Easton charge of which Plainfield was a part, before Rev. Weyberg began his labors here.

Dr. Harbaugh says in his "Fathers of the Reformed Church" that "some irregular, self-constituted ministers had preached there before him." But evidently some regularly constituted ministers also preached in the charge as we infer from the Minutes of Coetus held at New Hanover, Pa., June 30, 1762, where we are told that "Simon Friesbach (?) a delegated elder from Easton submitted a petition of said charge concerning a minister. The Coetus was pleased to return a written answer to him in which the charge was notified that this matter had not only been laid before the proper authorities, but that also the Rev. Deputies of the Synods of South

and North Holand had considered the matter and had called Dr. Weyberg for them. Until the arrival of the latter, they shall be served occasionally by the brethren of the Coetus." The first time that this charge made a request for a minister of which we have any record was at the annual meeting of Coetus in the spring of 1760. But because of the scarcity of Reformed ministers they had to wait three years before they got one. Rev. Weyberg upon entering the charge at once set about doing things "decently and in order" as he wrote on the first page of the Plainfield Churchbook. At the annual meeting of Coetus held May 5 and 6, 1763, Rev. Weyberg was asked by the delegate elder of a congregation on the Lechaw (Lehigh) to supply their church also with preaching. Whereupon Dr. Weyberg declared that he had already three churches, and hence it would be very difficult to serve them also, but he consented to preach for them occasionally. The three churches reported by Rev. Weyberg as consisting the charge were evidently Easton, Dryland and Plainfield.

Dr. Weyberg served this charge however only for eight months when he accepted a call to Race Street Church, Phila., at that time the largest Reformed congregation in Pennsylvania; the following spring May 2, 1764 he reported for his new charge 180 families, also that he had baptized 46 children and received 70 members on confession since October, 1763.

Dr. Weyberg received the title of D.D. in 1788 from the "English College of New Jersey." He left no photograph, but is described as having been "tall and slim" and always carried his Bible under his arm when on his way to church. During the Revolution he was taken prisoner when the British invaded Philadelphia and his church was used for a hospital. Of his family little is known. In the Minutes of Coetus for Sept. 7, 1768, he was said to be absent on account of the illness of his wife.

He died Aug. 21, 1790, after having served his Philadelphia church faithfully for 26 years; he was buried in what is now Franklin Square, Phila. He left a son named Samuel who entered the Reformed ministry and labored mainly out in Missouri.

REV. JOHN DANIEL GROSS

During the vacancy that followed Dr. Weyberg's pastorate, Rev. John Daniel Gross supplied Plainfield and other vacant congregations with his charge which consisted of Allentown, Egypt, and two other congregations. In the meeting of Coetus held at Lancaster in May, 1765, he reported for nine congregations which he served of which Plainfield was one. The old Churchbook of the Plainfield church has 12 baptisms recorded for the year 1764 and 11 for 1765. In the Coetal Minutes of 1773 we are told that he left his congregations in Pennsylvania about a year ago, and accepted a call in the State of New York. Reasons for leaving for Allentown charge he gave in a letter to Coetus as follows:

1. Unkindness, obstinacy, negligence of the members in attending di-

vine services. 2. Injustice in withholding and retaining his salary.

REV. FREDERICK L. HENOP

The third pastor of Plainfield was Rev. Frederick L. Henop who appears for the first time before Coetus in October, 1765, having a call to become pastor of the Easton charge.

This is also the first notice we have of him as a Reformed minister. He said at this meeting of Coetus that he was well pleased with the congregations of the Easton charge and would take them under his ministry. The elder from Easton then further explained that Easton, Greenwich, Dryland and Plainfield were united and that these congregations would pay a salary of 75 pounds, free residence and necessary firewood per annum.

The "free residence" and "firewood" in the call would naturally imply that he was a married man.

But in the report to Coetus in 1769 it is stated that he is "not married." It is however possible that he was married when he located at Easton and that his wife died some time prior to 1769.

In 1766 he reported the membership of the Plainfield church as 24 families and 14 children baptized, 23 received as members and 32 at school. And in 1767 he reported merely 24 families and 11 children in the school. On Sept. 7, 8 and 9, 1768, Coetus was held in Easton at which a call from Frederick, Md. to Rev. Henop was considered; when Coetus resolved that "whereas Easton, Greenwich, Dryland and Plainfield opposed it strenuously it was left to the decision of Mr. Henop whether and when he would actually accept this call."

Rev. Henop seems to have decided to stay in the Easton charge at least did so for another year, when the Frederick congregation again urged him to accept their call. Coetus also advised him to accept it, which he did at the annual meeting held Sept. 20 and 21, 1769. He remained pastor at

Frederick for 14 years when he received and accepted a call to Reading. But before taking leave at Frederick he died suddenly and his body lies buried under the Frederick church.

Rev. JOHN WILLIAM PITHAN

The next pastor of Plainfield was Rev. John William Pithan who had just arrived from Germany to visit some of his friends as he claimed and so presented an application to be admitted into Coetus at the annual meeting in 1769. He was born in Palatinate and had studied at Heidelberg and had testimonials showing that he was ordained by the Palatinate Consistory. He was therefore placed into the Easton charge on trial. At the annual meeting of Coetus the following year (1770) he was accused of drunkenness. He confessed his guilt whereupon Coetus allowed him to preach a while longer, on condition that if once more well founded accusations should be preferred against him the president of Coetus and one commissioner should go before the congregations and declare him unfit for the ministry, and to free the congregations of him and have them served by neighboring ministers until they can be served by a regular minister again. Less than three months after this, when the report of the Coetus was sent to Synods of North and South Holland there was added the following: "Mr. Pythan was deposed on account of his continued, ungodly life. The congregations are therefore particularly commended to the fatherly care of your Reverences."

The Dryland congregation and a part of the Easton congregation however continued to maintain him even after he was excluded from Coetus. And thus came the first disruption of this charge. He was a married man, and after being deposed from the ministry by Coetus he is said to have lived in a small stone house which is still standing on the farm of Mr. Edmund Heimer along the State Belt

Trolley line about one mile below Wind Gap. Rev. Carl W. Colson, the second Lutheran pastor of this Plainfield Church is said to have built and also lived for a time in this stone house.

REV. JOHN WILLIAM WEBER

In 1771, Rev. John Wm. Weber came before Coetus as a "schoolmaster" with the request to be examined and licensed to preach. The Coetal Minutes say "His request was granted and he was examined and licensed to preach and catechise in those congregations that are without ministers and where such supply is necessary, but at present to hold out to him no hope of ordination." He located near Wind Gap and served several poor congregations in what is now Monroe County and with it also Plainfield. In 1776 Coetus passed the following act, "Resolved that, inasmuch as these congregations are so far away from all other ministers that they cannot be supplied by them, Rev. Mr. Weber shall remain with them and serve them as long as they give him the necessary support." In 1777 the Easton congregation served at the time by Rev. Ingold, asked Coetus that several congregations formerly connected with them but for several years past served by Rev. Weber be restored, as those in Easton are not able to support a pastor without their aid.

In May, 1776, Rev. Weber reports five congregations: viz. Plainfield, Greenwich, Hanolden, Hamilton and Mt. Bethel with a total of 120 families, 50 baptisms, 15 confirmed and 60 pupils at school. In May, 1782, he made his last report as pastor of Plainfield when he reported for Plainfield and Hamilton congregations, 65 families, 25 baptized, 1 confirmed, 1 school with 40 pupils in school. At the meeting of Coetus in 1782 a Westmoreland county charge very earnestly petitioned Coetus for an able minister, whom they promised a salary of 80 pounds annually, together with other necessities of life. Since Rev.

Weber showed an inclination for this congregation the Coetus resolved to recommend him, so that he would receive a regular call to that place. In 1782 he visited the charge composed of Fort Pitt (now Pittsburg) Hauto-lon, Hempfield Twsp. and Mt. Pleasant, and received a call from them.

In June, 1783, he moved with his family out into his new field of labor, where he remained pastor for 33 years until death claimed him in July 1816, being in the 82nd year of his age.

He was twice married first by the Lutheran minister Rev. Vogt at Faulkner Swamp, Montgomery county, Pa., to Miss Maria Agnes Born who died two years after entering his new field in Westmoreland county. His second wife was Anna Maria Robinson.

He had eighteen children. Many of his descendants still live in Westmoreland county, others in Richland and Delaware counties, Ohio and some in Cincinnati.

Rev. Weber is said to have been strong, vigorous, and well formed; was of quick temperament, rapid in speech, yet clear and distinct in his enunciation while preaching.

He lies buried at the Mühleisen Church about five miles southeast of Greensburg, Pa.

REV. JOHN WILLIAM INGOLD

Rev. John William Ingold the sixth pastor of Plainfield Church was a German by birth. He came to America in 1774 and at once took charge of Whitpain, and Worcester (or Skip-pach) congregations, without having consulted Coetus. In 1775 Coetus approved his pastoral relation to that charge. After serving his first charge for about a year he had some trouble and left. In June or July 1776 he became pastor of the Easton congregation which was vacant since the disruption of the charge which followed Rev. Pithan's removal. At the meeting of Coetus held in Reading, April 28-29, 1777, the Easton congregation reports that Rev. Ingold was serving

them for the present, but that Easton alone cannot support a minister and asks for a reunion of the divided charge. Coetus therefore took the following action: "Since the Coetus in the absence of most of the elders of said congregations, cannot decide anything in this case, it was resolved that a commission, consisting of several ministers shall go to Easton on June 4th and consult with the elders and members of all the congregations, and consider ways and means how the people of Easton may be helped."

There were however no immediate results of that commission which had in mind to reunite the charge, for in 1779 Rev. Ingold still reports only one congregation Easton 30 families, 13 baptisms, 5, confirmed, 1, school, 35 pupils in school. According to the Coetal Minutes of 1781 he worked himself into the good favor of two small congregations of the New Goshenhoppen charge where he promised to preach for as "much salary as their kindness and free will should give." This evidently took place some time between April, 1779, (when he reported for Easton) and meeting of Coetus, May 9, 1781, when his disturbance of the New Goshenhoppen charge was considered.

In May, 1782, he is said to have left the congregations of Goshenhoppen half a year ago, and became the pastor of Easton, Dryland and Greenwich. An elder from Easton brought a letter from Rev. Ingold whereupon Coetus approved his call to the Easton charge.

The Plainfield congregation however did not go back into the Easton charge until 1783 after the departure of Rev. Weber. In 1785 Rev. Ingold reported to Coetus four congregations; for Plainfield he reported 38 families, 31 baptized, 66 pupils in the school. Rev. Ingold left the Easton charge in 1786 and in the Coetal minutes of 1790 his name appears for the last time (it being on the absent list) his address being given as Tohickon. A son, John M. Ingold, entered the

Reformed ministry in 1818, having received aid from the church, as a student; and served a charge in Pittsburgh, Pa., where he died in 1821.

REV. LEBRECHT F. HERMAN, D.D.

Rev. Lebrecht F. Herman D. D. the seventh pastor of the Plainfield church was born Oct. 9, 1761 in Gus-ten, Germany. He studied at the University of Halle and upon graduation in 1782 he received a call to Bremen as assistant preacher. He accepted and served until 1785 when he was called by the Synods of Holland to go to Pennsylvania to assist in supplying the vacant charges. Having arrived in this country in August, 1786, he was appointed as pastor of the Easton charge composed of Easton, Plainfield, Dryland and Greenwich.

The following year he was married to Miss Mary Johanna daughter of Daniel and Mary Fiedt. In Oct. 1790 he accepted a call from the Germantown and Frankford congregations Phila. where he served 12 years and preached both German and English.

He afterwards served the following congregations with the assistance of his sons and several students whom he prepared for the ministry: Coventry, Pikeland and Rice in Chester county, Zion's Church, Pottstown, New Hanover and Trappe in Montgomery county and Berger, Spiess, Amity, Royers and Oley in Berks county. He had five sons who entered the ministry of the Reformed church. He died Jan. 30, 1848, at the age of 86 years, 3 mo. and 22 days and lies buried at the church in Pottstown, where he was pastor.

After Rev. Herman left Plainfield the charge was vacant for three years during which time some neighboring pastors evidently supplied. This we infer from the fact that during the first year of this vacancy 24 baptisms are recorded in the Plainfield "Church Book"; during the second year 18, and the third year 7.

During this vacancy the Coetus met in Lancaster, Pa., in June 1791 when a delegate from Plainfield appeared and reported that it was desired of this congregation to call Rev. Weber as its pastor. The Coetus however resolved that as Plainfield was a part of the Easton charge to postpone the consideration of the subject until next Coetus, so as to hear the wishes of the Easton delegate.

Nine years had passed since Rev. Weber had left Plainfield. We do not know whether he wanted to come back and become the regular pastor now since the charge was vacant or whether it was only the love and respect which Plainfield still had for him. At the meeting of Coetus the following year, Easton, Greenwich, Dryland and Plainfield presented a call for a minister, but left the Coetus to decide who should be sent to them. Coetus however, resolved to give them permission to call any minister.

REV. CHRISTIAN LUDWIG BECKER, D.D.

In August, 1793, Rev. Christian Ludwig Becker D. D. became pastor of the charge which according to "Fathers of the Reformed Church" was now composed of Easton, Plainfield, Dryland and Mt. Bethel. Why Mt. Bethel was substituted for Greenwich N. J. we do not know. Rev. Becker, was born in Germany, was educated at the University of Halle. Dr. Becker before coming to America was a supply preacher, a teacher preparing young men for the University, and the author of several books. On May 18, 1794, he presented himself before Synod for membership. (Coetus after declaring its independence from the Mother church of Holland in 1791 assumed the name of Synod)

After preaching a sermon before Synod Rev. Becker was admitted and a committee appointed to ordain him. After serving the Easton charge for one and a half years he accepted a call in March 1795 to the Reformed Church at Lancaster where he remained 11 years.

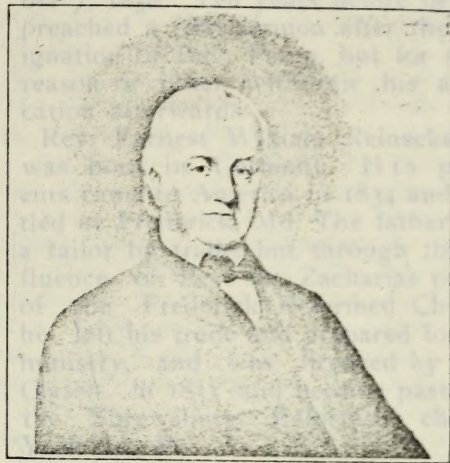
In 1806 he left Lancaster to become pastor of the Reformed church at Baltimore. After a 12 years' pastorate in Baltimore he died suddenly July 12, 1818 in the sixty-second year of his age and lies buried in the Western cemetery belonging to the Baltimore Church, of which he was pastor. His only son Jacob C. entered the Reformed ministry. The son was ordained in 1808 and labored first in Manchester, Md., and later in the Kreidersville charge, Northampton county. After Dr. Becker left this Plainfield charge another vacancy follows of a year and four months during which only four baptisms were recorded in the Plainfield "Churchbook" which would indicate that the congregation had little or no preaching during that time.

REV. THOMAS POMP

In July 1796 Rev. Thomas Pomp became the pastor of this charge still composed of Easton, Plainfield, Dryland and Mt. Bethel.

He was born in Montgomery county, Pa., Feb. 4, 1773, where his father was at the time pastor of the Faulkner Swamp Reformed charge. He was ordained in the fall of 1795 as pastor of several Reformed congregations in Montgomery where he was only a short time when he was called to the Easton charge the following July. He was married March 7, 1797 or 8 months after beginning his pastorate in this charge.

After serving this charge for 12 years, the Mt. Bethel congregation was taken from the charge and Lower Saucon was admitted in its stead. In 1833 the Lower Saucon congregation was again taken out of the charge. In the year 1848 he resigned from the Plainfield congregation because of infirmities and for like reasons from the Dryland congregation in 1850, but retained the relation as German pastor at Easton with some support until death claimed him. It was during his pastorate that the second and third church buildings were erected



REV. THOMAS POMP
Pastor, Plainfield Reformed Church
1796-1848

at Plainfield. He died April 22, 1852 in the 80th year of his age. He lies buried in the Easton Cemetery, where the Easton congregation erected a most beautiful monument for him. He is the first of the Plainfield Reformed pastors to leave a photograph.

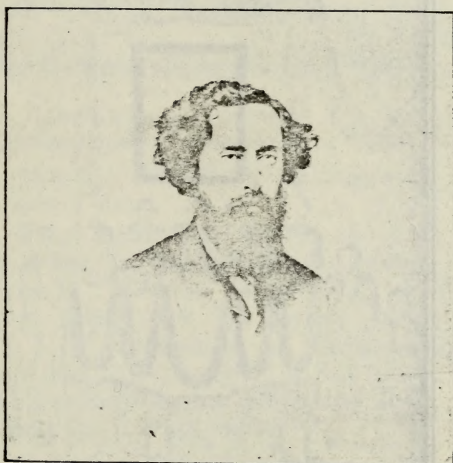
REV. GEO. CHRISTIAN EICHENBERG

Rev. Geo. Christian Eichenberg became the pastor of the Plainfield congregation in 1848, having served as a licentiate for three years prior in the congregation, as assistant to Rev. Pomp, according to a rule of classis at this time relating to foreigners. Rev. Eichenberg was born in Germany on Dec. 25, 1816, came to America in 1845. He was married to Miss Mary Achenbach, of Plainfield, on June 24, 1848. He resigned in 1850 to become pastor of Weissport Reformed church where he was pastor until 1863, when getting into difficulties with classis he was suspended from the ministry. He died after much suffering on June 12, 1880 aged 63 years, 5 months and 17 days. He lies buried in the cemetery of St. Peter's Church in Mahoning Valley, Schuyl-

kill county, Pa., this being one of the churches which he continued to serve after suspension.

REV. ERASMUS H. HELFRICH

In 1850 Rev. Erasmus H. Helfrich was placed over the Plainfield congregation, together with three other congregations located in Lehigh and Northampton counties. He resided at Bath and soon was brought before classis for immoral conduct. He was suspended in 1857 and the following



REV. ERASMUS HELFRICH
Pastor of Plainfield Reformed Church
1850-1858

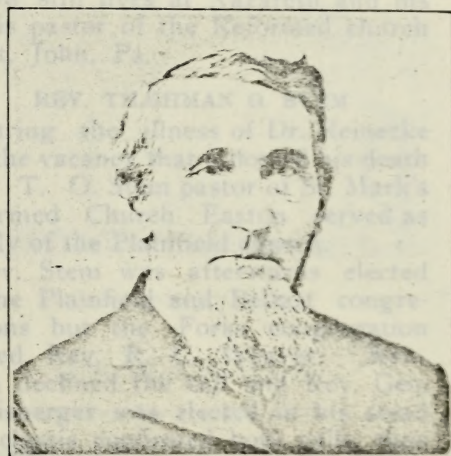
year deposed from the holy ministry. He was born in Lehigh county, was educated partly by his uncle Rev. John Helfrich and partly at Mercersburg, Pa., and was licensed to preach in 1848. He died in Philadelphia while yet comparatively young leaving a sorrowing wife and several children to mourn his death.

REV. EARNEST WILLIAM REINECKE, D.D.

The Lord now raised up a shining light in the person of Rev. Earnest William Reinecke for this people. At an election held September 25, 1858, Rev. Reinecke was unanimously elected and was installed on Novem-

ber 7, 1858. Ten years before he had preached a trial sermon after the resignation of Rev. Pamp, but for some reason or other withdrew his application afterwards.

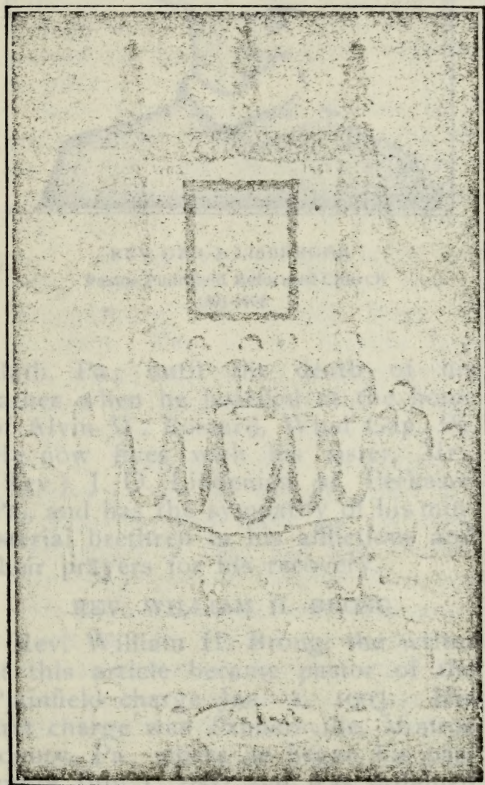
Rev. Earnest William Reinecke, D. was born in Germany. His parents came to America in 1834 and settled at Frederick, Md. The father was a tailor by trade, but through the influence of Rev. Dr. Zacharias pastor of the Frederick Reformed Church, he left his trade and prepared for the ministry, and was licensed by Zion Classis in 1837 and became pastor of the Shrewsbury Reformed charge, York Co., Pa.



REV. E. W. REINECKE, D.D.
Pastor of Plainfield Reformed Church
1859-1890

Rev. Dr. E. W. Reinecke was educated in the schools of our Reformed Church after which he served as tutor in Marshall College for two years and then for five years was pastor of the Millersville Reformed church. In the fall of 1853 he became pastor of the St. Vincent Reformed church Chester county, Pa., and was at the same time a teacher in the Norristown Academy. After a pastorate of one year and two months he left St. Vincent to become assistant pastor to his father of the Shrewsbury charge in

York county and later was called to the Reformed Church at Frederick, Md., at which place he resigned in 1858 to become pastor of the Plainfield charge, which was then being reconstructed and composed of Plainfield, Forks, and Belfast. To these Wind Gap was added the latter part of Dr. Reinecke's pastorate.



CHURCH DECORATION, 1863

The Centennial of the first regular pastorate was celebrated by Dr. Reinecke on Oct. 23-25, 1863 when he was assisted by Revs. Thos. H. Leinbach and D. Y. Heisler of the Reformed church, Rev. Thophilus Wonderling of the Moravian church and Rev. J. B. Roth of the Lutheran church.

A list of all persons who claimed membership in the Reformed congregation at the time of the centennial, was prepared, and 742 names are found on it of which however only

274 partook of the Lord's Supper which was celebrated in connection with the centennial.

Dr. Reinecke was married to Miss Mary Eliza Knode, of Funkstown, Md., March 10, 1859, the year after he began his Plainfield pastorate. They were blessed with ten daughters and one son. Dr. Reinecke was stricken with a paralytic stroke in July, 1890, a few hours after having preached in the Plainfield Church. He never fully recovered but lingered until May 8, 1891 when he died at the age of 68 years, 5 mo. He lies buried in the cemetery at the Forks Church where the Forks congregation erected a monument to his memory. His widow still lives at Nazareth and his son is pastor of the Reformed church at St. John, Pa.

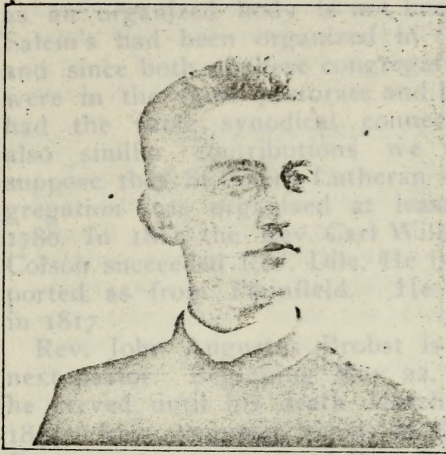
REV. TILGHMAN O. STEM

During the illness of Dr. Reinecke and the vacancy that followed his death Rev. T. O. Stem pastor of St. Mark's Reformed Church Easton served as supply of the Plainfield church.

Rev. Stem was afterwards elected by the Plainfield and Belfast congregations but the Forks congregation elected Rev. R. C. Weaver. Rev. Stem declined the call and Rev. Geo. J. Lisberger was elected in his stead and classis confirmed both calls, thus separating the charge, making Plainfield, Belfast and Wind Gap to constitute one charge and Forks a charge by itself.

REV. GEORGE J. LISBERGER

Rev. Geo. J. Lisberger graduated from F. & M. College in 1886 and from the Reformed Theological Seminary at Lancaster, Pa., in May, 1889. In June of the same year he became pastor of the Deep Creek charge in Schuylkill county, Pa. He was installed as pastor of this Plainfield charge on Sept. 20, 1891 and served until Nov. 2, 1902, when he resigned the charge because of ill health. He is unmarried and while serving this charge he boarded with his parents at



REV. GEO. J. LISBERGER
Pastor Plainfield Reformed Church
1891-1902

Bath, Pa., until the death of his father when he boarded at the home of Alvin W. Bossard, Wind Gap, Pa. He now lives with his sister, Mrs. (Rev.) J. O. Lindeman at Perkasio, Pa., and has the sympathy of his ministerial brethren in his afflictions and their prayers for his recovery.

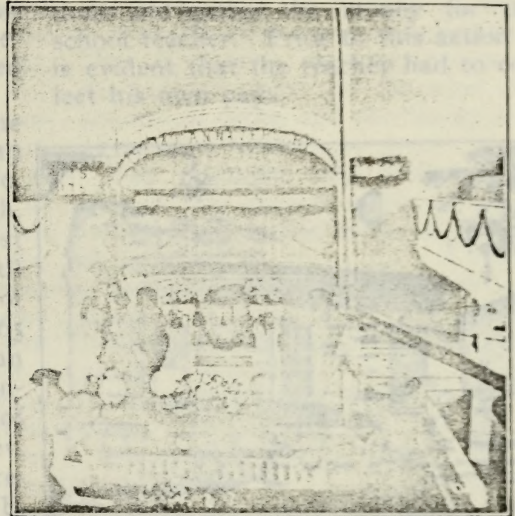
REV. WILLIAM H. BRONG

Rev. William H. Brong, the writer of this article became pastor of the Plainfield charge Jan. 1, 1903. His first charge was Tannersville, Monroe county, Pa., where he began his pastorate July 1, 1897 and was ordained on Aug. 8, 1897. On Jan. 1, 1900, he was married to Miss Clara Hollowbush Leidy, a descendant of Rev. John Philip Leidich who was one of the first missionaries sent to America by the Reformed church of Holland. During the first year of his pastorate Oct. 28 to Nov. 1, 1903, the Plainfield Reformed church celebrated the 140th anniversary of the first regular pastorate and the 153rd anniversary of the first grant of land by Penn heirs to Adam Dietz in trust for this Plainfield Reformed Church.

At this celebration Rev. Brong was assisted by Rev. John W. Reinecke,

St. John's, Pa., Rev. Eli Keller, D.D., Allentown, Pa., Rev. I. M. Beaver, Bangor, Pa., Rev. Prof. Geo. Richards, D.D., Lancaster, Pa., and Rev. Geo. J. Lisberger, Perkasio, Pa.

In May 1905 East Pennsylvania classis added Faith Church, Pen Argyl, to the charge.



CHURCH DECORATION, 1903

LUTHERAN PASTORS

(Contributed by Rev. H. S. Kidd)

Concerning the history of the Lutheran Congregation in the early period we know very little. We can, however, reasonably suppose that there were Lutherans in what is now Plainfield township, as early as the middle of the 18th century. In the earliest records available the Lutheran Congregation of St. Peter's Plainfield compares favorably with Salem's Lutheran Church, Moorestown, about 8 miles southwest of Plainfield church.

The Rev. John Casper Dile in 1806, who was pastor of Plainfield and Salem's at that time contributed to the Synod \$1.79 for Plainfield which is 43 cents less than a similar contribution from Salem's. The Rev. Dile continued as pastor until 1811. Whether

the Lutherans were then worshipping as an organized body is not known. Salem's had been organized in 1772, and since both of these congregations were in the same pastorate and both had the same synodical connection also similar contributions we may suppose that St. Peter's Lutheran congregation was organized at least by 1780. In 1811 the Rev. Carl Wilhelm Colson succeeded Rev. Dile. He is reported as from Plainfield. He died in 1817.

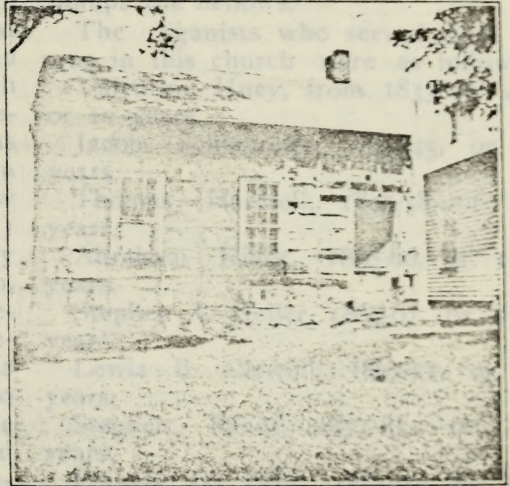
Rev. John Augustus Brobst is the next pastor. Beginning May 22, 1819 he served until his death March 10, 1844. Rev. Augustus Fuchs of Bath, Pa., was the successor of Rev. Brobst and served the congregation until 1865. Rev. B. F. Apple, now of Stroudsburg, was supply from 1865 to 1867. Rev. G. A. Struntz began his labors in the fall of 1867 and continued as pastor until the spring of 1873 when he was succeeded by Rev. M. J. Kramlich. Rev. Kramlich resigned in the fall of 1877. Rev. A. E. Erdman became pastor on the 25th of November in 1877 and had charge of the congregation for over thirty years. His pastorate ended on February 25, 1908. Rev. H. S. Kidd assumed his duties as pastor on Apr. 1st, 1908 and is the present incumbent. Concerning the lives of the early pastors little is known. At least most, if not all of them, were of German descent. The later pastors claim the Pennsylvania German as their mother tongue.

THE OLD SCHOOL HOUSE

The old log school house recently repaired is the oldest building now standing on the Plainfield Church premises. It is quite likely that this is the first and only school house erected by this Plainfield congregation, though some changes were made to it from time to time. It was built some time before 1766 for in that year Rev. Henop reports 32 pupils at school.

Our oldest treasurer's account book dates back to 1820 and in that year he paid out for work at the school house (Arbeit am Schulhaus) \$17.35.

At a meeting of the trustee board held Oct. 25, 1823, it was decided that at the next election of this congregation four trustees be elected whose duty it shall be to take the subscriptions and gather the money for the school teacher. Prior to this action it is evident that the teacher had to collect his own pay.



OLD LOG SCHOOL HOUSE

This old school house when first built (says one of our oldest members father William Heimer) was school house and dwelling combined with a large hall and fire hearth chimney between the school room and the dwelling apartments.

The dwelling part was used by the teacher until about 1838 when that part was torn down and a new separate stone house erected for the teacher who now also served as the sexton and organist of the church. This still serves as the home of the organist of the church.

After the state common school law was passed in 1854 the church school was merged into the public school

and this old church school house was used for the public school until 1874 when the township erected its own school house a short distance away from the church.

THE PIPE ORGAN

The beautiful pipe organ, which on the Lord's Day fills this Plainfield church with its harmonious strains, helping to blend the praises of the congregation with the choir celestial, was purchased from the First Reformed church, Easton, in the year 1833, about the time when this church was dedicated. The organ was built at Lititz, Pa., by David Tannenberg, in the year 1776, the same year in which the memorable Declaration of Independence was adopted, and it was sold to the Reformed and Lutheran church, on Third St. Easton (now the First Reformed church, Easton.) It was played when the Indian treaty was held in the church at Easton, in 1777, as we notice from the report given by Thomas Payne, secretary to the Commission which was sent with presents by Congress to Easton to make a treaty with the Indians so as to procure their help in the struggle for American independence. Mr. Payne in his report says: "After shaking hands and drinking rum while the organ played, we proceeded to business." This organ was

the first ever used by the Plainfield Church as far as we could find out.

In 1852 some repairs were made to it by Mr. Hantzelman, of Allentown. At this time the original keyboard was taken out and a reversed keyboard substituted. In this manner it served until September, 1900, when it was completely remodeled by Lewis B. Clewell, of Bethlehem, Pa., at a cost of \$670, and rededicated on Dec. 9, 1900. Among the parts of the original organ are the wind chest, six sets of pipes, and the handle which pumps the bellows.

The organists who served since it was in this church were as follows:

Valentine Huey, from 1833 to '43, or 10 years.

Jacob Schlammer, 1843-45, or 2 years,

Thomas Hartzell, 1845-58, or 13 years,

Abraham Kindt, 1858-60, or 1½ years,

Stephen A. Heller, 1860-67, or 7½ years.

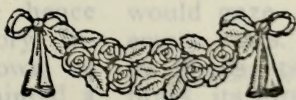
Lewis B. Clewell, 1867-71, or 4 years,

Stephen Kindt, 1871-87, or 16 years,

Francis G. Fehr, 1887-97, or 10 years,

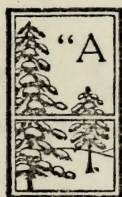
William A. Becker, 1897-02, or 5 years,

Samuel J. Heller, 1902.



Seeing Lancaster County from a Trolley Window

NOTE:—Since moving to Lancaster county last April, the editor has been familiarizing himself with the topography, history and present activities of the county. Believing his readers would enjoy glimpses of the county's past and present he submits the following lines trusting their perusal may afford as much pleasure and satisfaction to the readers as he derived from his study. It would be impracticable to give references for all the statements made, words of others having been freely adapted or appropriated without giving credit to sources of information.



LL aboard" for a trolley trip through Lancaster county, Pennsylvania's "Garden Spot" and America's banner agricultural county.

We will take our seats and before the gong clangs for departure will look about us. We are now in "Centre Square" of the city of Lancaster, at the crossing of King and Queen streets, a point from which on some days a thousand cars depart over one hundred and fifty miles of trolley track radiating to all parts of the county. Here one may stand aside and have the county's fashions new and old pass in review before him.

Before us is a stately Soldiers' and Sailors' Monument erected by ladies and dedicated July 4, 1874. Around us on the different streets are large business houses and scenes of activity.

It was not always thus. Time was when the Indians met here to make treaties under a hickory tree hence they were known as "Hickory Indians" and the place was known as Hickorytown, even a hotel painted a hickory tree on its sign board. The place has been occupied by whites, however, for almost two centuries. When it was laid out in 1728 by Andrew Hamilton it was a hamlet of about 200 persons, grown to 3405 in 1800 when it was the largest inland town in the United States. It was in-

corporated as a borough in 1742 and chartered as a city in 1818.

Courts were held here for the first time in 1730, previous courts having been held at Postlethwait's tavern six or seven miles southwest of us. The court house erected and destroyed by fire June, 1784, stood where the monument now stands. This was a two storied brick building with steeple, belfry, a clock with two faces, pent houses and shingle roof. The lower room containing the court room was paved with brick, had a large hearth and elaborate furnishings, its windows were glazed with small pieces of glass, leaded in and provided with blinds or shades of green, horizontal slats or shades on chords. The second floor contained a council chamber and a few small rooms.

THE OLD COURT HOUSE

The stirring scenes witnessed by this unpretentious building were so significant and important historically that "the day of Lancaster's greatest glory is past and will never return." In the words of H. Frank Eshleman, Esq.,

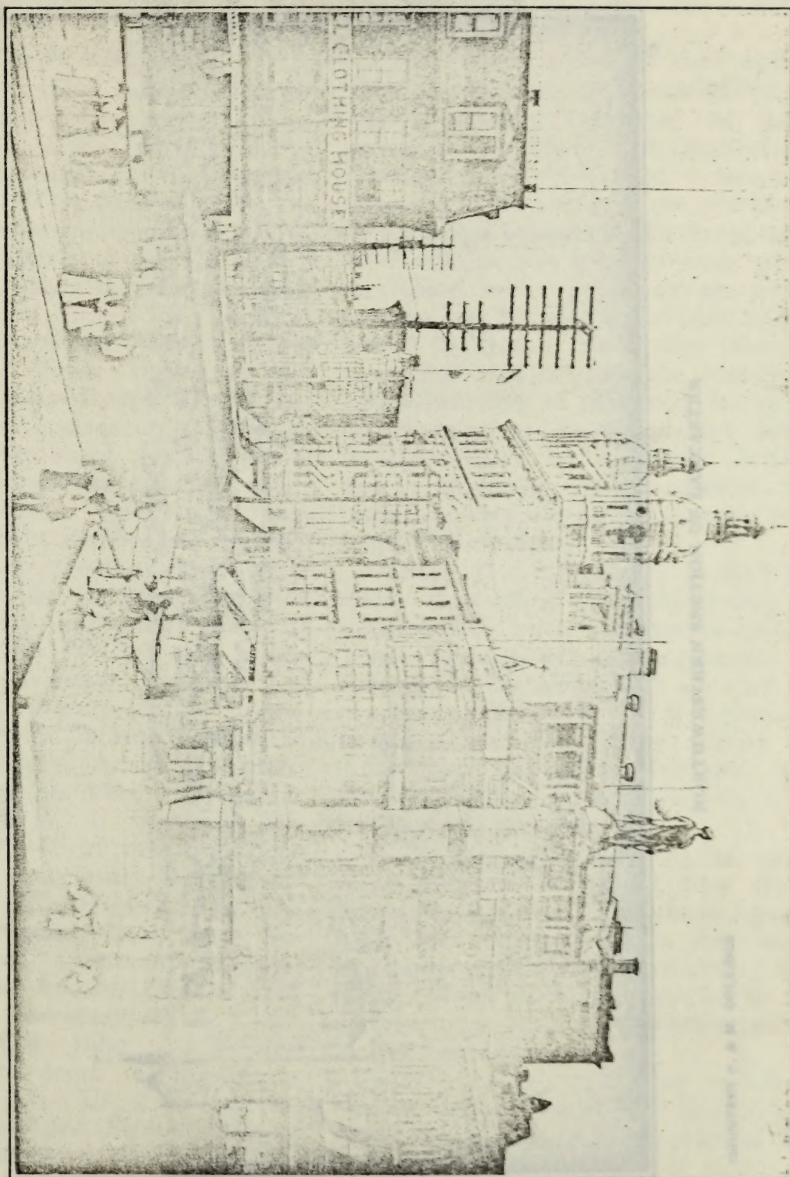
"How proud we should be today if now the building were standing preserved on its site. How we should love it and value it! What famous visitors, what great personages, we would conduct through it, into its solemn, silent Court room, up its stairs into its chamber! How we would gaze in sacred awe into its empty seats, its quaint bench and bar, its blinds, its age-stained wood and brass, its girders and posts, its brick floor and primitive walls! How we would speak in low whispers as we rehearse as as we silently contemplate, standing within it, the train of mighty events that made it famous. All these would pass in silent parade before us in review as we stand within it! The ancient Justices with pow-

dered wigs; the mighty and pious Zinzendorf, his eloquent sermons and strange audiences, the commingled audiences of dusky Indian chiefs and white forefathers filling the room four

dignation against England; the military dress, adornments, and bearings of the soldiers at the memorable meeting of July 4, 1776; the surrendering of commissions and removal of the

COURTESY F. & M. COLLEGE

CENTRE SQUARE, LANCASTER

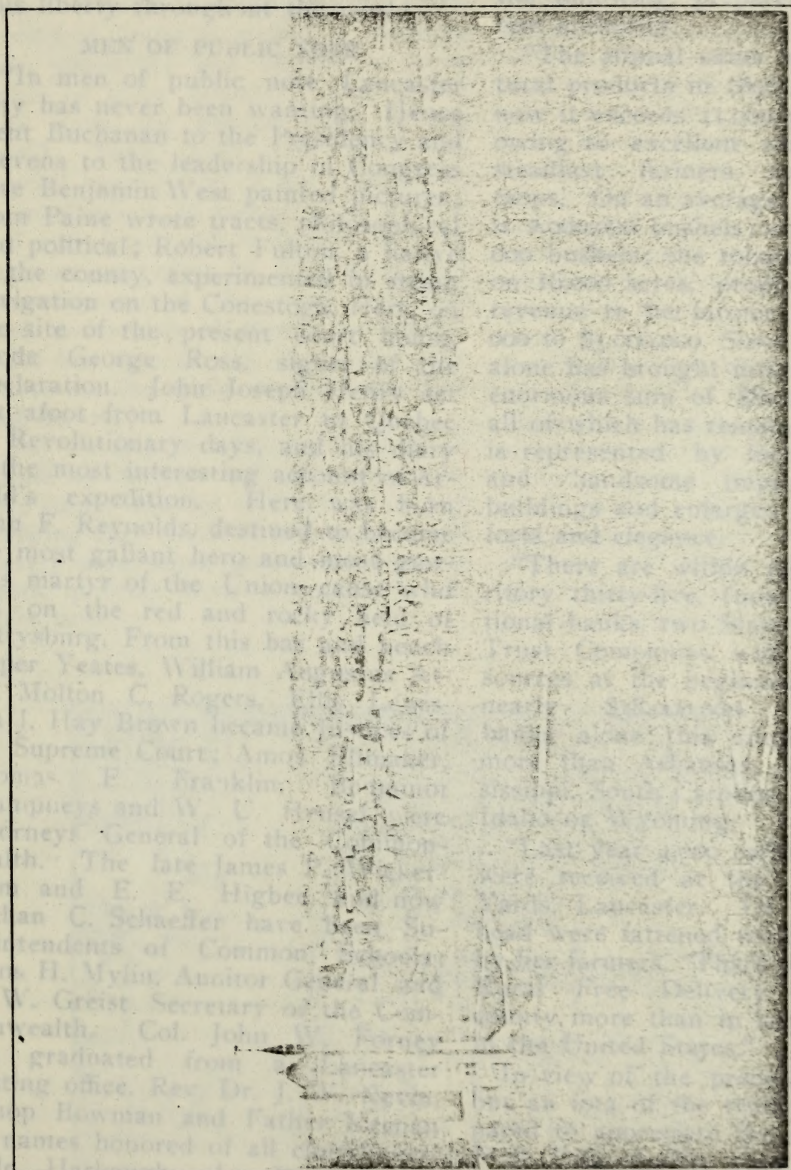


successive times in treaty met; the stately warriors, the speeches, the voices, the intonations; the excited, hilarious and patriotic speeches and ringing applause, punctuated with in-

arms of King George III; the solemn picture of Congress and its session of September 27, 1777! the stormy sessions of the Supreme Council of the State and Councils of Safety for nine

months; the edicts of attainder against the Tories and their excited neighbors coming into these halls and begging for them; the funeral of the President of the State with its martial splendor."

1775 the marshalling of military forces, in response to the firing of the guns at Lexington and Bunker Hill. It later furnished the barracks for the British and Hessian prisoners of war. Three times did George Washington



NORTHWESTERN SECTION OF LANCASTER

COURTESY F. & M. COLLEGE

The city has been an important center indeed for many years. It has seen the Irish, the German, the Welsh, the French meet here as the seat of local government. It saw in

honor the place by his presence. Hither came the fathers as to the seat of the state government from 1799 to 1812. It was world renowned for its manufactories a century ago.

It has been the center of a religious life that has been unjustly the laughing stock and justly the marvel of the world, exemplifying the fruits of freedom of faith and thus directly aiding in the spread of the doctrine of religious liberty throughout the world.

MEN OF PUBLIC NOTE

"In men of public note Lancaster City has never been wanting. Hence went Buchanan to the Presidency and Stevens to the leadership of Congress here Benjamin West painted pictures; Tom Paine wrote tracts, philosophical and political; Robert Fulton, a native of the county, experimented in steam navigation on the Conestoga. Here, on the site of the present court house, abode George Ross, signer of the Declaration. John Joseph Henry set out afoot from Lancaster to Quebec in Revolutionary days, and his diary is the most interesting account of Arnold's expedition. Here was born John F. Reynolds, destined to become the most gallant hero and most glorious martyr of the Union cause who fell on the red and rocky field of Gettysburg. From this bar and bench Jasper Yeates, William Augustus Atlee, Molton C. Rogers, Ellis Lewis and J. Hay Brown became Justices of the Supreme Court; Amos Ellmaker, Thomas E. Franklin, Benjamin Champneys and W. U. Hensel were Attorneys General of the Commonwealth. The late James P. Wickersham and E. E. Higbee, and now Nathan C. Schaeffer have been Superintendents of Common Schools; Amos H. Mylin, Auditor General, and W. W. Greist Secretary of the Commonwealth. Col. John W. Forney was graduated from a Lancaster printing office. Rev. Dr. J. W. Nevin, Bishop Bowman and Father Keenan are names honored of all churchmen; while Harbaugh, the Pennsylvania German poet, Muhlenberg, author of "I Would Not Live Alway," and other hymns, and Lloyd Mifflin, painter-poet, attest Lancaster's eminence in polite literature."

IMPORTANCE OF CITY AND COUNTY

The importance of the city and county covering less than 1000 square miles and having a population of 170,000 may be inferred from figures like the following, prepared by a competent authority.

"The annual value of her agricultural products in 1890 was \$7,657,790; now it exceeds 11,000,000. All this is owing to excellent soil, skillful and steadfast farmers and diversified crops. On an average, the wheat crop is 2,000,000 bushels; corn crop, 4,500,000 bushels; the tobacco crop, grown on 16,000 acres, produces an annual revenue to her farmers of from \$2,000,000 to \$3,000,000. Since 1890 that crop alone has brought into the county the enormous sum of \$80,000,000, nearly all of which has remained here, and it is represented by increased fertility and handsome improvements, new buildings and enlarged domestic comforts and elegance.

"There are within this limited territory thirty-five, (now thirty-six) National banks, two State banks and six Trust Companies, with aggregate resources at the beginning of 1908, of nearly \$38,000,000. Of National banks alone this single county has more than Arkansas, Montana, Mississippi, South Carolina, Florida, Utah, Idaho or Wyoming.

"Last year 4,000 carloads of cattle were received at the Union Stock Yards, Lancaster. Of these, 30,000 head were fattened within the county by her farmers. There are ninety-four Rural Free Delivery routes in the county, more than in any other county in the United States."

In view of the preceding which is but an iota of the reality one is prepared to appreciate the words of Mr. F. R. Diffenderffer when he says:

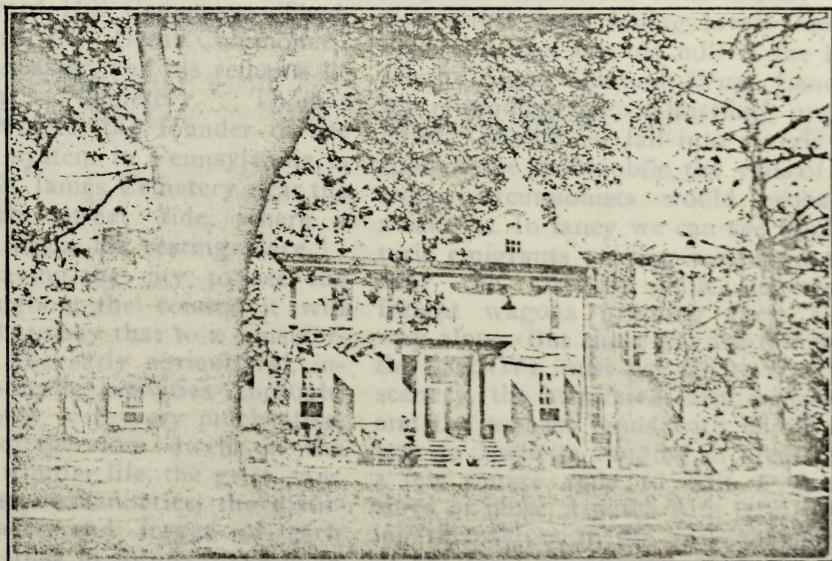
"Lancaster city enjoys almost unequaled advantages of location in many respects. She sits on an elevated limestone ridge, which secures her the advantage of excellent health and satisfactory drainage. Along her east-

ern and southern borders winds one of the most beautiful rivers to be seen anywhere, affording visions of picturesque scenery and beauty excelled nowhere, as I believe on this continent. Aronud her, beyond her own territorial limits is spread a country than which the sun shines on none richer or more beautiful, and which vies with the garden spots of the world. Take along with these the general aggregation of her population, in intelligence, in industry, in wealth, and may I not add, in morals, and we have an aggregate of conditions and circumstances of the most desirable kind, and which, all things considered, make her one of the most desirable places on the globe to be born, live and die on."

To cover the city and suburban points by trolley will take considerable time. Instead of tracing out and showing each point of interest we will merely note some prominent historic spots, quoting from a recent L. B. Herr print,

POINTS OF INTEREST IN CITY

"A monument on East Ross street marks the spot where George Ross lived, the only signer of the Declaration of Independence from Lancaster county. The Franklin and Marshall College and Academy and the Reformed Theological Seminary buildings are situated in the northwestern part of the city, on College avenue and West James Street. Trinity Lutheran Church, on South Duke street near East King street, was established in 1733, and the building was consecrated in 1766. The tower, which is 195 feet high, was erected in 1794, and the set of chimes was first used in 1854. Governors Wharton and Mifflin were buried at this famous old Church. The stone building of the Moravian Church, on West Orange street was erected in 1746, the brick building being added in 1868. Witmer's bridge, which was erected in 1799 and spans the Conestoga a short distance east of the city, was on the direct wagon route from Philadelphia to the western part of Pennsylvania.



WHEATLAND

COURTESY LANCASTER BOARD OF TRADE

When first erected a toll was charged which frequently amounted to \$25 in one day.

"The County Almshouse and Insane Asylum are located on East King street near Witmer's bridge, and the Thaddeus Stevens Industrial School is just a short distance to the west.

"Among the industries of Lancaster will be found the Hamilton Watch Factory, two large umbrella factories, the largest linoleum factory in the world, cork factory, silk mills, cotton mills, cigar factories, tobacco warehouses, soap factory.

"As a tobacco centre, Lancaster city and county rank with the greatest tobacco producing sections of the United States. Most of the tobacco raised in the county is delivered by the farmers to dealers in the city, who pack it and ship to all parts of the world. The crop amounts to millions of pounds annually.

"Wheatland," which is located a short distance west of Lancaster, was the home of James Buchanan, the fifteenth president of the United States, and the only president from Pennsylvania. His remains lie buried in Woodward Hill Cemetery. Thaddeus Stevens, the "Great Commoner," lived in Lancaster, and his remains lie in Shreiner's Cemetery. Thomas Henry Burrowes, the founder of the free school system in Pennsylvania, is buried in St. James Cemetery near the North Duke street side, where a monument marks his resting place."

Before leaving the city to see the sights throughout the county it will not be amiss to say that to a considerable extent the early agricultural, industrial, domestic activities throughout the county were very much alike. We need not therefore dwell on the Indian and frontier life, the grist, saw, fulling mills, the tanneries, the distilleries, furnaces, and forges of each community, that in former days were familiar sights all over the county, but of which all traces have in many cases disappeared.

Nor can we dwell on Lancaster's sons and daughters who have gone forth to people the earth nor on the many men who have made their native county illustrious.

Nor must we overlook the fact that in many points the sources of history are few and fragmentary. Men were so busy making history that they failed to record it.

The mere fact that the place was connected one hundred years ago with Philadelphia by a turnpike along which were strung hotels as beads on a string one a mile the whole distance speaks volumes on the early industries and activities of the county.

LANCASTER TO COLUMBIA

Starting on our trip to Marietta we thread our way along Queen, Chestnut and Charlotte streets, past graveyard, school buildings, churches, stately mansions crowding humble one story cottages, the old and new in closest quarters, until we strike the old Columbia pike completed over a century ago. As we hasten southwestward we leave on our left velvety lawns studded with stately native forest trees hiding lovely homes and soon pass the old mill in the hollow at Abbeyville and West Lancaster reminding one of hustling prairie cities. Should we fall into reverie the toot of the automobile, the yells of the trolley excursionists would probably awake us. In fancy we can see the historic emigrants moving westward, and hear the strongly built Conestoga freight wagons grinding their slow way along. But these too are things of the past. We must not fail to note the scenery, the attractive farm buildings and the tobacco lands with us all the way to Marietta ranging in area from a few square rods to half a dozen acres or more, a patch to a farm, edging themselves to the very backdoors of the farm dwellings exacting a toll of toil from all in the household from grayhaired sire and matron to innocent youth.

Before we are aware of the progress we are making we have passed Ridgeway and the Three Mile House with their beautiful vistas to the distant blue hilltops, we cross a railroad bridge and find ourselves in Mountville, lovely for situation, a borough a mile long casting 250 votes and interested in a silkmill, a cigar factory and a plow works. Shortly after crossing the bridge we see to our right a paintless, decaying, tumble down loghouse hiding behind overgrown bushes, the oldest building in town. (a candidate for a bi-centennial celebration). The unfounded story is told that it was once a cooper shop and that George Washington held a courtmartial in it.

drawn by horses all the way from Columbia to Philadelphia.

But we must hasten on and leave the charming town with its peace and quiet and historic atmosphere. We are soon beyond the borough limits, the Quay homestead with its red house and yellow farm buildings to the left of us. We have been passing along or through Manor and the two Hempfields, a rich section and in parts so thickly settled that it has been called a continuous village. On entering Columbia we pass a rotary station to the left which marks the place where the original Philadelphia and Columbia railroad crossed the turnpike. The place of the original turn-



CONESTOGA WAGON

COURTESY LANCASTER BOARD OF TRADE

Just beyond is the Barnholt hotel almost old enough to justify a centennial celebration.

Do not fail to observe the sandstone blocks in front of the hospitable hotel porch. These are relics of the original State railroad between Philadelphia and Columbia abandoned quite early however from a point half a mile east of Mountville to Columbia. The original track was made by placing these and like sandstone blocks two feet apart in the ground. On these cast iron chairs were placed and fastened with iron spikes. The rails weighing forty pounds to the yard were fitted into a groove in the chairs and fastened by wedges which were continually being loosened by the jolting of the cars with their five ton cargoes,

table is still visible not far away. After zigzagging our way through the historic town we find ourselves at the foot of Walnut street where we must change cars for Marietta. But we can not leave this historic town without looking about us.

COLUMBIA

Columbia, occupying the site of the Indian town Shawanah, and the scene of many a conflict between various Indian tribes, was settled by the Quakers 1726, laid out by Samuel Wright in 1827 and sold in lots by lottery. It was the one terminus of and known as Wright's Ferry dating back to 1730 and as such a very important place for emigrants moving south and west, well-known even in

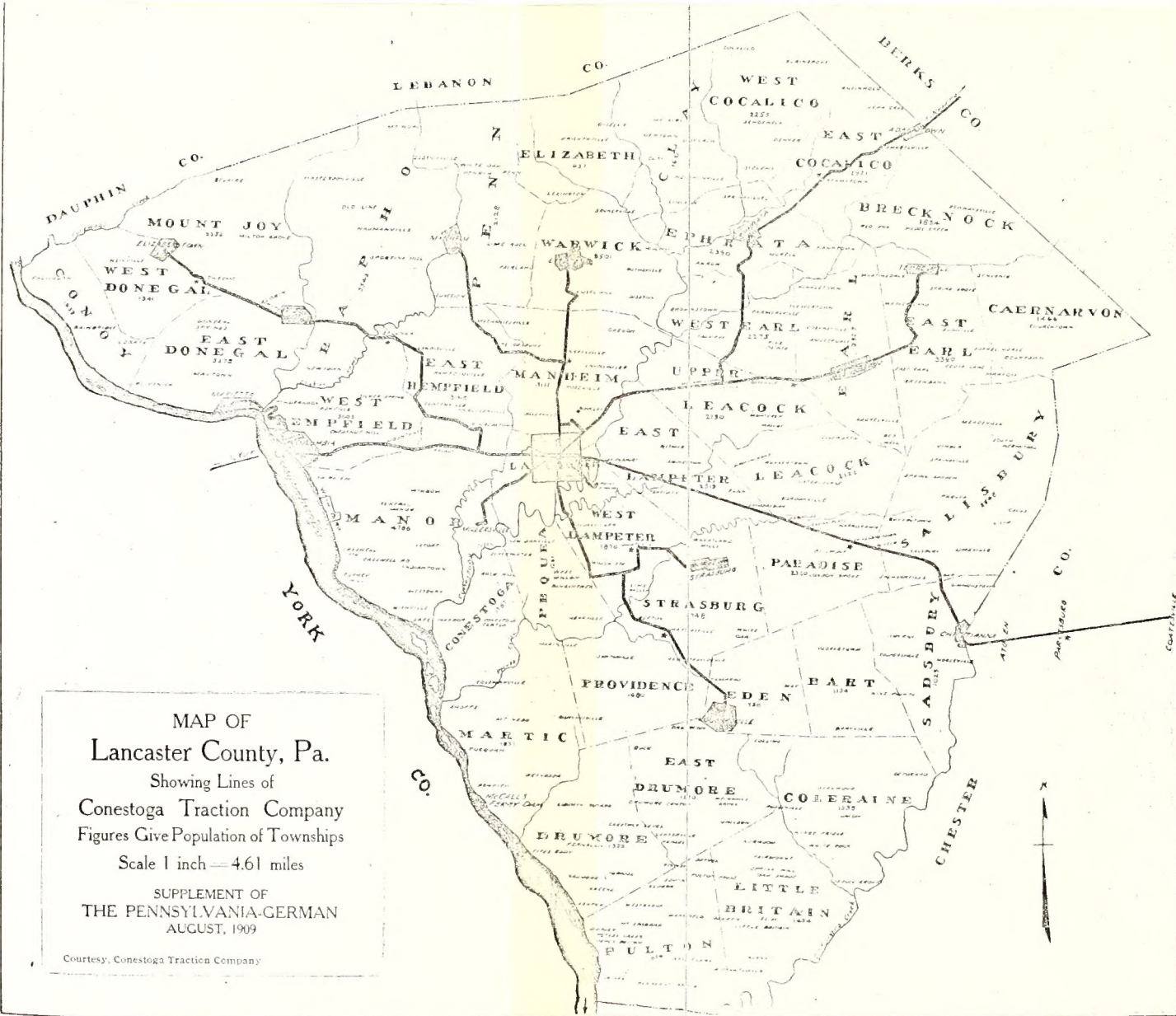


Courtesy, Conestoga Tract

MAP OF
Lancaster County, Pa.
Showing Lines of
Conestoga Traction Company
Figures Give Population of Townships
Scale 1 inch = 4.61 miles

SUPPLEMENT OF
THE PENNSYLVANIA-GERMAN
AUGUST, 1909

Courtesy, Conestoga Traction Company

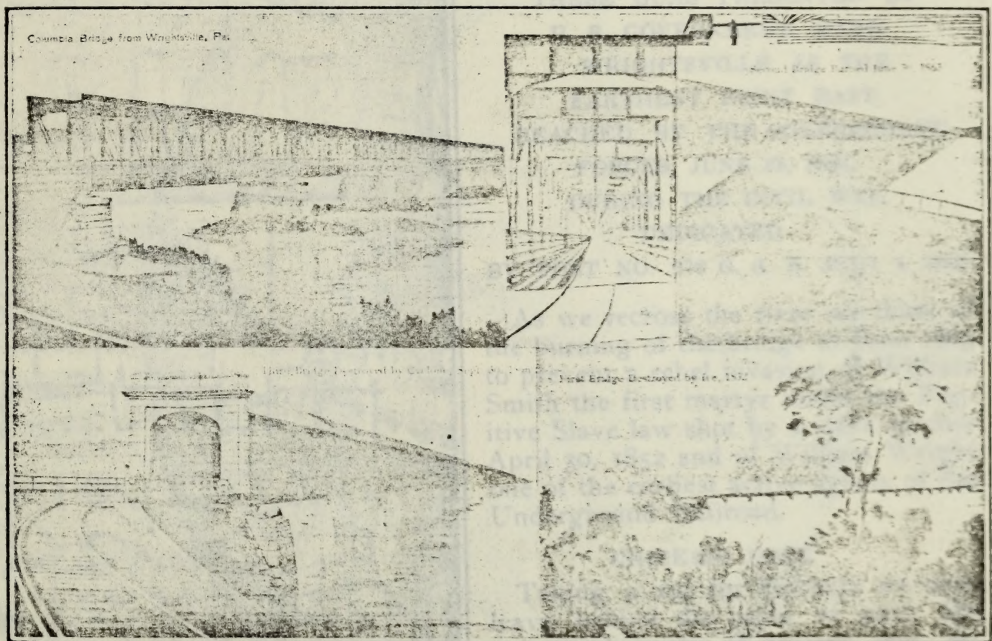


England and spoken of in official papers of the crown. It was no unusual thing to see from 150 to 200 vehicles of all kinds waiting at the ferry house for their turn to be ferried across.

The place was also very important as the terminus of the railroad built to intercept the river traffic. The town was at one time so near the center of population of the United States that in 1789 it was taken into serious consideration as a possible place for the seat of the National government. The inhabitants of the town were greatly

We must not fail to take a look at the Blunston House on Mt. Bethel part of which was built 1728 where Washington was once a guest (an unfounded story) and the Wright house built between 1740 and 1750 owned at one time by Susanna, daughter of John Wright the founder, a remarkable woman, educated in England, artist, poet, legal and medical adviser, a spinner of silk that was woven into dress goods exhibited in England.

Columbia has seen industries like the river and canal traffic, the iron manufacturing industry, the railroad



COLUMBIA'S HISTORIC BRIDGES

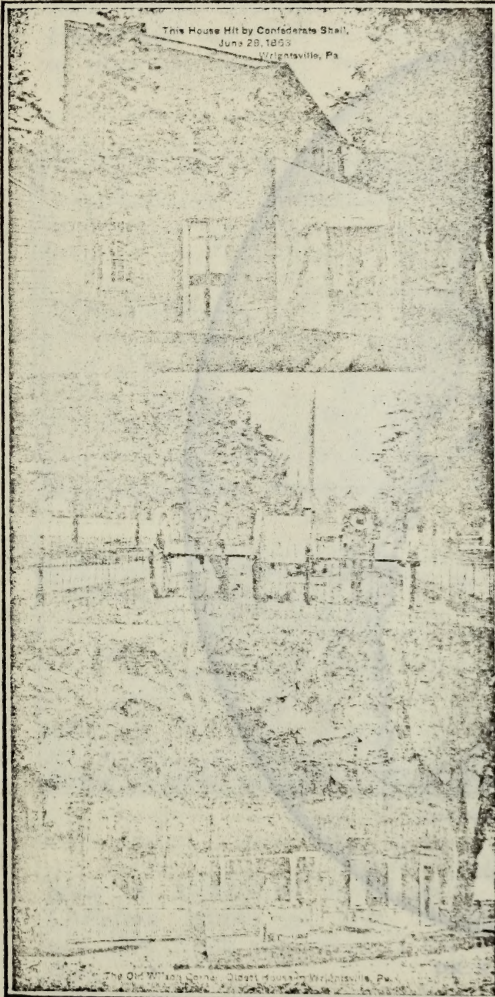
surprised June 11, 1825 to see the arrival of a steamboat attempting to navigate the Susquehanna. The boat was warped over the most dangerous places and went as far up as Wilkes-Barre where it was destroyed by the explosion of the boiler. One of the earliest efforts in the state to supply the inhabitants of an incorporated town with spring water conveyed in pipes under ground was made here in 1821.

traffic, take root, thrive and decay but phoenixlike lives, grows and hopes and who shall say that it has passed its golden age?

The whistle of the ferry steamboat "Mary" tempts us to cross the Susquehanna and as it costs five cents to do so whether we go by ferry, or by steam or afoot over the 6000 foot bridge we take our seats and will let the sternwheel paddles "kick" us to York county, crossing where the white man has been crossing well nigh 200

years. The bridge before us, a majestic structure of strength, simplicity, and beauty is the fourth at this place, the third on the same piers practically. Time forbids us to linger on the bridge history.

A mile down stream was the noted dam of the canal age. Three miles below is Washington Borough, com-



HISTORIC SPOTS OF WRIGHTSVILLE

posed of Washington and Charleston, laid out a century ago, and occupying the site of an Indian town that is said to have had a population of 2000, 300 years ago but of which all traces have disappeared. In the days of rafting

the banks of the Susquehanna were lined for miles with rafts and arks which meant an active business in various lines, whiskey, boards, shingles lath, wheat, oats, coal and pigiron.

But our ferryboat has docked and we scramble out to get a glimpse of Wrightsville, laid out by Samuel and William Wright, of the trolley cars ready to take us to another noted manufacturing and trolley center, historic York, and of the enclosed monument in the public square of which we give herewith a view and the inscription.

1861-1865

THESE GUNS PRESENTED BY
U. S. GOVERNMENT, MARK
WRIGHTSVILLE AS THE
FARTHEST POINT EAST,
REACHED BY THE CONFEDERATE
FORCES, JUNE 28, 1863,
DURING THE CIVIL WAR,
DEDICATED

BY POST NO. 270 G. A. R. JULY 4, 1900.

As we recross the river we think of the burning of the bridge in June 1863 to prevent a rebel invasion, of William Smith the first martyr under the Fugitive Slave law shot by a slave catcher April 30, 1852 and of William Wright one of the earliest active agents of the Underground Railroad.

CHICKIES ROCK

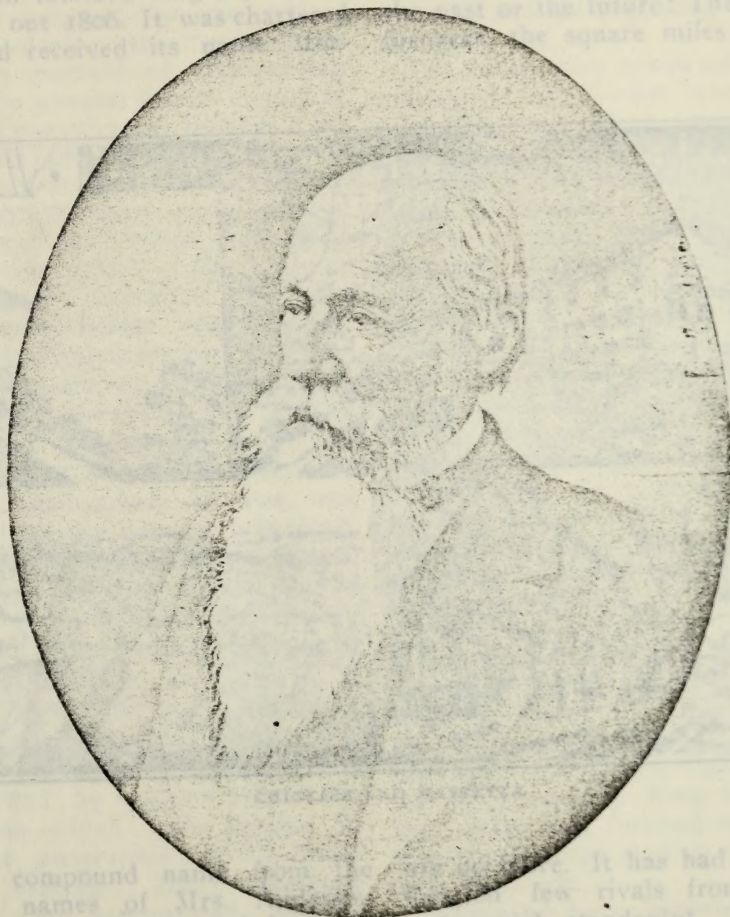
Taking a car for Marietta we soon leave behind the ruins of past, the noise and smoke of present iron industries and worm our tortuous pathway through forest primeval and dreamy dell to the top of historic Chickies Rock, 300 feet above the bed of the stream.

Standing here one sees the Susquehanna snaking along its ancient rocky pathway, heavy freight trains creeping lazily by on the old canal bed fringing the river. Columbia to the left, Marietta to the right, Round Top across the river gap in front and imagination involuntarily tries to conceive the length of time since the river began

its ceaseless task of kissing, grinding and crushing its way through 300 feet of solid rock. Chickies has given sermons to preachers, dreams to poets, illusions to lovelorn lads and lasses, sport to thoughtless youth, a hiding place to the lawless, daily bread to the toiler, a shelter, a school,

MARIETTA

We are now on the territory originally settled by the Scotch-Irish who as pioneers pushed to the extreme front of civilization, settling as squatters on the highest grounds and refusing to pay quitrents to the proprietaries. Donegal existing 1722,



DR. S. S. HALDEMAN

an inspiration to Dr. S. S. Haldeman who has won a deathless international fame for himself, but we must hurry to catch our car to take us down a winding course to the valley, past ruins of half a dozen blast furnaces, and into the heart of old Marietta strung mainly along the old turnpike.

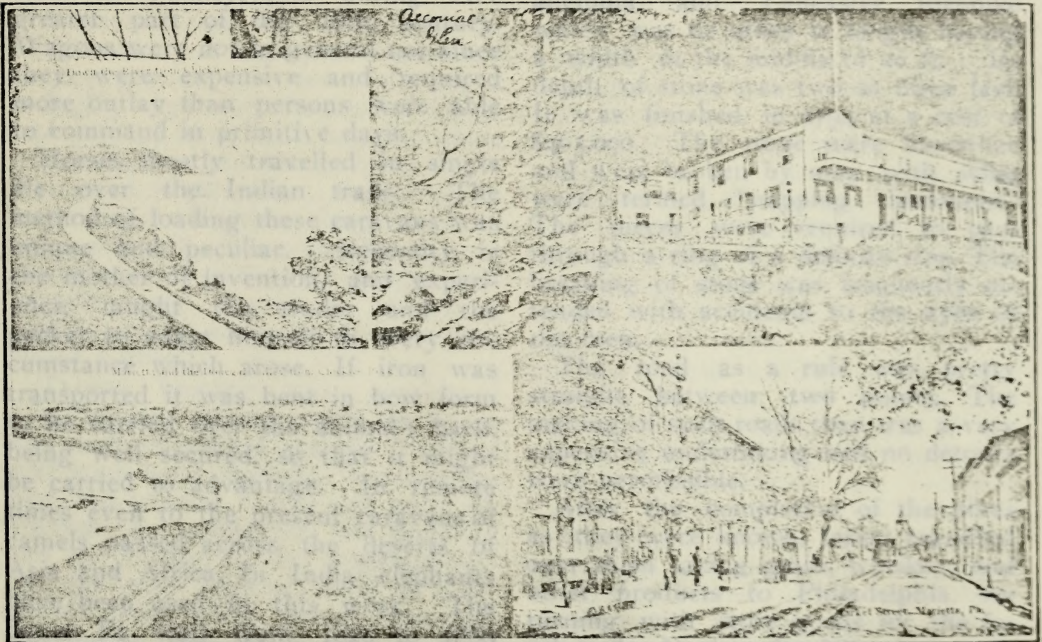
originally extending indefinitely from Pequea Creek, north and northwest became the mother of many townships and counties and illustrious citizens on whom we may not dwell. Following the banks of the Susquehanna we might trace the footsteps of the Indian traders and reach Conoy

township so named after an Indian tribe and settled prior to 1719. Time was when scores of teams from inland sections waited their chance to get fish.

Marietta originally known as Anderson's Ferry and a business rival to Wrights Ferry was established in 1733. It is composed of two towns New Haven founded 1805 and Waterford laid out 1806. It was chartered in 1812 and received its name Mar-

the former in population. The place grew too fast; a large class of disreputable persons followed the stream of speculators who overflowed the place, and, like birds of prey, lived off the earnings of others. When the final crash came but few were able to weather the storm."

As one walks along the question comes up, Is the town's golden age in the past or the future? The canal, the furnaces, the square miles of lumber



CHICKIES AND MARIETTA

ietta a compound name from the Christian names of Mrs. Anderson and Mrs. Cook the wives of the founders.

Marietta in its infancy experienced a boom which is thus referred to by a local historian "Columbia had the start of Marietta by eighteen years, but the latter sprang into existence as if by magic, and commenced to crowd the heels of their Quaker neighbors, and for a few years rivaled rafts, the widely known shad fisheries

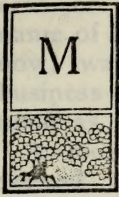
are no more. It has had for size and location few rivals from a literary and social standpoint. The dinners of the Farmers' Club in Duffey's Park alone gave the place national reputation.

Across the river are Wild Cat Falls formerly owned by and a resort of the Masonic Fraternity and an observation house from which seven counties are visible.

(To be continued)

Old Highways and Old Taverns

By Dr. I. H. Betz, York, Pa.



ANY of our roads were formerly Indian trails which had been followed by the red man in moving from place to place. The trails as a rule were followed by the whites during the "pack horse era." This method of transporting goods was in general use from east to west in Pennsylvania during the greater part of the 18th century. Wagons were not in general use since they were expensive and required more outlay than persons were able to command in primitive days.

Horses mostly travelled in single file over the Indian trails. The method of loading these caravans was unique and peculiar. Necessity is the mother of invention, and experience taught the trader and the packer to adapt himself to every circumstance which arose. If iron was transported it was bent in bow form to be carried over the animal's back, being well secured, so that it might be carried to advantage. In remote times even to the present caravans of camels passed across the deserts of Asia and Africa. In India elephants have been used in this work. The Sante Fe trail from 1820 to 1860 was travelled by wagons across the wide plains which were figured in our earlier geographies as the Great American Desert. Many hardships and risks were encountered. Attacks by the savages were frequent and at times whole caravans were captured and perished.

In Pennsylvania the roads were laid out gradually as necessity demanded, and wagons gradually came into use. The old world had good highways especially in some countries but in America this required labor and delay. The means of the people did not permit of general taxation to make good

roads. Even now the matter is just being broached and carried out to a limited extent.

Turnpikes made by stock companies which charged toll for travel over them came into use the latter part of the 18th and the beginning of the 19th century.

The first pike constructed in this state if not in the Union was the Philadelphia and Lancaster turnpike which was 62 miles in length having a width in the middle of 21 ft. Its depth of stone was two to three feet. It was finished in 1794 at a cost of \$465,000. The stone were limestone and were broken by men with what were termed "napping hammers." The pieces were required to pass through a ring of a definite size. The breaking of stone was frequently attended with accidents to the eyes of the men.

The road as a rule was pretty straight between two points. The making of such roads then was a very expensive undertaking and no detours were permissible.

After the completion of the pikes as they were known, teams travelled over them taking grain, whiskey, and other products to Philadelphia, returning with store goods for the local trade. During the following quarter of a century from the time the first pike was finished many others were constructed leading to Baltimore and Pittsburg.

Wagoning now became a regular business. Teams were placed upon the roads. Farmers generally had teams on the road during the winter when they hauled their grain and products to one of the three points mentioned. From Southern Pennsylvania the hauling was mostly done to Baltimore. There were no bridges crossing the river until 1809, 1817 and later. The river therefore was a dividing line to the different cities. Houses

of public entertainment sprang up along the turnpikes and the more travelled public highways.

These houses were known as taverns or inns. The more pretentious name of hotel which is entirely in use now, was not applied then. The business of tavern keeping was looked upon as laudable.

A location at a cross road was viewed as very desirable and was spoken of as a "good stand" if conducted properly. The taverns along the turnpike averaged one in number to every mile.

A tavern sign was considered indispensable. A high post was placed in the ground and from the top a swinging sign was suspended which had painted upon each face the name of the tavern and the proprietor. A picture of Washington, Lafayette or some other favorite object was at times selected. The swinging sign on stormy nights when the hinges had become rusty caused a screeching wailing sound while good cheer prevailed within.

Tavern keeping was considered a meritorious calling and if the house was well conducted and the landlord was considered upright, accommodating and popular it was still more so. He was the counsellor, the financier and the banker of the neighborhood. On the main lines of travel at a desirable point when means permitted the house was as a rule built of limestone or sandstone.

The architecture was plain and the building was two stories in height, with a large garret which was later termed an attic. Some of these old buildings which are still standing were no less than 70 by 45 feet. In the front of the house was a large porch no less than from seven to eight feet in depth. At one end of the house was the bar room the entrance to which was by a single door. From the bar room a door led into a side room for ladies. Passing through the bar room was objectionable to the

latter. Another entrance could have been made from the outside but the trouble of doing so was considered to be unnecessary.

This side room in the smaller taverns was sometimes heated by a combination stove. In front of some of the old time taverns stood a large sycamore tree sometimes called a water pitch. The trees when found in numbers near streams were looked upon as being associated with what was then known as *ague*. In front of the bar room was a well of never failing water. In limestone regions these wells as a rule were deep and the water if drawn by the "old iron bound bucket" was cool and invigorating. Travellers would invariably stop and have their horses watered for which a tip was given to the hostler.

But as a rule the parties alighted and went into the bar room and called for "something" and if the caller was of a genial or jovial nature he perhaps "called up the house" and any body drank to the "health" of the liberal open-hearted visitor. For a man to go past a hotel without stopping and showing his "good will" in some manner was considered a breach of etiquette and subjected the party to doubtful imputations and motives. Tavern keeping was considered an indispensable business, that had to be patronized and supported. To refuse to sign a license would have been considered a positive insult. For a clever man to prepare full accommodations for the traveling and general public and receive no encouragement would have been scouted and unthought of. The house with bar room was the club house of the neighborhood. If a person had nowhere else to go he was received with welcome at the tavern. Of course he was expected to spend "a little something" but in those cheap old days this was no great hardship. A drink of whiskey cost three cents. Brandy was five cents with the addition of what was known as "loaf sugar." A radical total abstinence man was

then almost unknown. If he didn't drink at all he based it on the score of ill health or it didn't agree with him for which he was greatly pitied. Sometimes he took what was termed 'chin' because his system demanded it. To have advocated total abstinence or prohibition would have been considered singular. A prohibitionist would have been considered a public enemy and not fit to live in a well ordered community.

Cigars were tied up in bunches of one hundred and were retailed at four for a big red cent. A customer who took dinner or staid over night was given a cigar after each meal and in some cases a "bitters" before meals. Lodgers were expected to perform their ablutions at the pump in front of the tavern, when that existed.

The bar was kept open on Sunday and the house was open to all. The period for closing was from ten o'clock until midnight but under certain circumstances the time was extended until every body started for home. When the house entertained teamsters who were mostly hardy young men they slept on their own improvised beds on the bar room floor or in an adjoining room when accommodations were on a larger scale.

The horses were as a rule secured to the wagon tongue where their feed boxes were fastened while in use as they carried feed for this purpose. All this patronage necessitated out-buildings, the ruins of which may still be seen. Different taverns had a different line of accommodations for a different line of trade. The teamsters therefore had their favorite stopping places. On drove roads the accommodations were of a different character.

The social features attending these taverns especially in winter during the sleighing season were interesting. Certain of the taverns were provided with facilities for balls and dancing and the numbers of sleighs to be seen on bright cold moonlight nights was

very large. The strains of the violin or fiddle as it was more familiarly known were heard by passers by. Everything however was conducted with decorum. Disturbances as they were called seldom occurred.

A landlord who was dignified, resolute and determined to keep an orderly house seldom had trouble and if he had, enough friends "stood by through thick and thin." The "powers that be" were seldom invoked since it was believed that personal differences concerned no one else than the principals. A man who would have invoked the law with its expense would have been held in contempt.

On Saturday evenings long before sundown the young swains would congregate at the taverns superbly mounted. The steed was gaily caparisoned. Attached to the rider's waist was a riding whip to which was attached a white knob and whistle. The whip was composed of leather strands which were adjusted into a single pliable extension. It was the aim of these young men to make a good showing in their outfit. They were generally good riders and at times they arranged themselves many steeds abreast and at a given signal they rode off in concert like the wind. At these times the whips were put in requisition. After a time when the shades of evening drew near they took their several ways to pay court to the ladies of the neighborhood or at a distance.

The charges of tavern keepers which were mostly regulated by custom were very low. A large pie was sold for a pip or 6¼ cents. A dinner and horse feed were given at from two to three levies. A levy was known as 12½ cents. In California this is still known as a bit. Everything else was sold at low prices. Imported articles were sold at higher rates. A man who smoked "Spanish" expected to pay more for this luxury. Brandy imported was looked upon as a greater luxury than "whiskey straight."

The bar contained other drinks such as beer, ale, porter and "soft drinks." Hard cider was kept at times. Lep-kucha or large ginger cakes baked in sections, and pretzels were kept. "Mint Sticks" or long mint candy resembling a barber pole as well as small blocks wrapped up with included sentiments known as "love letters" were sold, at a penny a piece.

The table service was plain but very substantial and the bill of fare was wholesome, appetizing and nutritious. Everything was put on the table and courses were served. The motto was for everyone to help himself. There was no formality; rooms were capacious and models of cleanliness. The landlady was chef and overlooked everything pertaining to her part of the business. Meals would be prepared at all hours with cheerfulness for travellers who were belated. The sleeping rooms were inviting and models of neatness and cleanliness and comfort and conduced much to popularity and patronage.

When stage routes were established the houses of entertainment were on a still larger scale. On the National Road of Western Pennsylvania there were some historic inns whose names still endure. Some of the celebrities of the country in going to and forth from the Capitol of the Union made these inns noted as their stopping places. Other inns in eastern Pennsylvania were similarly noted.

Already in 1765 fourteen years after its founding York had 18 taverns. Its being situated on the main line of travel to the four points of the compass gave it this patronage. After the Revolution many retired officers became innkeepers. Their fame and celebrity brought them popularity and business.

Communication by stage coach was somewhat lessened with the advent of canals. But that was a slow method of travelling and it was only available in certain quarters. Rail-

roads however changed matters materially. The first successful railroad was the Baltimore and Ohio which was finished and opened so far as it extended in 1829. The Liverpool and Manchester railway antedated it by one year.

Other railways of a formative character were gradually developing for a number of years afterward. The rail road extending from Philadelphia was first built in 1831-3. The Cumberland Valley was operated in part about 1837. But these early roads were not as successful as they became later. It was after 1850 that the railroad was extended west of the Alleghenies. At first changes were necessary at Pittsburg and the passages were not continuous even as late as 1857. After this became a fact driving on foot was abandoned and stock was shipped by freight trains. The countless moving wagons covered with white material which followed each other like a great caravan from morning till night for six months of the year were abandoned and the continuous line of railroad was used for travel and transportation.

It was in the early fifties of the last century that large numbers of Pennsylvanians for the first time found an available comfortable way of going West as Ohio was then termed.

But these changes made other changes necessary. It was then that the patronage of old time taverns declined. Protracted journeys and visits were no longer made on foot, by horse back or by conveyance or stage-coach or by canal. Even travel by steamboat was abandoned for that by the rail car. Later transcontinental lines were established, no less than seven such lines being now in operation.

These vast changes have again brought about others. The press has also become an omnipotent factor in producing changes in the habits and modes of thought among the people. Machinery for labor saving has been invented and successfully applied.

The old time conditions have passed away being supplanted by others. Turnpikes are becoming free public highways; The old taverns are in a state of decadence and have been applied to other uses; others are no longer licensed and have been abandoned. A melancholy interest is attached to their history of former greatness. With this has come change in the habits of the people. Some modes of industry have been largely replaced by those of modern character. The tavern is no longer the central place for gathering. The trolley cars have made our interior towns more suburban in character. Communication with the larger and smaller towns is swift and expeditious. New markets have been found for the old time products. The man of the population instead of being urban, has moved into the towns where manufacturing industries prevail.

These may have some inconvenience and hardship in certain directions but time is needed to adjust all these matters. The good old times have passed away. The quietude and

deliberation of the past is succeeded by the bustle and activity of the present. We can never hope to remain in a state of inactivity. There is no rest. All is action and advancement in the modern world. The past was a state of sylvan simplicity, the restless human mind is ever at work to improve and to advance. The conservatism of the past would have it remain as it is.

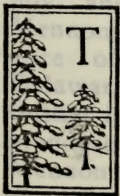
The party of order is influenced by the party of progress. Neither can have its own way. One is retarded by the other. Shall we witness greater changes in the future? That is possible and probable. We have seen more changes and advancement during the last century than in all previous ages put together. The telephone, the continuous and moving pictures, the horseless carriage and other very late comers would formerly have been scouted as impossible.

Only yesterday it was announced that the flying machine had proved a success. These are striking contrasts when placed against the modes and methods which prevailed as late as fifty years ago. These changes are beneficent and show progress.

The Mennonites as Pioneers

By Prof. C. Henry Smith, Goshen, Indiana

NOTE.—This article is made up of extracts from Prof Smith's book, "The Mennonites in America," selected to show how those people have been pioneers in our country.—Editor.



THE Mennonites and Amish have everywhere appeared among the pioneers in the settlement of the unoccupied lands of our country. By founding Germantown in 1683 they not only became pioneer settlers in Pennsylvania, but established the first regular settlement in America. In 1710 they were the first white settlers of the Conestoga region and followed hard

on the heels of the Scotch-Irish huntsmen who had blazed the way for the first permanent settlers. Before 1750 they appeared in the Shenandoah Valley with the earliest Germans to venture into that region. In 1772 they crossed the Alleghenies and established one of the earliest communities in the valley of the Junitata. Again before the Revolutionary war they appeared among the first settlers in Southwestern Pennsylvania near the headwaters of the Ohio.

In Ohio they ascended the Hocking river and located in Fairfield county just ten years after the founding of Marietta. In Illinois they began to

clear the timber along the banks of the Illinois in 1831, just ten years after the first log cabin had been erected in that part of the state. In Iowa in 1839 they located in the southeastern part of the state before the raw prairies had ever been occupied by white men. And so all through the West and the Northwest—in Kansas, Nebraska, the Dakotas, Oregon, Oklahoma and the Canadian Northwest, wherever new lands have opened up for settlement there the Mennonites have been the first to put up their log cabins and sod shanties and among the first to organize pioneer churches.—p. 291.

Just when the first Mennonites came to the New World is not definitely known, but it is likely that a few individuals settled in what is now New York and Delaware soon after the first permanent English settlements were made along the Atlantic coast. Frequent references are made in the colonial records of New York to Dutch Anabaptists in New Netherlands soon after the Dutch gained a foothold on American soil. Some of these Anabaptists no doubt were Mennonites. The first printed mention of the latter by name is found in a report of the religious conditions in new Netherlands, made by a French Jesuit, Father Jogues who had visited this region in 1643.—p. 81.

In 1662 the burgomasters of Amsterdam made a contract with Plockhoy and twenty-four others, called Mennonites regarding the conveyance of a proposed colony to the Delaware. The colony was conveyed thither later. In 1663 the colony was plundered and what became of the Mennonites is unknown.—p. 92 (condensed).

The first permanent Mennonite settlement in America was made at Germantown, Pennsylvania. The first settlers came from Holland and Germany especially from the Lower

Rhine region along the borders of the two countries.—p. 94.

There is much dispute especially concerning the religious complexion of the original families. What were they, Mennonites or Quakers? Whatever may have been the church relations of the first settlers after they came to Germantown there can be very little doubt that, with the exception of Pastorius, they were originally of Mennonite descent.—p. 112.

It was on the banks of this stream (the Skippack) that the second Mennonite church in America was established. Settlement was made here between 1702 and 1709, the first house of worship was built about 1725 on land given the congregation by Matthias Van Bebber in 1717.—p. 119.

The German immigration into Pennsylvania, and especially Mennonite immigration, for the first twenty years was not very large. In 1710 began a second and much greater wave. Among the first to arrive was a small colony of Mennonites who located on the banks of the Pequea, a branch of the Susquehanna in what is now Lancaster county.—p. 134, (condensed)

The first notice that we have of the founders of the Pequea colony is in a letter written from London on June 27, 1710 to friends in Amsterdam. The next appearance of the names of these men is on a warrant dated October 10, 1710, for a tract of ten thousand acres north of Pequea Creek in what is now Lancaster county.—p. 146, (condensed).

By 1718 the Mennonites occupied the southern half of what was then Conestoga township. Others had then or soon after settled on Hammer creek in Graff's Thal and in Weber's Thal. They (the immigrants' lists) show us that Mennonites continued to come to Pennsylvania more or less irregularly up to the time of the Revolutionary war. Not all of these immigrants to be sure, came to Lancaster

county. Many settled in Chester, Bucks, Berks, and Montgomery counties.—p. 158, (condensed).

We have already seen that the region around Germantown was soon all occupied by the immigrants, and thus the later arrivals had to seek homes in other localities. By 1702 a new settlement had already been begun on the Skippack near the present little village of Skippack; from this center a large community gradually grew by natural increase and by constant immigration from Southern Germany and has since expanded over an area about ten miles in width through the north central part of Montgomery county, and the western part of Bucks county, with a few scattered settlements in Eastern Berks, and Lehigh and Southern Northampton county.—p. 183.

From a letter written to the church in Amsterdam in 1773 by Andrew Ziegler, Isaac Kolb and Christian Funk we learn that the following communities had been established in America at that time:—

"Germantown, Schiebaach, Indian Krik, (Franconia) to which belong also Salford, Rokkil and Schwamen Deep Ron to which belong Berkosen, on the Delaware and Aufrieds, Blen (Plain) Grooten Swamb, to which belong Sacken and Lower Milford, in two places, Hosenak, Lehay, and Term, Methachen, (Methacton) Schuylkill." These are the congregations embraced within that region described in this chapter. Farther away they say are "Conestogis where are many large congregations, Quitophilia, (Lebanon county) great and little Schwatara, (Dauphin county), Tulpehocken, (western Berks county). On the other side of the Susquehanna by Yorktown, great and little Conewago, Mannekesie, (Monocacy). To Virginia, Meriland, Schantaore (Shenandoah and further to Carolina whence are many and large congregations.—p. 189.

Just when the first Mennonite settlers located in York county is not known but by 1753 the colony was large enough to effect a church organization. Other churches were established by settlers from Lancaster county as can be seen by the appearance of similar names in the land records.—p. 194 (condensed).

It is altogether likely that of the stream of settlers that began to enter the Shenandoah Valley about 1730 individual Mennonites settled here and there through the Cumberland Valley in Franklin and Cumberland counties and in Maryland.—p. 195.

In the meantime a small colony had gone up the Susquehanna and the Junitata and had located on the Mahantago near what is now Richfield in Snyder county.—p. 196.

At about the same time small colonies were being formed across the Alleghenies, in the southwestern part of the state, along the valleys of the Monongahela, Youghieny and the Conemaugh rivers within the region of the headwaters of the Ohio. The earliest and most important communities were located in Westmoreland, Fayette and Somerset counties. These were followed later by a few scattered settlements in Cambria, Blair, Center, Clearfield and Butler counties.—p. 196.

The first Mennonite settlement in Maryland was made in Washington county, which forms part of the Cumberland Valley.—p. 198.

Among the earliest of these German pioneers who were the first permanent settlers of the Shenandoah Valley were several Mennonites.

Settlements were made in Page and Shenandoah counties the Linville Valley and the Harrisonburg Region. No meeting houses appear to have been built until nearly a whole century after the first pioneers entered the valley the first building being erected 1822 near Broadway.—p. 205.

The Virginia settlement although comparatively small in numbers and

separated from other communities has nevertheless exerted no mean influence upon the church at large. It has become the mother church of many of the newer western settlements, including the congregations in Medina, Columbiana, and Allen counties, Ohio and Tazewell and Livingston counties, Illinois.—p. 206.

By the close of the eighteenth century, then the Mennonites of South-eastern Pennsylvania had appeared among the pioneer settlers in the fertile valleys of Pennsylvania, Maryland and Virginia. No new communities have been established in these states since that time. But with the opening of the Northwest Territory these settlements became in turn the mother communities of many congregations organized in the next century in Ohio, Indiana and Illinois.—p. 207.

The Amish located near Hamburg, near the headwaters of the Conestoga river, in Maiden creek and Oley in Berks county, near the head waters of the Tulpehocken in Lebanon county. From all these communities many emigrated in turn to Mifflin county before the close of the eighteenth century. From these various pioneer churches all the later settlements in western Pennsylvania—in Somerset, Westmoreland, Mifflin and Juniata counties—were made, and indirectly many more in Ohio, Indiana, Illinois, Iowa and other western states.

The church in Somerset county has in turn become the founder of congregations in Elkhart and Lagrange counties, Indiana; Douglas and Moultrie counties Illinois; and has furnished new settlers to many other Amish communities.—p. 214.

From about 1840 to 1870, Mifflin county furnished many members for new congregations in Champaign, Logan, and Wayne counties, Ohio; in McLean county, Illinois; and in other western states.

The first Amish settlement in Ohio began just a few years after Ohio became a state in Tuscarawas and Holmes counties, furnished settlers for the churches which were later established in Logan and Geauga counties, Ohio, Howard and Elkhart counties, Indiana, Johnston county, Iowa, Seward county, Nebraska and in several other communities.—p. 217.

A settlement was made in Elkhart and Lagrange counties by Amish from Somerset county to which many other settlers joined themselves. Settlements were also made in Newton, Howard, Miami, Allen, Jasper, Davies and Brown counties prior to the Civil War.

Settlements by Amish were also made in Canada, New York, Illinois, Missouri, Nebraska, Kansas.

Migration to Canada began as early as 1788, from Bucks county, Pennsylvania. They were joined later by families from Montgomery and Lancaster counties. About 1804 Waterloo township again received the largest share of Pennsylvanians. Each year brought a few colonists from Lancaster, Berks, Bucks, Montgomery, Franklin and Cumberland counties. Some years brought more than others. During the war of 1812 immigration was light, but it was heavy in the years 1825 to 1829 owing to rather hard times in Pennsylvania during these years. By 1835 immigration had practically ceased.

Herrnhut as It Is Today

By Rev. E. S. Hagen, Lititz, Pa.



VERY different indeed from the hamlet towns of our home country is the village of Herrnhut. Although the total number of residents reaches but little over 1200 persons, the well-paved and scrupulously-clean streets, the substantial buildings, the thriving industries, the free postal delivery, etc. impress one with the fact that in many respects Herrnhut is now a miniature city. Thomas Carlyle is reported to have said that Herrnhut reminded him of "a petrified Sabbath,"- ein verstein-erter Sabbat," and so far as exteriors are concerned, one cannot help but corroborate his statement.

Founded in 1722 by poor peasants from Moravia, who, led by Christian David, sought and secured refuge here on the estates of Count Zinzendorf, Herrnhut has become the Mother and Mecca of the Moravian Church, the center of its world-wide religious and missionary influence and activity. About a quarter of a mile to the south of the town, along the Zittau road, surrounded by stately pines and larches, there stands a simple granite monument with this inscription:

"Am 17 Juny, 1722, wurde an dieser Stelle zum Anbau von Herrnhut der erste Baum gefaelllet. Ps. 84: 4."

It was a rare privilege to be able to attend the service held annually on this historic spot in loving and grateful memory of the incisive and decisive beginning made by the axe of the Moravian exile carpenter, Christian David.

It has been said that when Martin Luther nailed his 95 theses to the door of the Wittenberg Church, the blows of his hammer reechoed around the world. The same may be said with

equal truth of the strokes of Christian David's axe.

In 1727 Herrnhut numbered 300 people, who lived in 34 houses. Today two-thirds of the inhabitants are members of the Congregation, which, including non resident communicants, aggregates in all some 1100 souls.

The visitor to Herrnhut is naturally attracted first of all to the church. This building was erected in 1756, consequently during the life of Count Zinzendorf. Situated in the midst of a beautiful square, and connected with the Gemein Haus, wherein both Pastor and Assistant Pastor are domiciled, and the Parochial Schools for Boys and Girls find quarters, Church and Gemein Haus form a unique group of buildings.

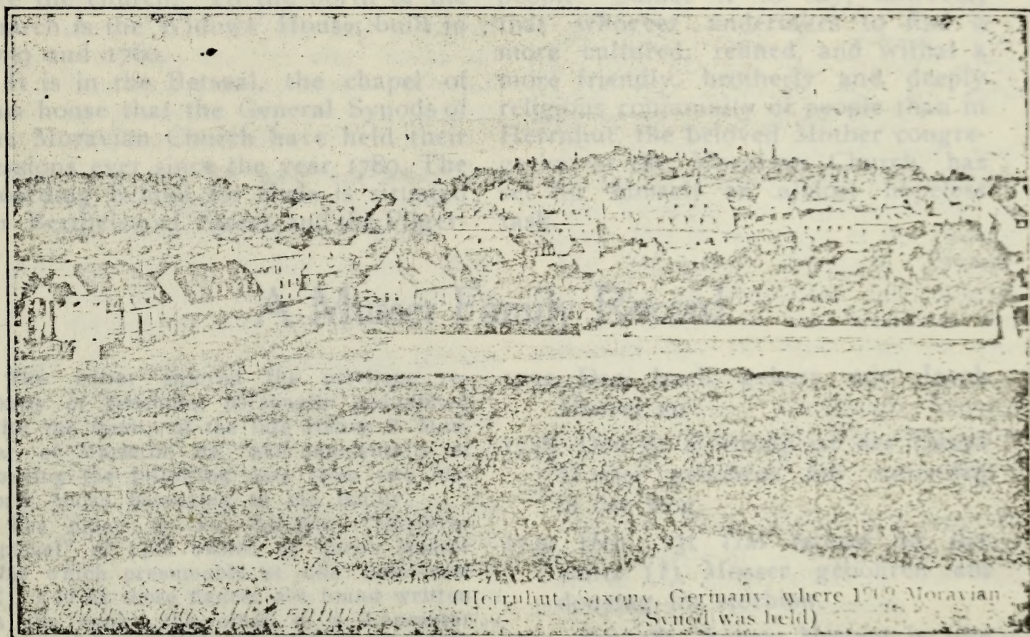
The interior of the church is simple, if not severely plain, according to American ideas. Plain white wooden benches, white sanded floors, a reading desk covered with a dark green cloth at ordinary services, brass candelabra, windows of unstained glass with curtains of white muslin. These are the features which impress the visitor, who has seen various great ornate churches and cathedrals in America and Europe. A gallery runs along each of the two shorter sides of the church, which is oblong in shape, the north gallery furnishing room for the magnificent, three manual tubular pneumatic action pipe organ and the splendidly trained choir, the south gallery containing at either end "logies" or boxes, reserved, it is said for the nobility on special occasions with additional seating accommodations in the center.

The congregation possess no less than seven separate places of worship or chapels; but the "Kleiner Saal" in the upper story of the Gemein Haus has the greatest interest from the historical point of view. Here is the

first place of worship used by the Renewed Brethren's Church. We still see the original ceiling beams, and tread the broad white pine floor board hewn and set in place by Christian David and the early Brethren. On the east wall of the Kleiner Saal there hangs a large oil painting by John Valentine Haidt (1747), representing 22 well known historical persons, the first missionaries and the first converts from among the natives of Greenland, North America, and Africa.

and beautiful gardens, the property of the German Province, laid out in 1728, and enlarged in 1731. In the midst of the garden stands a fine marble bust of Count Zinzendorf upon a granite pedestal. Facing the Gemein Haus on the Church Square we find the Brethren's House, the original front of which was burned by fire a few years ago. Up to that time the Brethren's House had been the first and oldest building in Herrnhut. Now a fine modern edifice occupies the site.

The Diaspora House and the Vogts



HERRNHUT TODAY

On the south side of the "Platz" or Church Square stands the Herrschafts-haus, or Administration Offices of the German Provincial Elders' Conference, built during the years 1781 and 1782, and distinguished from the other edifices by its particularly fine architectural features. Originally a smaller building erected by Count Zinzendorf in 1725, and in which he lived for a number of years, and died on May 9, 1760, stood on this site. Directly behind the Herrschaftshaus, free and open to every one, are large

hof on Zittau Street must be passed by without further description. We come next to the Archives Building, erected in 1889-1891, a most valuable depository of historical, legal, literary documents and writings of rare books and pictures. Here we see two of Zinzendorf's great Family Bibles, interesting printed matter from the days of the Ancient Bohemian-Moravian Brethren's church, some of the writings of John Hus, the building plans of the congregations in Germany, England and America, furnished for

Count Zinzendorf. A title and deed to the Brethren's Church of the rights and ownership of land in Sarepta, Russia, given and signed by the Empress Catharine II of Russia in 1767 will attract particular attention.

The portrait gallery, containing pictures of many of the devoted servants of God in the Brethren Church occupies another part of the Archives.

Retracing our steps and passing through the beautiful Herrschaft garden we come to the Sisters' House, a large edifice, which is situated opposite the church. To the north of the church is the Widows' House, built in 1759 and 1760.

It is in the Betsaal, the chapel of this house that the General Synods of the Moravian Church have held their sessions ever since the year 1789. The Boarding School for Girls is situated on Berthelsdorf Street, and the Pilger-

House on New Street. Time fails us to enter into any description of the business and stores of Abraham Dürninger & Co., established in 1747. It must be left to others to tell of the Hutberg with its observation tower, commanding a view as far as the mountains on the Bohemian border land. We have given but a brief, imperfect sketch of some of the more prominent buildings in old Herrnhut as they are today. It will require the pen of a more ready writer to tell of the social and religious life of the people. Suffice it to say, however, that whoever undertakes to find a more cultured, refined, and withal a more friendly, brotherly and deeply religious community of people than in Herrnhut, the beloved Mother congregation of the Moravian Church, has set for himself an almost hopeless task.

A Musser Family Record

The editor enjoyed the privilege recently of becoming personally acquainted with the family of the late Henry S. Musser, of Marietta, Pa., and incidentally of copying the following data from two historic books belonging to the family.

The older is an Ephrata "Martyrer Spiegel" of 1748 owned by Jacob Mosser 1752 which presumably at one time cost £ 1 s 10 as these figures are found written in the book: the other is a Lancaster Quarto German Bible of 1819, bought 1822 by Henry Musser for his oldest son Jacob.

We give herewith the record as found substituting however English letters for the German script of the original. We add a condensed genealogical table based on these records.

The Martha Musser who married John Miller (1836) was the widow of Jacob Musser.

The story goes that a certain Musser (Mosser? or Moser?) loaned Robert Morris \$50,000 during the Revolutionary War. A subscriber is anxious to know whether the story can be verified by good proofs and if so whether the said Musser was related to the Jacob Musser family whose record we give. Any information submitted to the editor will be greatly appreciated.

1752 Das buch gehert mir Jacob Mosser zu

1748 Den 6t Hornung ist der Hansz Mosser geböhren am samsttag in der wog.

1749 Den 13t Hai monad ist der bentz (?) Mosser geböhren am donstag im storbion.

1751 den 18t Augst Monnat ist die Anna Mosserin geböhren am sondag im Schitz.

1753 den 20t Abrill ist der Jacob Mosser geböhren am freitag im schitz

1755 den 26 innawaris ist marrei moserin geböhren in dem Krebs.

Anno 1772 den 12 May hab ich Jacob Moser Mich verheiratet Mit der Christina Engelrin und Mein Alter war 19 Jar und 4 wochen und 2 tag und ihr Alter war 22 Jar.

1775 den 1 Martz ist der Hansz Moser geboren am Mitwochen in dem fiesche.

1776 den 4 April ist der Henner (?) Moser geboren Am Donnerstag in der Wog.

1778 den August ist Anna Mosser gebohren.

1795 Das buch gehöret mir Henrich Mosser und ichab es geerbt von meinem Vatter.

Ano 1797 den 24 Januarius hab ich Henrich Mosser mich verheiratet mit der Elisabeth seitz und—mein alter Wahr 20 Jahr und 9 munat 3 wochen und ihr alter wahr 20 Jahr und 3 munet und 1 woch und ist gestorben den 12 ten Janubri 1804 im Kintbeth.

Ano 1797 den 16 ten November ist Jacob Mosser zur Welt geboren am donerstdag in dem grebs.

An 1799 den 17 Junius ist mir Henrich Mosser zur wet geboren am montag in dem schitz.

Ano 1801 den 3ten Sebtember ist mir Johannes mosser zur Welt geboren am Donnerstag in dem grebs ist gestorben den 24ten september 1803

A 1805 den 19ten Sebtember hab ich Henrich Mosser mich Verheiratet mit Maria Engell und und mein alter Wahr 29 Jahr 5 monat und 14 Dag und ihr alter wahr 22 Jahr 4 monat und 3 dag.

A 1806 den 20 ten Sebtember ist mir Susan Mosser zur Welt geboren am samstdag im steinbock.

1809 den 18 ten Januarius ist mihr Magtalena Mosser zur welt geboren am mitwoch im füsche.

1810 Den 14 ten August ist mir Benjamin Mosser zur welt geboren am Dinstdag um 2 uhr 20 minuten Morgens im Wasserman.

1812 den 19ten Mertz ist mir Anna Mosser zur Welt geboren am Donnerstag am Zwilling.

Jacob Musser his Bible and my father Henry Musser Bought it for me at 10 Dollers in the year 1822 in Donegal Township, Lancaster County and State of Pennsylvania.

Jacob Musser was Married to Magdelane Stouffer. in the year of our Lord one thousand Eight hundred and twenty.

I was born in the year of our Lord 1797 the 16th day of November and my wife Magdelene was born the 13 day of August 1802 three o'Clock in the Morning in the seign of the Waterman. Died Sunday evening 10 minutes of 8 O'clock June 7th, 1885

My Son Henry St. Musser was born on sunday five minets after twelve the sixteenth day of July 1820 in the signs of the Scale

My daughter Anna Musser was born on Theausday near five o'Clock in the Evening the Eighteenth day of March 1823 in the seign of the tweens

My Daughter Elisabeth Musser was born on thaursday ten minnits tell ten o'clock in the forenoon the sixteenth day of June 1825 in the seign of the tweens

My daughter Magdalena Musser was born on the first day of August 1827 in the Seign of the about five o'clock

My Son Jacob Musser was born on the nineteenth of October 1829 in the Sign of the Crap between one and two o'clock in the afternoon.

Abraham Musser was born on the 19th day of January, 1832 in the sign of the Lion at 20 Minutes before 10 O'clock P. M.

John Miller was Married to Martha Musser the tenth day of March One thousand eight hundred and Thirty Seth

I was born in the year of our Lord 1806 the Twenty seven day of April and my wife Martha was born the 13 day of August 1802 at three oclock in the Morning in the seign of the waterman.

John Miller Died Sept 20 1867 on Thursday 12 O'clock noon

Martha Miller Died June 7 1885 on Sunday evening 10 minutes of 8 O'clock.

My Son John St. Miller was born on Sunday thirty minutes past four clock the sixth day of August one thousand eight hundred and Thirty seven in the signs of the Scale.

1837

My Son Joseph St. Miller was born on Friday at ten minutes of ten o'clock in the evening the tenth day of January, One thousand eight hundred and fourty in the signs of the Fish

1840

My son Isaiah St. Miller was born on Friday at fifteen minutes past eight clock in the morning the Eleventh day of March One thousand eight hundred and foarty two in the signs of the Fish.

1842

My Daughter Sarah Miller was born on Sunday at Thirty minutes past nine clock in the evening the Eleventh day of August One Thousand eight hundred and foarty foar In the signs of the Scrab.

NOTE.—The following table is based on the preceding records. The reader will note the interesting fact that in each birth record the "sign" of the Zodiac is noted.

1844

I. Jacob Mosser.

A. John, (Hansz) b. Feb. 6, 1748.

B. ———, (Bentz?) b. June 13, 1749.

C. Anna, b. Aug. 18, 1751.

D. Jacob, b. April. 20, 1753,

E. Maria (?), b. Jan. (?) 26, 1755.

I D. Jacob Mosser.

m. Christina Engel (b. 1750) May 12, 1772.

A. John, (Hansz) b. March 1, 1775.

B. Henry, (Henner) b. April 4, 1776.

C. Anna, b. August, 1778.

I D B. Henry Mosser.

m. Elizabeth Seitz, (b. 1776—d. Jan. 12, 1804). January 14, 1797.

a. Jacob, b. Nov. 16, 1797.

b. Henry, b. June 17, 1799

c. John, b. Sept. 3, 1801. d. Sept. 24, 1803).

m. Maria Engel (b. May 16, 1783). Sept. 19, 1805.

d. Susan, b. Sept. 20, 1806.

e. Magdalena, b. Jan. 18, 1809.

f. Benjamin, b. August 14, 1810.

g. Anna, March 19, 1812.

I D B a. Jacob Musser.

m. Magdalene Stouffer, (b. Aug. 13, 1802, d. June 7, 1885) 1820.

a. Henry S. b. July 16, 1820.

b. Anna, b. March 18, 1823.

c. Elizabeth, b. June 16, 1825.

d. Magdalena, b. August 1, 1827.

e. Jacob, b. October 19, 1829.

f. Abraham, b. Jan. 19, 1832.

John Miller, b. April 27, 1806. d. Sept. 20, 1867.

m. Martha, wid. of Jacob Musser. March 10, 1836.

John, b. Aug. 6, 1837.

Joseph, b. Jan. 10, 1840.

Isaiah, b. Mar. 11, 1842.

Sarah, b. Aug. 11, 1844.

The March of the Germans

By Frederick Palmer

NOTE.—The following copyrighted article is reprinted from Collier's of July 10, 1909, by permission.—Editor.



HE great German policy is the rabbit policy. Numbers count. While the suffragettes of London are be-laboring M.P.'s with their parasols, the suffragettes of Berlin are singing lullabies.

For every four British babies seven German babies are born. Each little boy means another soldier of war and industry; each little girl becomes the mother of more soldiers. You need only a compound interest table to figure out the future of Europe for yourself.

Any feminine skepticism as to how the plus three are to be fed and clothed is lese-maeste. It is interfering in a problem which appertains to My Imperial Responsibilities. Remember, my daughters, that twins are no less welcome to me than to My Never-To-Be Forgotten Ancestors. Continue to do your duty and urge your husbands to join the Navy League.

War Lord, is it? The Kaiser is the Incubator Lord. Unlike the old woman in the shoe, he knows—so the British think—precisely what he is going to do. He will use part of the surplus birth-rate in capturing London and supply the surviving portion with jobs belonging to Britons.

Eventually, the outward pressure of numbers must force a blow for more room, or else Germany, which regulates everything for everybody in the empire, will have to put a speed limit on the mercury-footed stork. No doubt he would obey like a good German subject, adjusting his gait to Imperial needs. Thus far, however, the beehive system, bulwark of the rabbit policy, worked out on scientific

principles by experts in spectacles, has succeeded amazing well.

Before '66 the Austrians and before '70 the French laughed at the experts in spectacles. Since Sedan the great armies of the world have all been patterned after the German. Germany has been a living threat of war, with war far from the minds of German statesmen. Being always ready, she has gained point after point without striking.

After '70 the spectacles began preparation for the victories of peace. Now it was the British turn to laugh. This armed camp was all very well for Sedan, but it must not think it could compete in trade and commerce with British mastery of the seas and with cheap food. The British are learning their mistake gradually, while the French had to learn it abruptly. For their system, the Germans say, is the system of all nations in the future. It applies equally to all affairs by land or sea.

WILLIAM *versus* EDWARD

In diplomacy both Delcassé and King Edward ought to subscribe to its merits. Both tried to beat it. Delcassé is admittedly the cleverest man in France. As Prime Minister he was in the way of the march of German policy. Germany waited her opportunity. When she was being called the mischief-maker in Moroccan affairs, she turned on France, saying she would show who the real mischief-maker was. She reviewed Delcassé's career as a Foreign Minister, which was a record of deliberate, shrewd maneuvering with Germany as its object. Was this friendly? Germany asked. France did not want war, nor did Germany. Russia, the French ally, was sick from revolution and defeat. Germany knew the power

of the cards which the mailed fist laid on the table. Her legions were ready. Delcassé retired.

King Edward is an amiable, rotund man who likes good company and everybody to be friendly, except the Kaiser. Though he has no constitutional right to do so, Edward has been framing England's foreign policy. He went about Europe smiling and handshaking and passing Berlin by. He made an alliance with Russia and with France and became exceedingly thick with the Italian King, while the best that the Kaiser could do was to paraphrase Beau Brummell by asking: "Who is your friend?"

It was a great stroke for peace. Now would this terrible Germany stop brow-beating her neighbors and that poor, innocent British Empire? Now would she see the fruits of her wickedness and repent? To add to England's satisfaction came the Kaiser's interview incident.

William II does not like Edward personally, and, besides, he feels what any clever player, training hard, laboring under handicaps, must feel toward any rotund, elderly gentleman who is successful. He said some very savage things, which he felt, at the time, anyway, as most of use do when we get cross. A shout rose in the land: "*Lese-majeste yourself!*" thundered the 62,000,00 Germans. "Stop talking!"

They are erratic, these royal Hohenzollerns, but they have the gift of yielding and of wisdom in great crises—the gift which has carried them from petty Counts of the Brandenburg principality to empire, with the eye of restless ambition on greater prizes. You remember how Frederick the Great told the owner to remove the windmill which interfered with the view from the palace of Sans Souci.

"No, your Majesty," said the miller. "I'll buy you another windmill," said Frederick.

"No."

"But I am king of Prussia, and I'll make you take it down."

"No, you will not, your Majesty. There is law in Prussia."

In the same spirit the German people said to the Kaiser, "Hep! Hep! Hep! Majesty, you're out of step. When old Fritz lost his temper and raged up and down no reporters were around. Therefore, we make a new law in Prussia." The Germans are fond of old Fritz and fond of the miller. Do not make the mistake that they are not fond of William II. He is their Emperor, and they have an affectionate pride in his abilities as a leader. They were simply correcting him. As a member of the "system" he took his medicine like a man—and on his first appearance in public read the prepared speech Von Bülow gave him. And he sticks to Von Bülow; for Von Bülow is a great Premier. You can find a royal precedent for almost anything and William found one for this schoolmastering. Hadn't the Never-To-Be-Forgotten Grandfather accepted the dictates of the great Bismarck? For the present the Never-To-Be-Forgotten Ancestor, Frederick, is on the shelf. William II is in a sweetly constitutional spirit.

Six months ago Germany seemed to be effectually isolated. The British were enjoying her discomfiture and the Kaiser's when the Balkan crisis offered Von Bülow his chance to get even.

A shovelful of earth may be enough to endanger the nice equilibrium of the European balance of power. Consider the effect when Austria annexed Bosnia and Herzegovina, which was as large as a Texas county?

GERMANS HEAR THE CALL OF BLOOD

Servia called on her mighty Slav patron for help, which it is said Russia promised. Of course Austrian rule in the two little countries meant progress and prosperity, just as British, French, or German rule would in place of Turkish. But the balance of power when the scales are dipping

does not consider such a minor detail as this. Austria was mobilized and Servia when three million German bayonets heliographed to the Czar which said: "Amend the Berlin Convention and grant Austria her demands."

The Russian army was scattered and disorganized; the German legions ready to mobilize swiftly over the network of railroads, according to the method that leaves nothing to the "heroes" or brilliant individual improvization. Probably they could have gone to Moscow. Russia was too poor; she was in no mood for war on Servia's behalf, as Germany, not wanting war, well knew; and Russia yielded.

Down came Edward's house of cards. The wicked nephew was in the ascendant again. German statesmen regard Edward as a valuable enemy; they welcome every outburst of anti-German feeling in Great Britain. When Bismarck founded the Empire the world prophesied its dissolution. The different States could not be held together. "You are all Germans," was his watchword. Foreign opposition when it takes the form of racial bitterness unites them. Not only this, but the Germans of Austria also hear the call of their blood. The Hungarians and the Czechs of Austria have been bitter against German influence, but they do not forget their pockets. Austria, and particularly German Austria, realizes its debt to Germany in the Servian affair. She is preparing a Dreadnought program of her own.

When Hungary objected to this expense, Vienna answered: "But we're going to build them down on the coast at Fiume." "Oh, ho," said the Hungarians, "we've always favored a big navy. In fact, come to think of it, we were the original big navy section of this empire!" Franz Josef in his old age sees the Hapsburgs firmly established for a long term.

Thus Dreadnoughts beget Dreadnoughts; thus Central Europe is so-

lidified. "Who will keep in training? Who will keep hard?" as the Prussians ask. "The man who is alone, back to the wall, or the rival who goes about getting up a crowd with a view to cowing him?" Not many years ago Britain was preaching "splendid isolation." She could depend on her fleet to hold the sea; for self-protection the European countries must block one another. Was Salisbury so far wrong? Since the days of that sober old aristocrat who was not given to "scares," England has gone in for alliances in all directions; and the more she has the more she worries.

Germany does not want war with the British. She will take every possible means to avoid a *casus belli* developing. Through all the months that England has been "enjoying" a so-called panic, the Germans have been amused and disdainful. They cartoon Edward with outlandish conceits. They talk of blood and iron gutturally, but not nervously, and they do hope that the British will calm down soon. Why, the French have suffered frequent outbreaks, but eventually their rage has cooled, because those very peaceful Germans refused to talk back. Since the British began their jingo campaign the Germans have lost their temper only once. Then the Reichstag increased its navy program. A good many members, as they consider the \$125,000,000 loan to make up the national deficit, are sorry for the outburst. However, they do not retreat. It is as hard for nations as for individuals to swallow their words of defiance.

Asquith proposes an agreement whereby the two nations shall keep their navies at relatively their present strength. In other words, you agree to let me sit on you forever—as the Germans see the offer—or you are no friend of peace. Haven't we more population than Great Britain? the Germans ask. Haven't we a great trade to defend? Don't we face foes by land and sea? Then, why haven't

we a right to build a great navy? Has England any patent on sea power?

THE GERMAN PRIVATELY SAWS WOOD

In vain does one seek full information about the nature of that German fleet, half the strength of the British, which arouses British apprehensions. The mystery in which it is shrouded may be a part of its formidability to insular imagination. We have no authoritative statistics of target practice, no details of drill or battle practice; for military secrecy was not original with the Japanese students of the German system.

Ten years ago the British were saying that the Germans, having no sea inheritance, could not have a great navy. Perhaps today pessimism swings the pendulum to an equally foolish extreme. In a floating hell factory where every man is a mechanic, of what value is the memory of a Trafalgar fought with sails and muzzle-loaders? Yet is there any reason to suppose that the British navy, leader in the progress of naval warfare, has grown inefficient? Not to those who know it.

Drill, drill, drill, the German officers and men know no rest. They work harder than those of any other navy, all the world agrees. They work too hard, some critics say, inducing stupidity and staleness. Command is concentrated and mobilization ever complete. Politics does not interfere in naval administration. There seems no end to maneuvering and sea practice in the rough waters and chill winds of the North Sea and the Baltic. Probably staff pigeonholes can tell precisely what the Germans should do if the British attack. All you hear is the occasional confident remark—yes, these Prussians are exasperatingly cocksure—that Germany will give the world the same surprise on sea as she gave us on land in '70. Who knows till the spring is touched and Mr. Jack comes out of the box?

As I said in my article on the British side of the question, German prosperity is at the bottom of the British "scare." The Germans prosper. Their force is felt increasingly throughout Europe. You see more of them in the Mediterranean watering places every winter. At Monte Carlo they surround the tables, the management complains, playing twenty-five pieces at a time and driving away the American millionaires, those ideal patrons who lose a lot in a few minutes and hurry away.

ENGLAND LEANS BACKWARD

Every young German who is going into trade has his wander year, in which he studies languages and customs in countries to whose markets he must appeal. Raise your hand in any German railway station and you will find some one who speaks English. Waiters in Paris and London are frequently German. Which people is better equipped, the one that aims to learn foreign languages and foreign ways or the one that does not? The British have been content; the Germans ambitious to learn. The British lean backward; the Germans lean forward. And the back can be broken in either position.

Every new country welcomes the German emigrant, provided he leaves his nationality at home. But the Kaiser insists that he shall at least have it concealed somewhere about his person; else he can never fight and die in the name of the Never-to-be-Forgotten Ancestors and enter the Brandenburg Walhalla. Either return to serve your time in the army or else you may never visit the fatherland without arrest. And the youngsters on the wander year, from waiters to merchants' sons, do return. The saying that a German readily sheds his nationality is losing its force.

German subjects are protected. German push—Prussian boorishness some call it—and German success have granted to the Germans the inheritance of unpopularity which once

was British. Abdul Hamid had leaned on German influence; the young Turks who drove him into exile were educated in Germany. A German embassy is a hive. German ambassadors encourage the business interests of German subjects. They are always on hand when chance arises, sparring for points.

German steamship companies bring the poverty-stricken Russian emigrants across Prussia in a kind of bond, which prevents the deposit of undesirables. That all-controlling Government has stopped the migration of Germans to America. We owe to it the loss of 5,000,000 good citizens in the last twenty years.

CONSCRIPTION MAKES GERMAN FELLOWSHIP

Conscription ceases to be a bugbear. Germans of all classes of society say that it is the making of the Empire. It has developed a sense of fellowship which leads to democracy. Its effect is the same as if in England an English gentleman marched in the ranks with 'Arry. Both would learn something of value. In the formative years of their lives the youths develop muscles and methodical natures, making transition easy into the disciplined army of workers under the command of industrial experts.

The German idea is that a nation should be run like a great department store or a great corporation in all its manifold activities, aiming at national dividends in international conquest. Perhaps we have something to learn from Germany ourselves. Until four years ago all our budget of daily news from which we daily absorb our views, came through London. We heard of simple burghers haled to jail for committing *lese-majeste* over their beer and officers running civilians through, while the German press printed full accounts of all our lynchings and disorders. Mr. Stone, of the Associated Press, decided that news should come direct hereafter from Paris, Berlin, and St. Petersburg. This

was a step toward allaying the prejudices of custom and race, which are breeders of ill-will.

THE EMPIRE A BEHIVE

If we compare Homestead with Essen (the seat of the Krupp works), we see how a nation enters into the affairs of the daily lives of all the workers. It expresses the beehive system. German cities are the cleanest in the world. No one will dispute, I think, the superiority of living conditions in their poor quarters. There is poverty, but not slovenly slums. A great Labor Exchange deals with the problem of the unemployed in Berlin and so on through the scale of human affairs. It is a kind of socialistic feudalism, with the stork ever busy making new factory food and cannon food. The old landholding aristocracy turn on the Kaiser for his favoritism to captains of industry and educational and technical leaders. Germany grows all the food she can; living is made cheap despite the tariff. A fierce competition of interests is welded together for general profit. The Germans say that growing populations force the passing of the pioneer and the individualist; that they have a long start over their rivals in the system of organized mass, to which are the victories of the future.

We may not like the system, but we can not dispute its results. It continues to care for the plus three and set the march of growing numbers toward the Hohenzollern objective. By 1920 Germany will have 72,000,000 population against 50,000,000 for the British Isles. The increase is 900,000 a year, with a slightly decreasing birth-rate—very slight compared to England's. As a matter of defense, England might start a propaganda in Germany headed by suffragettes in association with the women of France, where the population is stationary. By 1930 the Germans will almost equal the French and the British combined.

Opening of the East Penn Rail Road



THE East Penn Railroad, 36 miles long, binding Reading and Allentown with nerves of steel and forming a link between the great West and the sea coast was formally opened May 19, 1859.

Half a century having passed since then, the occasion may be suitable for saying a few things about the road. The original name of the road "Reading and Lehigh" as given in the charter 1856 was changed to East Pennsylvania in the spring of 1857.

The first ground for the construction of the road was broken June 11, 1857. The last rail was laid April 29, 1859 and the first train from Reading to Allentown passed over the road the following morning. The road was leased by the Reading Railway Company in the spring of 1859.

The stations were named shortly before the opening of the road by President E. M. Clymer, Col. Jas. Moore, George Stitzel, E. M. Lyons, the chief engineer, John McManus and others. We are indebted to the Kutztown Patriot for the following account of the naming.

After leaving Reading the first place to locate a station was at "Solomon's Temple." The portrait of King Solomon was on the sign in front of the hotel. Solomon's Temple was a popular public house half a century or longer ago. It was decided to name the railway station Temple, leaving off Solomon's.

Upon arriving at Blandtown, as it was then called, President Clymer said he was opposed to "town" being used as part of the name of any place, as the people might increase until it became a city and still be called a town. It was then decided to attach "on" to "Bland" and name the station Blandon.

A century ago there was a public house at what is now Fleetwood, on

the sign of which were painted two crows, and the place was called "Krappestaedel" (Crowtown) by some persons. Others called it Coxtown, because a man by the name of Cox owned most of the land there and finally the latter name was generally used until John McManus suggested that the station be called "Fleetwood" after a beautifully laid out town and favorite resort in England, which name was adopted by the railway officials.

When the East Penn Railway was built there was no settlement at Lyons. As it was the nearest point to Kutztown on a much-traveled road in going to and from Oley, it was decided to locate one there and name it after the chief engineer.

Bowers, where there were several small houses, including a hotel and store, remained unchanged in name by the railway officials. Two brothers by the name of Bowers lived there, and one of them, John Bowers, was the first man killed on the East Penn road. He was struck by the engine of an express train as he was about to drive across the track with his team.

Topton was so named because it is the summit, being higher than any other station along the line and the water dividing line, the water on the Berks side running into the Schuylkill and that on the other side into the Lehigh River.

Mertztown, an old village, was named after the first settler, Mertz.

Shamrock, the national emblem of Ireland, was suggested by John McManus, who was an Irishman, and the name was unanimously adopted by the railway officials.

Alburtis was named after Mr. Alburtis, of New York, who was for a short time a director of the Reading & Lehigh road.

Millerstown was a name adopted for a railway station, but was subse-

quently changed to Macungie, on account of there being several other Millerstowns in the State, and goods shipped to one town sometimes went to another of the same name by mistake.

The name Emaus remained unchanged by the railway officials.

Among the incidents of the opening of the road was the singing of "Die Deutsche Companie" composed jointly by William M. Baird, Jacob Knabb, J. Lawrence Getz, Wm. H. Strickland, J. T. Valentine and several other gentlemen. The words follow.

O, te Deutsch Kompanie
Is te besht Kompanie
As efer jined to sea
Mit ter Berks Countee

Herr Clymer ish te President, and ven te times vos blue,

He got Moore help from Gotham and put te railroad troo.

For te Deutsch Kompanie, &c.

Te beoples vot took stock didn't have many funds

So te Bulls gif te money and te Deutsch gif te bonds,

O, te Deutsch Kompanie, &c.

Te Kutztowners grumble tat te road isn't tare,

But tey didn't gif tare money, and tey wouldn't take a Dare.

O, te Deutsch Kompanie, &c.

Ein gloss Lager und zwei gloss Beer—

If you hain't got no shtock you can't sthay here.

O, te Deutsch Kompanie, &c.

Ven you here te Drums boom, boom, boom.
Ten you may be sure dat te Got-am-ites haf come.

O, te Deutsch Kompanie, &c.

Here's to te Light Guards—here's to te Band;

Ve'll take em to te Market House and put em on te shtand.

O, te Deutsch Kompanie, &c.

Ve'll take em out Third street, vere tey vere before,

To see vat de beoples call Lauer's "great bore."

O, te Deutsch Kompanie, &c.

Ve'll put em in te Mansion House as soon as tey do come,

Kept by te "Brince of Landlords—"Te Bordon ish his name.

O, te Deutsch Kompanie, &c.

Ve'll march em troo te shtreets and ve'll take em to te Shprings,

And ve'll feash em and ve'll trasht em and all tem sort of tings.

O, te Deutsch Kompanie, &c.

Schweitzer Kase und Pretzels und lager beer too,

Ve haf in Berks county, and dem not a few.

O, te Deutsch Kompanie, &c.

Te New York chaps mit te hair at te nose.
Tey open teir mouths and town de lager goes.

O, te Deutsch Kompanie, &c.

Talk about your Champaigne, Sherry and such,

But lager ish te besht for te bellies of te Dutch.

O, te Deutsch Kompanie, &c.

Too much Champaigne is very bad shtuff.
But too much lager beer ish just about enough.

O, te Deutsch Kompanie, &c.

Te city in te hills and te city on te sea.
Are now jined together by te Deutsch Kompanie.

O, te Deutsch Kompanie, &c.

Ve'll keep trate a-going, boys—tat you may bet;

You'll send te Dry Goods, and ve'll send te vet.

O, te Deutsch Kompanie, &c.

Ten success to te party tat jined land and sea;

Tree cheers and a tiger for te Deutsch Kompanie.

O, te Deutsch Kompanie, &c.

Te song is gittin out—if you van any more,

Begin at te top and go on as before.

O, te Deutsch Kompanie

Is te besht Kompanie

As efer jined te sea

Mit ter Berks Countee.

LITERARY DEPARTMENT

Two Little Shoeses with Their Neckties on

By Harvey Carson Grumbine, Wooster, Ohio

There are two little fairy feet in a place not far away
That came a-pattering up to me and said to me one day:

"My papa said 'e would,

If I'd be real good,

Buy me the nicest pair o' shoes 'at choo ever sawn,

A pair o' 'tittle shoeses 'ith their neckties on."

Those shoeses they be slippers and those slippers they be new;

I think they are just stunning,—yes I dooses, so I do:

And so would you, suppose

You saw their little bows.

My tough old prosy head and heart are both completely won

All by those little shoeses with their neckties on!

Now tripping up and down the hall and skipping up the stair,

Quite radiant in their fleet delight there scintillate a pair

Of scampering little feet,

So nimble and petite

That on my word and honor it is jolly, jolly fun

To see those little shoeses with their neckties on.

The sunbeams of the dawning and the star-light of the night

They cannot twinkle brighter than those little beams of light—

Those merry little feet,

So tireless and so fleet,

A-running hither, thither, just as fast as they can run—

Those darling little shoeses with their neckties on.

Ah, here around the corner now they come a-pitter-patter—

Oh! What a merry, joyous, careless romp and jump and clatter!

I'll just pretend to hide

Behind this curtain wide—

When—boo!—they dash and scamper—in a moment they are gone—

Those laughing little shoeses with their neckties on.

And when I see them scooting with uproarious hullabaloo,

I fancy me a child again to romp and scamper too;

I wager I can beat

Those nimble little feet:—

Stop, wait! O dear! My breath! I'm beat! I'm shamefully outdone

By those cunning little shoeses with their neckties on!

A joyous burst of laughter and a tossing of the curls,

A parting of two rosy lips, a gleam as of pearls:

"Say, Mister, Mister Man,

Come catch me if you can!—"

'Twould be enough to melt to love the heart of any stone

To see those shoeses caper with their neckties on.

And that's the reason why that I, though you would scarce suppose

That I am much a ladies' man, am going to propose:

I'm going to propose

To catch those little toes

That trip and clatter on the stairs and out upon the lawn,

And hug me close those shoeses with their neckties on.

SCHOOL DAYS

DE OLDA SHULE DAWGA

(Tune: The Old Oaken Bucket.)

We leeb tsu mi'm hartz
 Sin de kindheit's shule-dawga,
 Wun Ich ols tsurick denk
 We Ich wore en bu;
 Ich sa der shule-mashd'r
 Mi husa-sitz shtawva,
 Sell hut ehr ols finf mol
 De wuch gude gadu.
 Ich hob ols gamain'd mi sitz
 Ware ful gale weshba,
 Un's wore so en peinich
 En shule buvely si,
 Ovver nou in mi'm hartz sin
 Nuch selle de beshta,
 De fargongna shule-dawga
 Nou awich ferbi.
 Mi leeb kindheit's dawga,
 Mi prig'lsup dawga,
 Mi seeza shule-dawga
 Sin awich ferbi.
 Wun Ich denk un der shule-mashd'r
 Main Ich doh shtaid ehr,
 Und doh sin de shuler,
 De buwa und maid;
 De Rachael Susannah
 Malinda Solpad'r,
 Der Bill und der Hons wu
 Im eck immer shtaid.
 Wos hen mer ols Fridawg's
 De speeches op-g'sunga,
 Und ains noch em on'ra
 Ols dart nunner g'shpell'd—
 Dorch's gons cyclopeedy und
 Webster frei g'shprunga,
 Und shule-dawga shpuchta
 Farshtolna farshtell'd.
 De leeb kindheit's dawga,
 De prig'lsup dawga,
 De seeza shule-dawga—
 Wos hut's ols gagnell'd!

Oh, wu sin de buwa und maid,
 Mi kum'rawda?
 Es sheind mer farhoftich
 Ich bin's oll erla.
 Der Bill rupt de tza far
 De wunza und shawva
 Un ains fun de wart's-heiser
 Drunna um sa.
 Der Hons iss im him'l—
 Ehr hut yusht frish g'hiert,
 Ehr iss nuch im dunk'la,
 Un's wart eme nuch hell;
 De Rachel iss op noch
 De shtott we wild feiar
 Und de shule-dawga wora
 Um end gons tsu shnel.
 Mi leeb kindheit's dawga,
 Mi prig'lsup dawga,
 Mi seeza shule-dawga,
 Tsu oll farawel!

MEI ALTA SCHULDAGA

BY "SOLLY HULSBACK"

(Tune: The Old Oaken Bucket)

Wie lieb zu meim Herz sin die Kindheets-
 Schuldaga,
 Wann ich als zurick denk, wie ich war en
 Buh;
 Ich sehn der Schulmeeschter mei Hossa-
 sitz schtaawa;
 Sel hot er als finfmol die Woch gut
 geduh.
 Ich hab als gemeent, mei Sitz wär voll
 Geelweschpa,
 Un's war so'n Gepeinig, en Schulbau'le
 sei;
 Doch nau in mein Herz sin noch selle die
 beshta,
 Die vergangena Schuldaga ewig vorbei.
 Mei lieb Kindheetsdaga, mei Prigelsupp-
 daga,
 Mei siessa Schuldaga sin ewig vorbei!
 Wann ich denk an der Schulmeeschter,
 meen ich do schteht er,
 Un do sin die Schuler, die Buwa un
 Meed:
 Die Rachel Susanna Malinda Salpeter,
 Der Bill un der Hans, wu im Eck immer
 schteht.
 Was hen mer als Freidags die Speeches
 abg'sunga,
 Un eens noch em ann'ra als dart nunner
 g'schpellt—
 Darch's Webster un's ganz Cyclopedia
 g'schprunga,
 Un hinarum Schpuchta getriwa ver-
 schteilt!
 Die lieb Kindheetsdaga, die Prigelsuppdaga,
 Die siessa Schuldaga—was hot's als ge-
 knellt!

O, wu sin die Buwa un Meed, mei Kum-
 rada?
 Es sheint mer verhaftig, ich bin's all
 allee!
 Der Bill roppt die Zäh for die Wanza un
 Schawa
 An eens vun da Wertsheiser drunna am
 See.
 Der Hans is im Himmel—er hut juscht
 frisch g'heiert;
 Er is noch im Dunkla un's werd em
 noch hell.
 Die Rachel is ab noch der Shtad wie wild
 Feier,
 Die Schuldaga wara am End ganz zu
 schnell.
 Mei lieb Kindheetsdaga, mei Prigelsupp-
 daga,
 Mei siessa Schuldaga, zu all Farrawell!

Oh, het Ich dach yusht
 Nuchhamol mi shule-dawga,
 De kindheit und yuchend's
 Blaseer we dafor!
 Ovver g'setzt iss de rool—
 Das de meel kon net mawla
 Mit wosser das shun sell'r
 Waig ferbo wore
 Dsch lusht's mich im h'rtz
 Far em mashd'r si krig'l
 Far mich nuchamol kitzla
 Recht gude hinna bi.
 Ehr hut's ols gadu mit
 Ma hikari rig'l.
 Ovver de olda shule-dawga
 Sin awich ferbi.
 De leeb kindheit's dawga.
 De prigl'sup dawga.
 De seeza shule-dawga
 Sin awich ferbi.

O, het ich doch juscht nochamol mei Schul-
 daga,
 Die Kindheet un Jugends-Plessier wie
 davor!
 Awer g'setzt is die Ruhl, dass die Muhl net
 kann mahla
 Mit Wasser as shun seller Weg vorbeil
 war.
 Doch luscht's mich im Herz for em
 Meeschter sei Prigel,
 For mich nochamol kitzla recht gut
 hinna bei.
 Er hot's als geduh mit ma Hickory-Rigel,
 Awer die alta Schuldaga sin ewig vorbeil.
 Die lieb Kindheetsdaga, die Prigelsuppdaga,
 Die siessa Schuldaga sin ewig vorbeil.

NOTE: De Olda Shul Dawga composed by Solly Hulsbuck was re-written by the late editor H. A. Schuler to indicate the orthography he preferred. We print the two versions in parallel columns to illustrate two ways of spelling the dialect. Incidentally we may state that we prefer making the spelling conform more closely to the German method. e. g. Muhl, Prigel, siessa, schteht, we would spell Mühl, Prügel, süsse, steht. Why should this not be done? We would like to hear from our readers. Schwätzt raus, Brüder.

Das Bächlein

Du Baechlein, silber hell und klar,
 Du eilst vorueber immerdar,
 Am Ufer steh' ich, sinn und sinn,
 Wo kommst du her, wo gehst du hin?
 Ich komm aus dunkler Felsen Schosz,
 Mein Lauf geht über Blum und Moos;
 Des blauen Himmels freundlich Bild,
 Auf meinem Spiegel schwebt so mild
 Drum hab ich frohen Kindersinn;
 Es treibt mich fort, weisz nicht wohin,
 Der mich gerufen aus dem Stein,
 Der, denk ich, wird mein Fuehrer sein.

Karoline Rudelphi 1750-1811.

The Brooklet

Thou brooklet silv'ry-bright and clear
 Thou hastest by forever here
 Whilst on thy bank I'm musing now
 Whence cumest, whither goest thou?
 From darkest rocky cave I flow,
 My course o'er flower and moss below
 The blu sky's frendly image sweet
 My water's mirror aye doth greet.
 Hence childhood's joyous mind I bear,
 I'm borne along, I know not where.
 Who called me from the dark cool stone
 He will, I ween, still lead me on.

Translated by R. K. Buehrle.

In Jesu Schlafend

In Jesu schlafend! Seliger Schlaf,
 Von dem man nie zum Leid wacht auf!
 Ach, sanfte Ruh' stets unverletzt,
 Und keinem Schrecken ausgesetzt!
 In Jesu schlafend! Ach wie fein
 Für solchen Schlaf bereit zu sein!
 Zu ruhen in der Zuversicht,
 Dass selbst dem Tod die Macht gebricht!
 In Jesu schlafend! Süsse Ruh',
 Von der man eilt der Heimath zu.

Noch Angst noch Leid betrübt die Stund
 Die meines Heiland's Kraft macht kund.

In Jesu schlafend! Möchte mir
 Doch sein Solch wonnevolle Zier!
 So würd ich sicher warten drauf,
 Dass Gottes Stimm' mich weckte auf.

In Jesu schlafend! Was macht's aus,
 Wenn selbst dein Grab ist weit von Haus.
 Doch bleib dir selig solche Ruh'
 Von der du eilst dem Himmel zu.

Translated from the English by A. S. B.

In Neu York

Ich war in Neu York gewest. Des is awer en wunnerbare Stadt. Ich hab mei Leb-dag nix so gesehne. Ich hab viel wege der Stadt gehört katt, awer Alles is viel ärger wie ich ekspekt hab katt. Kutz town un Wohleberstädtel sin gar nix im Vergleich mit Neu York.

Ich wees gar net wu ahzufange for die Stadt zu beschreiwe. Allererst seht mer die Häuser, un viel davun sin höher wie en Kerche Turn. Mer muss sich des Hals-genick schier verbreche for an der Top zu gucke. Do is des Singer Gebäu, des is höher wie das Washington Monument in Waschington. Es is 41 Stock hoch. Es is unvergleichlich. Sie sage mer, es wär das höchst Gebäu in der Welt. Weiter drove is des Metropolitan Insurens Gebäu, sell is ah mächtig hoch un is das gröst Office Gebäu in der Welt. Drowe nächst an de Wolke is en Uhr. Die Zeeche sin grösser wie en Fenzeriegel. Net weit davun is das Biegel Eise Gebäu. Sell heest so weil es die Gestalt vume Biegel Eise hot. An ehm End is es spitzig un am annere End is es brehd, awer ah so hoch wie en hoher Kerche Turn. Es is about 20 Stock hoch, un Alles is in Offices. Mer meent es hönnst net sei dass die Erd die grosse Häuser all trage könnst, ohne umzufalle oder unnerzugeh. Sie sage mer, es wär ken annere Stadt in der Welt mit so hohe Häuser. For was baue die Leut ennihou so hoch in die Luft? Die Ursach is, weil der Grund so rar un theuer is, dass sie in die Wolke baue müsse for Platz zu finne.

Was is do doch for en Menschewese in dere Stadt! Alle Strosse sin voll Mensche, un all sin in ere Hurry. Zuerst hab ich gemeht die Leut dächte so renne for in die Trän, weil sie mehne dächte, sie wäre hinner Zeit, awer ich hab gefunne, dass es überall so war, un ich war schuhr, dass sie net all uf'm Weg noch der Trän sie könnte. Wie ich zuerst in die Stadt kumme bin hab ich geprowiert manierlich zu sei un hab Jedermann die Zeit gebotte, so wie die Leut im Busch duhn. Ich hab genuckt un genuckt, awer es hot mir Niemand gedankt. Ich hab ah grad gesehne, dass sell net geht in Neu York. Do hätt mer glei sei Genick ausgewohre. Do is en Gerenn un en Gepusch, dass mer oft net wees wu mer hingeh soll. Zuerst hab ich gemeht ich wär grad in die Haupt Stross nei gedappt, awer ich hab gefunne, dass alle Strosse voll Mensche ware.

Ich denk es glaabt mer's Nemänd, wann ich sag, dass sie in Neu York dreistöckige Riegelwege hen, awer es is alle Wort wohr. Früher hen sie die Gäuls Kars katt for die Leut zu fahre, awer sie hen net rum kumme könne, derno hen sie

Trolly Kars eingeführt, awer sell war ah glei net genunk. Dann hen sie Riegelwege in die Luft gebaut, Dehl so hoch wie der dritt oder viert Stock an de Häuser. Sell war en gross Impruhfment. Uf iene Weg gehne die Träns alle paar Minute, Dag un Nacht, un alle Dag im Johr. Awer sell war ah net genug for die Millione Mensche wu die ganz Zeit zurück un verre renne. Awer was nau? Ja, was nau? Well, Dehl gescheidte Leut hen gesaht: "Mer müsse Riegelwege unner dem Bodde baue." Un wirklich, sie hen sell geduh dorch die ganz Läng vun der Stadt. Nau geht mer nunner in der Keller un steigt in die Trän, un die springt schier so schnell wie en Trän im Land. Es is wunnerbar. Do trälwelt mer unner'm Grund, dieweil die Mensche un Wäge owe uf'm Grund hause un ihr Wese treiw. Ich hab mei Lebtag nix so gesehne. Un sell is noch net all. Sie hen sogar Riegelwege unner de Revver dorch. Ich bin unner dem Hudson un unner dem East Revver dorch gefahre in der Trän. Es is ungläblich, awer wohr. Alle Leut wisse, dass ich net lüg. Denkt just emol drah- ich bin in de Kars gefahre uf'm Bodde, in der Luft, unner'm Bode un unner dem Wasser. In drei Minute fahrt mer unner dem Hudson Revver dorch, der en Meil brehd is. Was kummt zunächst? Ich denk in 25 Johr brauch mer gar ken Riegelwege, bekahs bei seller Zeit fliege die Leut all.

Ich war am Gen. Grant sei Grab gewesst. Es is ehgentlich ken Grab. Es is en gross Marble Gebäu, wunnerbar schön un hoch gelege. Der Gen. Grant is gar net vergrawe. Die Todtelahde vun ihm un seiner Frah stehne uf'm Bodde im Keller. Dem Grant sei Monument is das grösste im ganze Land, awer ich mehn doch, ich wär noch besser ab wie der Grant.

Die Stadt Neu York steht uf'me Eiland. Am Ahfang vun der Welt hen lauter Insching dort gewohnt. Wie die weisse Leut kumme sin hen sie de Insching des Eiland abgekahft for 24 Dahler werth Tuwack. Sell war schuhr wohlfeil. Ich bin schuhr, mer könnst des Eiland nau net kahfe for 24,000 Dahler.

Ich war ah an Coney Eiland gewesst: Sell is en bekannter Platz en Stück hinner der Stadt Brooklyn. Dausende Leut gehne dort hin for Pläsier. Mei Wunnerfitz hot mich ah dort hin genumme. Awer ich hab genug davun. Mei Lebtag geh ich nimme dort hin. Es is en rechtes Deiwels Nescht. Es is nix wie en Geld maschin. Dort gebt es allerlee Tricks un Wege for de Leut ihr Geld abzulause. Der ganz Platz is nix wie Humbug. Sie hen aver schön kens vun meim Geld kriegt. Do is der Deiwel vollständig Boss. Was

mich erstaunt is, dass so viel Leut Pläser drah hen, ihr Geld wegzuschmeisse for allerhand Dummheite. Ich hab mich glei wieder zurück gemacht noch Neu York.

Wann mer so in der grosse Stadt rumher fährt un die viele Mensche seht, wunnert mer oft, wu sie all Eppes zu esse her

kriege. Bei viel geht es arg schmal her. Dausende hen ken so gut Lewe wie mei Hund Major. Ich bin dankbar, dass ich net in Neu York wohne muss. Geb mer unser liewe Stadt Reading, do hot mer Jagd genug un doch en vergnügt Lewe.

D. M. in Reformed Church Record.

REVIEWS AND NOTES

Love, Faith and Endeavor: By Harvey Carson Grumbine. 76 pp. Price \$1.00. Sherman, French and Company, Boston, Mass.

This is a neatly gotten-up book containing poems of which some have appeared in *The Outlook*, *Putman's Magazine*, *The Bohemian*, *The Gray Goose* and *THE PENNSYLVANIA-GERMAN*. The author a worthy Palatine scion, the son of Dr. E. Grumbine, Mt. Zion, Pa., has honored himself and the University of Wooster, Ohio, the institution he serves as teacher by composing the fine Jubilee Ode, found on page 69. We are glad to give our readers a taste of the good things in the book by quoting elsewhere, "Two Little Shoeses with their Neckties on."

THE MENNONITES OF AMERICA: By C. Henry Smith, A.M., Ph. D. (Chicago) Professor of History in Goshen College. Cloth; illustrated; 384 pp. Price \$2.00. Published by the author, Goshen, Indiana, 1909.

The reading of this book has been a pleasure and an education to us. We can commend it heartily as a valuable publication on the subject treated.

The author discusses The Anabaptists, the Mennonites in Europe, the Mennonite Colony on the Delaware, Germantown, the Pequea Colony, Franconia, The Amish Mennonites of Ontario and in the Western states, Schisms, the Civil War, the Immigration from Russia. The General Conference, The Mennonites and the State, Principles, Customs, Culture, Literature, Hymnology and the Present.

The Bibliography and Index add considerable value to the book.

The author deserves special commendation for the work he has done in view of the fact that as he says, "material from which to construct the complete life story of the Mennonite people is meager." Suc-

cessfully to trace the spread of these people, to place them in their proper perspective as the author has done is no easy task.

He has placed this body of believers, the church in general and the student of American history under distinct obligation to him by his services.

A few errors crept into the work to vex the author which the intelligent reader will know how to correct.

We give elsewhere extracts from the book showing how the Mennonites have helped to settle the frontier and thus became nation builders.

THE CHRYSTALIS, By Harold Kramer author of "Hearts and the Cross"; and "The Castle of Dawn." Cloth; illustrated; 418 pp. Price \$1.50. Lithrop, Lee, and Shepherd Company, Boston, 1909.

The scene of the story is laid in the country of the great Northwest, where rolls the Oregon (according to "Thanatopsis") The story opens with a Yale-Harvard foot-ball game. The scene soon shifts to the Northwest where the country is still young and life strong and primitive.

The game is curiously mixed up with the political future of two prominent men—Garrison and Nelson. It decides not only the athletic supremacy between these two greatest of American colleges, but it also puts an end to the rivalry for the United States Senate between these two men. They decide to abide by the issue of the game; the man whose college loses the game is to withdraw from the field. One of the Yale players has a rankling grudge of long standing against the Yale enthusiast, and in order to get even with him and to humiliate him he purposely loses the game for his college.

Here ends the first part of the story. The scene shifts at once to the Northwest, to

the State of Washington, where Seb Layton, the hero and the Yale athlete, becomes a prominent lawyer and politician, and leads a gay life. His hatred, the feelings of the two rivals, and the passion of Tess, the heroine, constitute the leading motives. There are also many other characters. The story is replete with bucking bronchos, swarthy "rustlers," and flashing pistols. The heroine is a charming girl whose birth and parentage are shrouded in mystery; and this mystery becomes of the greatest importance as the story draws to a close. There are some interesting moments of suspense. Why did Layton bring that Indian from the Big Bend country to Spokane? What is that sign in the sky? and who shot Dan Jones? These incidents hold the reader's attention; they are cleared up as the mystery of the story clears up.

The story takes its name from a remark the heroine makes to Layton: "A chrysalis is an ugly thing, but it contains possibilities that are beautiful. Maybe your heart has been a chrysalis." It is well written, the author describes a section of country which he knows (to use his own words) as well as he knows his own dooryard. It is written in a racy style, a style that smacks of the soil of the Northwest. The book well takes its place among the strong books of fiction of the season.

DAS DEUTSCHE ELEMENT IN DEN VEREINIGTEN STAATEN unter besonderer Berücksichtigung seines politischen, ethischen, sozialen und erzieherischen Einflusses. By George von Bosse. Cloth; illustrated; 480 pp. Chr. Belsersche, Stuttgart. Imported by Lemcke and Buechner, New York. 1908.

The author of this work, Georg von Bosse, a Lutheran pastor from Philadelphia, has given us a rather voluminous production; it is, in fact encyclopaedic in its nature. It is virtually an encyclopedia of things German in America. It is only natural, however, that such a work should contain some errors in its first edition; it is hoped that these may be corrected in succeeding editions. The index is incomplete and sadly unreliable; in a work like this the index is the most valuable and essential part. The names of Professor Hugo Münsterberg, of Professor Karl Knortz, of Professor Kuno Francke, of Professor Paul Haupt, to say nothing of others, are not found in the index at all.

It also seems as if the amount of space devoted to the different men and subjects

were not always proportionate to the importance attached to them. The men just mentioned are men who are dismissed with some general statement. But we believe, for instance, that men like Prof. Münsterberg, the keenest observer of American life, and Prof. Knortz who is undoubtedly the most versatile of German Americans in this country, are entitled to more than a passing notice. The term "Das Deutsche Element" is one that covers a great deal of space; but even then it hardly seems just that men who are not German born to begin with should have more attention paid to them than men who are German born.

It is rather painful, however, to criticise adversely a book otherwise so admirable and meritorious. Of the several books of its kind, this is by far the best. The book is valuable and interesting to a high degree. The author takes up the reasons for German migration to this country; he discusses the German's ideals, and his services to this country, and he examines the Germans of the colonial period. One of the best and most interesting parts of the whole book is the chapter entitled: The Germans in the War for Independence. And next to this is the story of the Germans in the Civil War. The concluding chapters show the German's relation to politics, music, art, and the literature of his adopted country.

The book though written by a German with characteristic German enthusiasm and devotion to them is devoid of offensive expressions that are apt to creep into a work of this kind. The writer expresses his beliefs with moderation and calmness, and in a style that is simple and modest he shows in a way that carries conviction with it that had the Germans not come in such numbers and at a time when they did, American history would be a different story.

"Smart-Set" for July contains an interesting article by Reginald Wright Kauffman, entitled "A Page from a Pessimist's Journal."

Rev. Chas. E. Keller has had a sermon or address published, entitled "The Eternal Hills." It is founded on the one hundred and twenty-first Psalm. Its author calls it "A Bit of Realism."

The subject of immortality is very much discussed these days and especially so by scientific people, as well as by theologians. A large number of books have been published about it during the year. Rev. Madison C. Peters is the author of a little treatise on it, entitled "Does Death End All?"

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Clippings

—Organized when Cumberland was one of the frontier counties of the nation, the Silver Spring Presbyterian Church celebrated its 175th anniversary, on August 5. It is the oldest church west of the Susquehanna river.

— A monument is to be erected at the Gettysburg battlefield as a memorial to the Penna. soldiers who fought on the memorable days of July 1, 2 and 3 in 1863 and repelled the Southern army's advance into Pennsylvania.

Bronze tablets will be placed at the base of the monument, which will bear the names of all the soldiers of Pennsylvania who fought in that battle, and as it is desired to have every soldier's name on these tablets who is entitled to the honor the department requests that all soldiers of Pennsylvania regiments who participated in that engagement furnish their names so that they can be complete and accurate.

—Three simultaneous celebrations, each of much interest, will be given in Carlisle during the week of August 22 to 28, of this year. For twenty years the Cumberland Fire Company, of Carlisle, has been planning to properly celebrate its 100th anniversary, and, in view of an overwhelming demand for an "Old Home Week" from the people of Carlisle, decided to make its

centennial a dual affair, and include a gathering of former Carlisle residents in the project. Incidentally, arrangements were made with the Cumberland Valley Volunteer Firemen's Association, which represents the cream of the volunteer fire-fighting organization embraced within the stretches of the Blue mountains in this and the three states immediately to the south, for the convention that will be held here during the week, and to which most of the famous volunteer fire organizations of Pennsylvania will be invited as guests.

—The "Mokattam," an Egyptian newspaper, praises the German colonists in Palestine as the renovators of the Holy Land with respect to agriculture and horticulture. As an instance it points to Mount Carmel, as being converted from a wilderness to a paradise. The natives are greatly benefitted by their German neighbors and try to imitate their intelligent and thrifty ways. And the best is not yet told; these Palestine Germans are all very religious people.

—The Lutheran.

—The ingenious Saxons in their efforts to save their forests from devastation have utilized the well known fondness of moths for the light. Two powerful search-lights were mounted on a pillar in one of the

cities of Saxony a few months ago where the moths were most numerous.. The light was turned on the forests half a mile away. The moths flew toward the light, and when near it were caught in a current of air created by powerful exhaust fans and drawn into bins prepared for them. According to the cable dispatches three tons of moths were caught in this way the first night. The crop of leaf-eating caterpillars will be much smaller in that part of Germany next year.

—The Lutheran.

—At the christening of Blain, son of Mr. and Mrs. George Houck, recently at Spring City, Pa., there were five generations present, four of whom hold the title of aunt in some degree to the 4-months-old child.

The aunts follow in order: Miss Lottie Houck (aunt), Mrs. Amanda Bortman (great-aunt), Mrs. Annie Monshower, of Pottstown (great-great-aunt) and Mrs. Susan Oberholtzer, of Philadelphia (great-great-great-aunt).

—Visitors to Valley Forge Park should not fail to visit the hospital there. It is a reproduction of the hospital hut of 1771-78, when Washington and his army were encamped there and stands on the identical spot of that one used by General Wayne's troops one hundred and thirty-one years ago. The hospital is located in a sequestered spot, right back and near the Wayne monument and is fitted up quite nicely, compared to the hospital when the Continental Army was there.

—The semicentennial of the discovery of oil by Colonel Drake, who brought in the first oil well near Titusville in 1859, was celebrated in connection with the annual picnic and outing of the Western Pennsylvania Pipe Line Association, held at Conneaut lake, on August 5.

The outing was a "homecoming" event for oil men all over the country. Western Pennsylvania is the home of pioneer oil industry, where John D. Rockefeller started in the business and where hundreds of the leading oil men of Ohio, Indiana, Kentucky, Illinois and Oklahoma gained their first knowledge of the business.

—General John S. Kountz, past commander in chief of the Grand Army of the Republic, died at his home in Toledo, Ohio in June. General Kountz enlisted in Company G, 37th Ohio Volunteer Infantry, when he was a lad of fifteen, and was elected commander in chief of the Grand Army of the Republic in 1884, serving one term.

General Kountz was widely known among Grand Army men as "the drummer boy of Missionary Ridge," being the hero of verses

under that title written by Kate Brownlee Sherwood, which were popular as a subject of declamation at campfires and patriotic meetings generally. General Kountz earned the title when, a drummer boy of fifteen, he seized a musket and joined in the charge at Missionary Ridge, losing a leg.

—Parkerford, a little Chester county village, four miles east of Pottstown, is nursing an ambition to have a celebration on September 19, marking the one hundred and thirty-second anniversary of Washington and his Revolutionary army crossing the Schuylkill River at that place prior to his encampment at Valley Forge. It is proposed also to place tablets marking the course of the army through the town.

—Rev. F. K. Huntzinger, pastor of St. Luke's Lutheran Church, Reading, for 40 years, preached an anniversary sermon. Special exercises were conducted by the Sunday-school and in the evening a number of Lutheran clergymen participated in the celebration.

Mr. Huntzinger's success in the ministry and the prosperity of his congregation are remarkable. His congregation numbers upward of 2000, and his Sunday-school is the largest in membership in that city. Mr. Huntzinger was ordained May 26, 1869, and immediately became pastor of St. Luke's Church. In addition to this pastorate he preached in Kissinger's Church, Windsor township, Berks county, from 1870 to 1876; Alsace Church from 1873 to 1897, and St. Peter's Church, Richmond township, from 1874 to 1904. He has preached over 5000 regular sermons, baptized 8000 children, confirmed 4033 persons, performed 2901 marriages and officiated at 3600 funerals. He is the best known clergyman in Berks county.

—The 150th anniversary of the founding of the Reformed and Lutheran congregations of Jerusalem church, Eastern Salisbury Lehigh county Pa., was appropriately observed with services in July. These historic congregations, formed while this was still a wild and sparsely settled section and while this was still a colony of England, have worshipped in harmony during their entire existence, and the celebration of their sequi-centennial was marked by evidences of the same cordial and fraternal relations one toward another.

The first record book of this church still in a good state of preservation says that the first church was built and dedicated on the sixth Sunday after Trinity 1759. This Sunday fell on July 22. It was built jointly by the Lutherans and Reformed, and to this day these two congregations own and

worship in the present edifice erected in 1847. The first pastors were : Rev. Rudolph Kidweiler, Reformed, also known as the Swiss preacher, and Rev. Daniel Schumacher, Lutheran. Rev. Schumacher served a number of congregations in Berks and Lehigh counties between 1755-1774. He came from Nova Scotia to Pennsylvania, and is buried in the graveyard of Weisenberg church, Lehigh county. Many of the present residents by the name of Schumacher and Shoemaker are his descendants.

—In a recent issue of the Outing Magazine, published in New York City, appeared the following illuminating paragraph:

"The best article of desiccated food I ever used has come to me through the courtesy of Mr. G. S. Shirk. It looks like small glutinous grains, but when boiled turns out to be sweet corn perfect in flavor and consistency, and hardly to be told from the fresh article. A small handful makes a mess for two people. It is light, compact and keeps indefinitely. A bag of it will last out a trip. Mr. Shirk describes it as an invention of the Pennsylvania Dutch, to whose culinary genius we owe many old-fashioned dishes, such as apple-butter. It is prepared as follows: Boil green ears of sweet corn, exactly as for the table. When cooked and after it cools, cut off the ker-

nels with a sharp knife; spread them on a thin plate, and desiccate thoroughly in the oven. When desired for use stew exactly as you would canned corn."

This was written by Mr. Steward Edward White, a man of considerable reputation in the literary world. The "desiccated corn" he speaks about so rapturously is nothing more nor less than that product which appears on the table of the Pennsylvania-German farmer every day. Those who are not so fortunate as to be among the Pennsylvania-German know nothing of the virtues of "desiccated corn" and are forced to eat the soup-like, tasteless material which is poured out of tin receptacles purchased at grocery stores and which is called "canned corn" by courtesy. Thus far no one has placed "desiccated corn" on the general market and it can not be had anywhere but in the interior of Pennsylvania. If those unfortunate mortals who live elsewhere once could taste the corn that is cured in the sun they would demand it afterward and in that way a new industry would be created. It remains for some progressive Pennsylvania German to go into this business and show the outside world that here, far away from Market Street and Broadway there are some things at least that are the best in the world.

Town and Country.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M. A. LL. M.

EDITORIAL NOTE.—Mr. Fuld has kindly consented to give a brief sketch of the derivation and meaning of the surname of any subscriber who sends twenty-five cents to the Editor of THE PENNSYLVANIA-GERMAN for that purpose.

11. AUGUSTUS

Although the name AUGUSTUS is common in Germany it cannot be considered a German name in any sense. It is a Latin word which in the language of the Roman religion meant majestic, august, venerable worthy of honor. It was the name of Octavius Caesar after he attained to individual authority and after his reign became the title of all Roman emperors, being equivalent to the English title of Majesty or Imperial Majesty. The name AUGUSTUS corresponds to the Biblical name JARAM. Two derivations have been suggested. It may be derived from AUGEO which originally meant to increase or bring forth what was not in existence. Subsequently this

word came to mean to furnish abundantly with something and finally it had the technical religious meaning of "to honor or reverence by means of offerings. A second possible derivation of AUGUSTUS is from AUGUR which meant one who foretold by means of avispation.

As a personal name in Germany AUGUSTUS had one of two meanings. It was given either to a person of high standing in the community worthy of the greatest honor. Or it was given to a man with many children.

12. LOUCKS

Little is known of the history of the name LOUCKS which is also spelled LAUX. It is likely however that it is derived from LUCHS meaning a lynx and that it was applied to a sharp person.

13. ARNER

The name ARNER means a powerful, keen, alert individual and is derived from the German word AR or AAR meaning an eagle. The Low German form was ARN, the Old English EARN, the Middle Low

German ARN, the Dutch ARENO, the Old Norse ORN and the Old Teutonic ARNU. It is of course, well known to all Germans that the modern German word ADLER is a compound of ADEL and AR and means literally the majestic eagle.

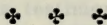
14. BECHTOLD •

It was one time believed that BECHTOLD was derived from BECHER a cup and that therefore it meant a brave cup-bearer to the King or a brave man who drank much. The proverb ZWISCHEN BECHER UND GAUM IST EN GROSSER RAUM which is translated: There is many a slip 'twixt the cup and the lip illustrates the common use of the word BECHER.

Althought the above may be the derivation of the name BECHTOLD in isolated cases further research seems to make it convincing that in most cases this name is derived from the Gothic Old High German PERAHT, BERAHT, Middle High German PEHRT, BEHRT. The following were the successive spellings of this name: BERAHTOLD, BERCHTOLD, BERTHOLD, PERTHOLD, BERTHELT, BECHTOLD, PECHTOLD, BARTHOLD, BARTELT, BARTHLOTT, BARTHOL, BARTEL, BARTHOLZ, BARTHELDS, BARTHOLDY.

BERAHT meant GLAENEND and the name BECHTOLD accordngly means a brave man with shining armor.

LEONHARD FELIX FULD.



MEANING OF NAMES

VIII Schnabel

H. W. Kriebel, Editor.

Dear Sir: Regarding this subject which appeared in the PENNA.-GERMAN magazine of July, 1909, by Leonhard Felix Fuld, kindly permit me to express appreciation of all he says about the origin and derivation of the word and surname; and to express the opinion that it might be highly interesting and instructive to the readers were he to discuss the origin of the word alphabetically or etymologically; either as to its relation to ornithology, or to its nautical relation; somewhat in the following manner:

The alphabet root or basis of the word SCHNABEL, meaning beak, or bill of bird or fowl, is a, uttered as in a-w-e; which vocal sound originally meant and represented all the vocal and visual organs; ears, eyes, nose, mouth, voice, speech, language, head and body of bird included; (e. g.) Gawk., Naus, Schnabel.

The hieroglyphic, original representation of the vocal sound A, awe was the ox

head and bird—beak and body. According to tradition. Cadmus imported this letter and alphabet.

The vocal sound a in a-w-e, oin or, as in Latin, means the same thing and requires the vocal positions in its utterance. Vox, Latin for voice; naus, Greek for ship or nautical vessel representing a floating bird or fowl, the principal or most prominent part of which was the bow or prow, beak or Schnabel, diminutive, Schneble.

And so the name Schnabel reasoning along Professor Fuld's line, means nose in German, the most prominent part of the human face and form; and it represented the individual who possessed it. It was naus, (a) before it was beak or bill of bird or fowl.

Evidently, as a name, it is not now what formerly it was and meant; nor, probably, what it ought to be.

It could also be stated of the name Snavelly that it is derived from the same root (a), in the word nave, which represents a prominence in architectural constructions—a projection—an auditorium. It may, therefore, also have its origin in the nave of a church or cathedral as well as in the beak, or home (nest) of a bird, or Schnabel, or Inn. Prominence and protection are the central, basic ideas conveyed by the words nave and inn.

However the word navel (English) is nearly the same in sound and meaning as the Sanskrit word, Nabhila, which word is the umbilicus of the Latins, the "omphalos" of the Greeks; which may be difficult for a German to admit, when he says Nabel, for the same projection, and who, for a very diminutive umbilical protuberance, should say 'snable—and be exact—very nearly Snavelly—a small projection, in English.

Professor Fuld approaches a correct conclusion in the word Schnabelle, but it is German, and the tendency is toward the English in pronouncing and spelling the name.

The Snavelys were Swiss before they were (Pennsylvania) German. Swiss environments were largely Latin and Greek, which fact might prove somewhat different conclusions in regard to this branch of the Schnable family.

There is no intention to controvert the theory and conclusions of Professor Fuld.

Space and time forbid the consideration of the German words, Schnee, snow; nevel, mist or fog; as a possible origin of the Swiss Schnebley (1640) name, which could be done interestingly if considered from an etymological standpoint.

Perhaps the name, Fold, would answer equally well, if not better, as a basis for the study of words used in the Pennsylvania-German dialect.

It would afford me pleasure to assist him with any name or word chosen for that purpose. DAVID H. SNAVELY.

Springfield, O., July 28, 1909.

Gerhard Schaeffer Testimonial

The following testimonial was sent us by an esteemed subscriber of Hartford, Conn., a descendant of the Gerhart Schaeffer mentioned who came to New York in 1710 with the second immigration of Palatines. The old Schaeffer farm has been in the hands of his descendants for nearly 200 years.

The time must be at hand for a bicentennial celebration somewhere among the descendants of these early German immigrants. We hope our Hartford friend will some day tell us the story of his ancestors in America as part of such historic celebration.

"In the Name of the Adorable Trinity, God the Father, Son and Holy Spirit.

There appeared before us the worthy Gerhart Schaeffer with his wedded housewife, Anna Maria, residing in Kersey Bell Zorn, called Hilgert Dorf, and well endowed and the above named Gerhart Schaeffer is of good character. He requests a testimony of us as Mayor and Court and of the Whole Congregation and all the neighbors in the whole district.

And, as Mayor, Court, and all his neighbors, we give this testimony with truthfulness and with our names subscribed and with the impress of our usual court seal concerning his good conduct. That he has lived with us in Hilgert Dorf with his housewife for 24 years and had conducted himself well and honestly, so that all his neighbors regarded him as a faithful neighbor and were entirely satisfied with him, and the neighbors would have been much pleased if it had been God's will that he should remain longer here.

Hence, we, as Mayor, the whole court, and all the neighbors in the whole district give to the above named Gerhart Schaeffer and his housewife, and their two children this testimony of their good conduct.

This testimony, wholly truthful and subscribed, is sealed with our usual Court seal. This is done in the year 1709, the 26th day of May.

Mayor,

JOHAN THOMAS BUSH,

Clerk of Court,

ZORLOH PREUSON,

Clerk of Court,

PAULUS KLAREN,

Clerk of Court,

HANS THURGES SCHREIBER,

Clerk of Court,

JOHANNES KREMER.

ACHENBACH PHILLIPS
CHRISTIAN JOHANNES
CONRAD BECKER
JOHANN PHILIPP ATLETHA"

From communications received we see that there is some doubt concerning the identity of Hilgert as the birthplace of Gerhart Schaeffer. If any reader has positive knowledge on the subject he will confer a great favor by letting us know.

An Old Indenture

We give below a reproduction of a business paper of the year 1779 copied from a facsimile transmitted by a subscriber in Massachusetts to Rev. W. H. Brong, who prepared the article on the Plainfield church. Justice Stocker seemingly copied the language from a "form" on which he improved by omitting punctuation marks and introducing and dropping capital letters to suit his taste. He reminds one of a teacher who used capital letters to embellish his writing—a simple rule for capitalizing. Papers like this illustrate methods and conditions of the "good old days."

This Indenture made the Ninth Day of March Anno Domini 1779 Witnesseth That Leonhart Beyer Son of Peter Beyer Deceased, by the Consent of his Guardian Casper Doll hath Put himself and these Presents With the Consent aforesaid doth Voluntary and of his own Free will and Accord Put himself aservant to Vallintin Metz of Plainfield Township Northampton County and State of Pennsylvania, and after the Manner of a servant to Serve him his Executors and Assigns, from the Day of the Date hereof for and during and to the full End and Term of Nine years next ensuing During all which Term, the Said Servant his Said Master faithfully Shall Serve his Secrets keep, his Lawful Commands, every where readily obey he Shall do no Damage to his Said Master nor see it to be done by others without Letting or Giving Notice thereof to his Said Master he Shall not absend himself Day nor Night from his Said Masters Service without his Leave but in all Things behave himself as a faithful Servant Ought to do During the Said Term, and the said Master Shall Teach him or Cause to be Taught to Read & Write High German Language, and Procure and Provide for him Sufficient Meat Drink apparel Washing and Lodging fitting for a servant serving the Said Term of Nine years

and after the expiration of Said Term Said Master is to Give Said Servant Acostomary home made Freedom, dues, and Three Pounds Lawfull Money of Pennsylv-

vania, And for the True Performance Whereof, both the Said Parties bind themselves firmly unto each other by these Presents In Witness where of the have here unto interchangeably Set their hands hand & Seal the day and Lear above Writen

his
Leonhard X Beyer (Seal)
mark
Casper Doll (Seal)

Sealed and Delivered
in the Presence of us
Lewis Stocker
Conrath Germandon

Northampton County ss on the 14th day of May 1779. Before me Lewis Stocker Esqr. one of the Justices of the Peace for rSaid County, Personally appeared the within Named Leonhart Beyer & Casper Doll Guardian of Said Beyer and Acknowledged that the Within Written Indenture to be their act and Deed and Desired the same to be recorded as Such witness my hand & Seal the day and Year above witness my hand & Seal the day and Year above Writen
Lewis Stocker, (Seal)

* * *

Mike Moyer's Mush Mehl Again

The Editor has various duties to perform. At times he is expected to make "bricks without straw." At other times he is blamed for getting too much straw in his work. Thus, for example, the editor of THE PENNSYLVANIA-GERMAN has been

taken to task by an esteemed subscriber in the following words:—

"I am inclined to think that items like the one in the July number of the P. G. page 358, "Mike Moyer's Mush Mehl" should be excluded from the pages of the P. G. as it is a senseless expression of the most illiterate kind and language; rude, and beneath the dignity of the P. G. "Meshta," is a word, which in good fine German applies only to brutes; to fatten brutes, hogs, steers, etc. for slaughter.

The item, or expression given must have originated in one of the most blunt and illiterate families of Germans, and should not have had historical record."

In explanation of our course the editor desires to say that his aim is to make the magazine a broad representative periodical in its field. In such effort the study of folklore must not be overlooked; hence we do not feel like excluding communications like the one objected to. About the time our objector penned his words another correspondent sent this line from Summit Hill. "Hinner Honnes Hennessa Hinkle Haus henke hunnert Hanse hous; hunnert Haase henke hous hinner Honnes Hennessa Hinkle Haus." and another reader suggested the following often heard by the editor in his boyhood days:—"Hab hunnert Haase höre huste hinnichs Hans Henrich's Huls Haufe."

Expressions like these illustrate life in lighter moments and merit consideration by him who would study the Pennsylvania German in his home life. We welcome letters on the subject.

Historical Societies

The Lehigh County Historical Society

Little Lehigh shows commendable historical zeal. May 29 the Historical Society met on the grounds of the Allentown Preparatory School, read papers and examined famed Trout Hall. August 12, the society drove to Wenersville to visit "Grouse Hall" a hunting lodge built by Lynford Lardner 150 years ago and "The Grange" the plantation once owned by Lynford Lardner now in the possession of a member of the society Mr. Trexler where the Secretary of the society read a paper on Lardner and Grouse Hall.

* * *

The Historical Society of York County

The Historical Society of York county has received from Robert Sutton, of Fairview township, an apple peeler nearly one hundred years old. It is supposed to have

been made shortly after 1810, at Lewisberry. Mr. Sutton's ancestors came to that region with the early Quakers, who began to take up the fertile lands around the site of Lewisberry in 1732. In early times apple butter boiling were interesting social events.

The common table knife served the purpose of peeling apples for culinary purposes until the parer came into use. It is an interesting addition to the large collection of tools and implements used in the rural districts of York county, a century or more ago, and now in the museum of the Historical society.

Another interesting memento of a former period is a table presented to the Historical society by Mrs. Frankelberger, an aged citizen of Lewisberry. The table was made of cherry wood, according to tradition, about 1765. It was used for many years in the dining room of a hotel

which stood on Chestnut street, Philadelphia, nearly opposite Independence Hall.

It was in the hotel during the Revolution. In 1776, shortly before the Declaration of Independence was passed by Congress. General Washington dined at this table. This story has come down from an authentic source. In 1785 or two years after the close of the Revolution James Todd bought this table at a public sale at the hotel where it had been used. The same year he moved to Lewisberry, and there was a successful teacher among the early Quakers of that vicinity. Later he became a prominent justice of the peace in the upper end of York county. He was originally a Federalist, but in 1800 he became a Jefferson Democrat. In 1803 James Todd, and two other persons of Newberry township, addressed a personal letter to Thomas Jefferson, who had been recently elected president of the United States. They commended him for his political principles which he had supported, and which was the result of his election to the presidency.

Mr. Jefferson wrote a reply to this letter, which was kept for many years by the descendants of James Todd, and then passed into the hands of other persons. This letter was recently presented to the Historical society by Miss Mary Lewis, of Philadelphia, whose ancestor was Major Eli Lewis, who founded the town of Lewisberry.

The table which James Todd brought to Lewisberry many years ago came into possession of the granddaughter, Mrs. Frankelberger, who has consented to place it among the other souvenirs of the Revolution now in the Historical Society of York county.



The Bucks County Historical Society

In the February 1909 PENNSYLVANIA-GERMAN attention was called to the terms under which the papers read before this society are being put into print and a short account of the first volume so issued was given.

The second Volume of said publication is before us entitled: "A Collection of Papers read before the Bucks County Historical Society Published for the Society by B. F. Fackenthal, Jr., Riegelsville, Pa. Vol. II.

This volume of 648 pages makes available the papers read before the society between January 20, 1891 and August 14, 1900. The following is the list of papers: The Counties in Pennsylvania, The Two Makefields, John Fitch the Inventor of Steam Navigation, The Schwenkfelders, Some Historic Facts, Prehistoric Man in

Northern Bucks county, The Grave of Tamanend, Hon. Richard Watson, Bedminster Township, Hon. Bird Wilson, D.D. LL. D. The Blackfans in England and America, The Bristol Pike, The Jails of Bucks County, Notes Taken at Random, Early and Trying Days of the Reformed Church in America, The Beatty Family, Historical Sketch of Hatboro and Vicinity, Robert Morris the Financier of the Revolution, The Battle of Crooked Billet, First Settlers' Descendants, Early Settlers in Bucks County, Representatives of Bucks County in Congress, The Hermit of the Wolf Rocks, Reading the Rocks, The Early County Superintendency of Bucks County, The Red Man's Bucks County, The Tree and the Vine, The Original Seal of Bucks County, Buckingham the Empire Township Washington's Crossing Unveiling of Monument at Tylorsville, Daniel Boone a Native of Bucks County, The Battle of Fair Oaks, An Old Burying Ground, John Ross and the Ross Family, Newtown prior to 1800, Folklore, Half an Hour with the Old Taverns of Doylestown, General Jacob Brown, The German Mansion, Thomas Janney, The Little Neshaminy, Tools of the Nation Maker, Colonial Bucks County, Some Treasures and Recollections of Childhood, Reminiscences of the Underground Railroad, Scotch-Irish Families, The Society of Friends, Jeremiah Langhorne and His Times, Amos Austin Hughes, The Turnpike Roads, Rescue of the Colors, Tamanend, How the Word White Became Inserted in Our Constitution of 1838, Settlement of Tinticum Township, The Old Sullivan Road, Indian Busts, Sketch of the Life of Rev. Thomas B. Montanye.

This list shows what a rich storehouse of acts has been placed within the reach of those interested in local history. The book is a credit to the contributors, the Society, the County and to the friendly heart and purse that has made its publication at this time possible.



Historical Society of Dauphin County

The tenth day of June, 1909, was the fortieth anniversary of the organization of the Historical Society of Dauphin County. A number of invited guests and friends of the society assembled in one of the Court rooms at Harrisburg to take note of the event.

The President of the society Theodore B. Klein, welcomed the guests and friends in a cordial greeting, and said in part: "Every day in the year is a memorial day or anniversary day of some event in the lives of some of our neighbors and friends. These days come and go in quiet succession recalling times of joy and times of sorrow,

which are mellowed by the hand of time, leaving the memories thereof to be cherished during the passing years of life.

"In the rapid flight of time it seems but a fortnight since the 39th anniversary of the society; life was observed, but lo! upon this 10th day of June in the year of our Lord 1909, we are assembled to celebrate the fortieth year of its existence and we have abundant season to rejoice and be exceeding glad that we are permitted to unite in congratulations by reason of existing conditions and future prospects.

"In our reveries of some years ago in referring to the time that the honored founders of the society began to plan it was said,

"The decade of 1860 ever memorable and never to be forgotten in the history of the world was marked by extraordinary events—an era of alarms, full of anxieties, a crucial period full of doubts and full of fears, full of glorious achievements and heroic deeds, full of woes and sorrows, full of sacrifices and bitter tears, the consequences of a fraternal war."

"In the latter part of this decade this honorable society was organized by a faithful dozen of men, and our congratulations are in order for it has now passed out of its teens long ago and is become a robust and strenuous band of gleaners of the history now being made in our historic neighborhood and its surroundings, and we can exultingly sing

Forty years, yes, forty years,
Have passed away, have passed away
Their memories dimmed at times with
tears

But not today, but not today.—

for in fancy we can see the smile of approval, and in fancy hear the words, of encouragement, from our revered predecessors, who had the interest of our society so much at heart and labored so diligently to make it a success, preserving the history of our country intact for the benefit of the future generations. In this connection we recall the untiring devotion of the late A. Boyd Hamilton and his associates Rudolph S. Keller, John A. Wies, Dr. Wm. H. Egle, the Hon. John W. Simonton, Montgomery Forster, Hamilton Alricks, the Rev. Dr. Thos. H. Robinson, George Wolf Buehler, Major W. C. Armor and other honorable men, the original founders whose memories of those departed we revere and cherish and to the few survivors we pay to them this tribute of honor and respect at this time. The presiding officers are not with us tonight, but with reverence we recall the names of Alexander Boyd Hamilton of old time colonial stock and dignified bearing who was not content with partial achievements, and Dr. William Henry Egle the active, untiring and

industrious searcher after the hidden sources of historic subjects and genealogies laboring in season and out of season in the many paths that lead to the preservation of reliable records worth preserving, giving his every faculty to the work, surrendering only to the call of the supreme master to halt even in the midst of his active brief life leaving the tasks undertaken to his mind unfinished and incomplete, but withal submissive; and in response to the call whispered 'Thy will be done,' leaving abundant testimony of the good work of his hands in our midst. His successor the Honorable John Wigin Simonton served faithfully and well, and notwithstanding his responsible position as President Judge of the Capital District gave much time and attention to the duties of his office and served faithfully until the end of his useful life in the year 1903, when our late dear friend and associate Dr. John Peter Keller by right of succession and the choice of his fellow members assumed the presidency and gave his very best thoughts and efforts to the building up of the organization, and the success of its interests and to the extreme end of his life cherished a lively interest in the proceedings.

"Our founders have sown good seed which we now reap. They brought to a successful issue the centennial celebration of the organization of Dauphin County in 1885, which was a notable event and long to be remembered. Thus officered by worthy men and in co-operation with worthy associates like our late benefactor William Anthony Kelker and others who have unceasingly considered the needs and requirements of the organization we have reached the present time and at the age of 40, an age of sturdy youthfulness in historic love upheld and supported by the ambitions of our members who by special efforts have placed our standing in the front ranks of our State's organizations.

"As to the status of our society I beg to report that since its organization 433 persons have been connected with it. There are at this time 195 Resident or active members upon our rolls, 2 Life members, 4 Honorary members and 16 Corresponding members, who reside in other towns and cities. Our growth during the past or current year was satisfactory and our meetings well attended.

"Inasmuch as the Capital City is now called the pivotal city by reason of its important situation; so should the Historical Society of Dauphin County be the pivotal society and be the main centre of interest for our good people so that historic events and precious relics of the past, may be preserved for the benefit and instruction of our successors."

The Pennsylvania-German

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Biography, History, Genealogy, Folklore, Literature, Etc.

VOL. X

SEPTEMBER, 1909

NO. 9

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The Pennsylvania-German

Vol. X

SEPTEMBER, 1909

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Seeing Lancaster County from a Trolley Window

(CONTINUED FROM AUGUST ISSUE)

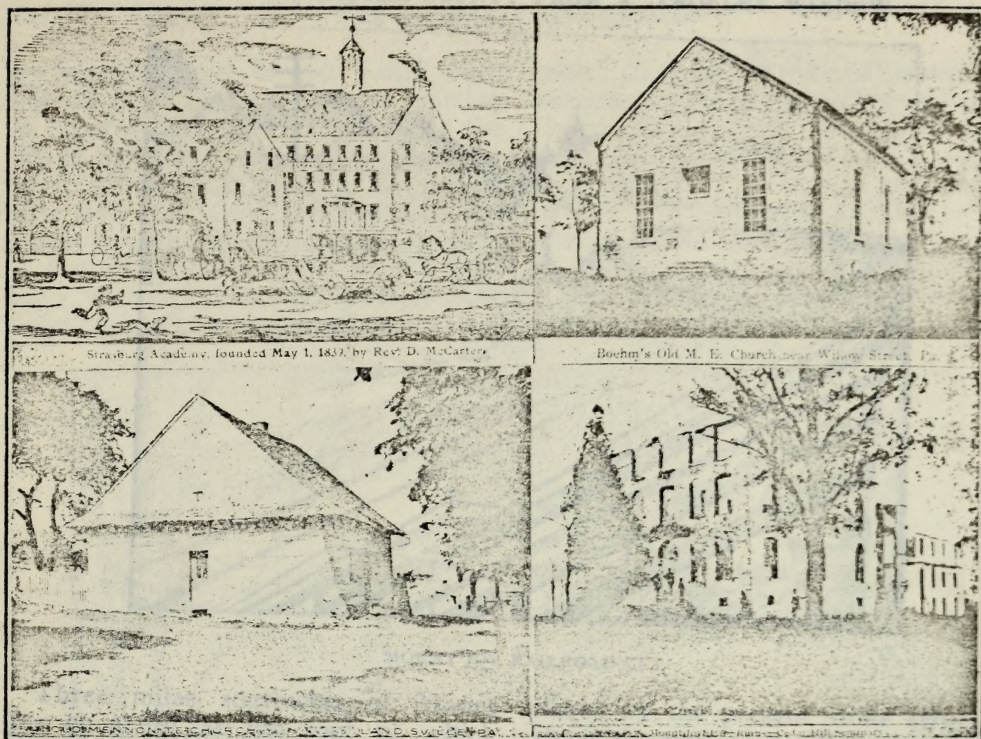
TO ELIZABETHTOWN



RETURNING from Marietta to the trolley junction (on the Columbia pike) a short distance west of Little Conestoga we take up our trip to Elizabethtown a seventy-five minute ride from the city of Lancaster. Our tour will take us through another rich agricultural section with its mixed farming including tobacco. We will first travel through East Hempfield, part of the manor of the same name so designated on account of the hemp raised in pioneer days. A short ride brings us to Rohrerstown on the Marietta pike a neat, home-like, clean, well-built place through which we pass to the western end where we cross over the historic Columbia railroad to continue our journey along the Marietta pike. The place known formerly as Hempfield, laid out in 1812 and disposed of by lottery, marred in 1834 by the railroad cut, blighted by the failure of its iron industry and vivified by the presence of Hon. John W. Stelman tempts one by its homelikeness to linger but we can not and must hurry on.

The gradual ascent of populous and productive Chestnut Hill opens up to view a wide expanse of an idyllic farming region to the east which is soon cut off by our descending the north slope of the hill towards Landisville. We change our general direction, passing rich farms with their peaceful homes to the charming grove of the Landisville Camp Meeting Ground famous for its large gatherings and religious services held here each season since 1870.

Just beyond the grove is a large Mennonite church and close by, one of the county's historic buildings erected 1791, now an antiquated dwelling house but in its earlier days a Mennonite church. We skirt the century old town stopping at the glass waiting room to receive passengers and hasten away following the general direction of the Pennsylvania railroad. We pass Salunga, a rotary station, and begin to note the smoke of Mount Joy arising from the rural scenery to the west, presently crossing the Chicquesalunga creek and, passing through the fields of Rapho township, gradually approach the railroad. We shortly come across a locust grove on Chicques Creek in



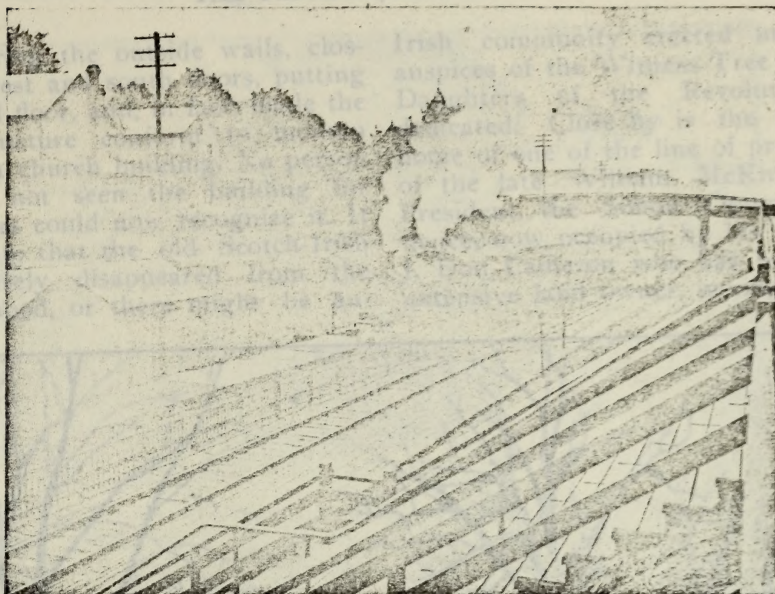
HISTORIC BUILDINGS

which we notice the ruins of walls, the remains of the erstwhile famous Cedar Hill Seminary, established in 1837, and soon find ourselves on the outskirts of Mount Joy. We pass along the southern borders and cross the railroad and before we are aware of it find ourselves leaving the town without getting a good view of it, making us feel that the trolley tracks and cars are or were not wanted in the heart of the town. Mount Joy is sliced in two by the deep railroad cut, spanned by seven bridges and is hedged on the north by the railroad on the old bed. Between these lies the main business street on the great Indian trail from Harrisburg to Philadelphia now the Harrisburg pike.

The earliest house in what is now Mount Joy was a tavern erected in 1768 and forms a part of the Exchange Hotel. In 1783 Michael Nichels built a tavern at an intersection of a

road leading to Manheim which he called the "Cross Keys." The place became widely known as the hotel with the three crosses,—Cross Keys, Cross Roads and Cross Landlady. Before its incorporation in 1851 Mount Joy consisted of three distinct places, Mount Joy, Richland and Rohrsertown, the last named place having been laid out in lots in 1811 which were disposed of by lottery.

In passing we may note the mistake by the historian Rupp and repeated by Egle in his History of Pennsylvania. By confounding the Mount Joy of Lancaster county with the Mount Joy of Valley Forge he placed Gen. Anthony Wayne with 2000 of his troops a mile northeast of this borough from December 1777 to May 1778 instead of on the Schuylkill river in close proximity to Washington.



MOUNT JOY RAILROAD CUT

Three miles southwest of Mount Joy on a hill at the foot of which gushes Donegal Springs, is the Old Donegal Presbyterian church in Donegal township named after a county in Ireland from which the Scotch-Irish pioneer settlers came.

The Donegal Presbytery was organized in 1732, soon after which a log meeting-house was erected, re-

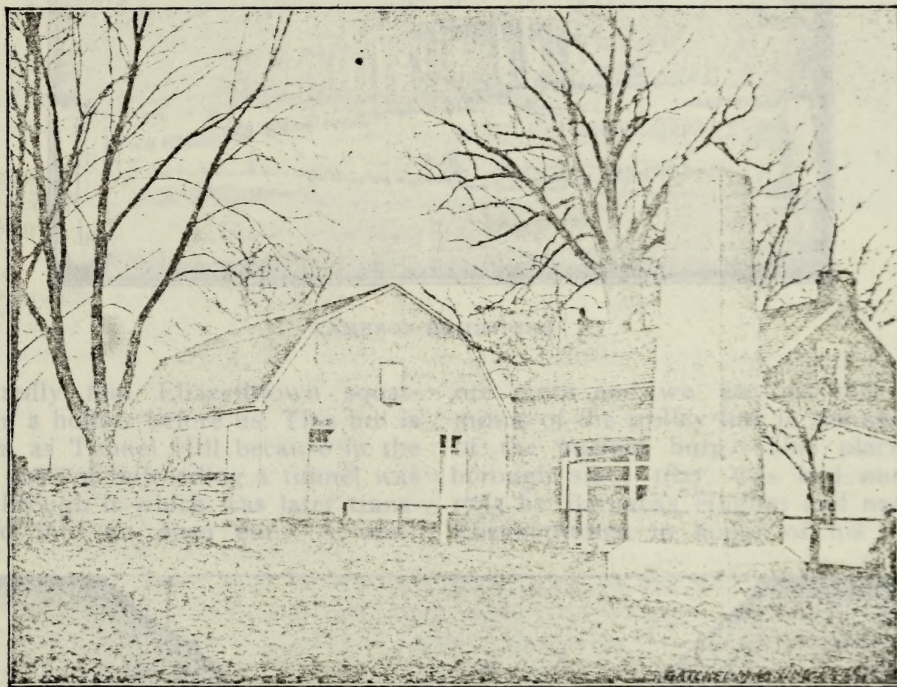
placed by the present stone structure about the time of the Revolution. The church is about 75 by 45 feet. Originally there were no doors at the end, the aisles were of earth, and benches of the homeliest construction were used. The building has been remodeled a number of times since. In 1876 Samuel Evans wrote, "Ten years ago the church was again remodeled



DONEGAL SPRINGS

by plastering the outside walls, closing the west and south doors, putting in a board floor, and, in fact, made the whole structure conform to modern ideas of a church building. No person who had not seen the building for forty years could now recognize it. It is fortunate that the old Scotch-Irish have entirely disappeared from the neighborhood, or there might be an

Irish community erected under the auspices of the Witness Tree Chapter. Daughters of the Revolution was dedicated. Close by is the ancestral home of one of the line of progenitors of the late William McKinley, Jr., President, the Simon Cameron residence, now occupied by his son Hon. J. Don Cameron who has become an extensive land owner, having already



DONEGAL PRESBYTERIAN CHURCH

other rebellion in Donegal."

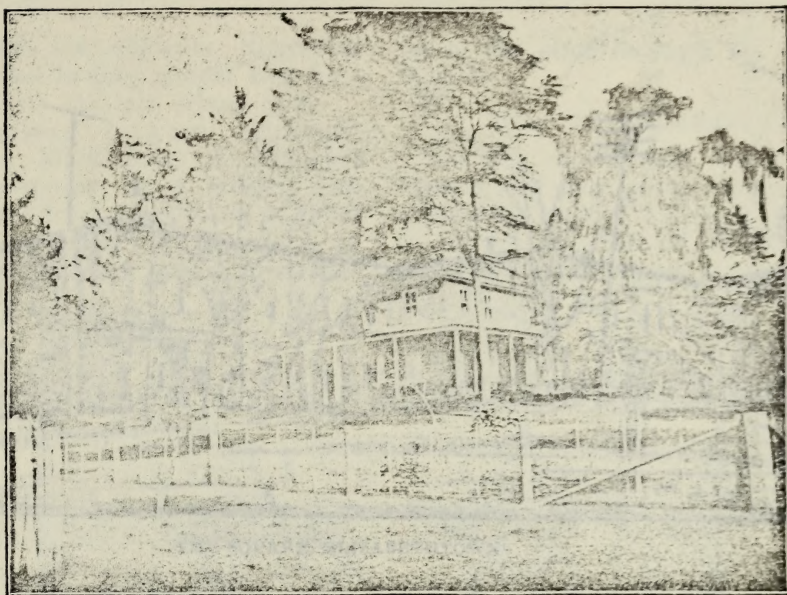
It is related that during the Revolution a messenger came to a worshipper Col. Lowrey to order out the militia and march in defence of the commonwealth. The congregation adjourned and met under the great oak tree in front of the churchyard and forming a circle vowed eternal hostility to a corrupt king and Parliament and pledged themselves to sustain the colonists.

On the fifth of October, 1899, a monument to the memory of the loyal pioneers and patriots of this Scotch-

acquired more than half a score of productive farms in the community.

The temptation is to linger on the history of the fair Donegal, Mount Joy and Rapho townships, once a Scotch-Irish stronghold from which the descendants have almost all disappeared to be followed by the Pennsylvania Germans. Time forbids and we hasten on.

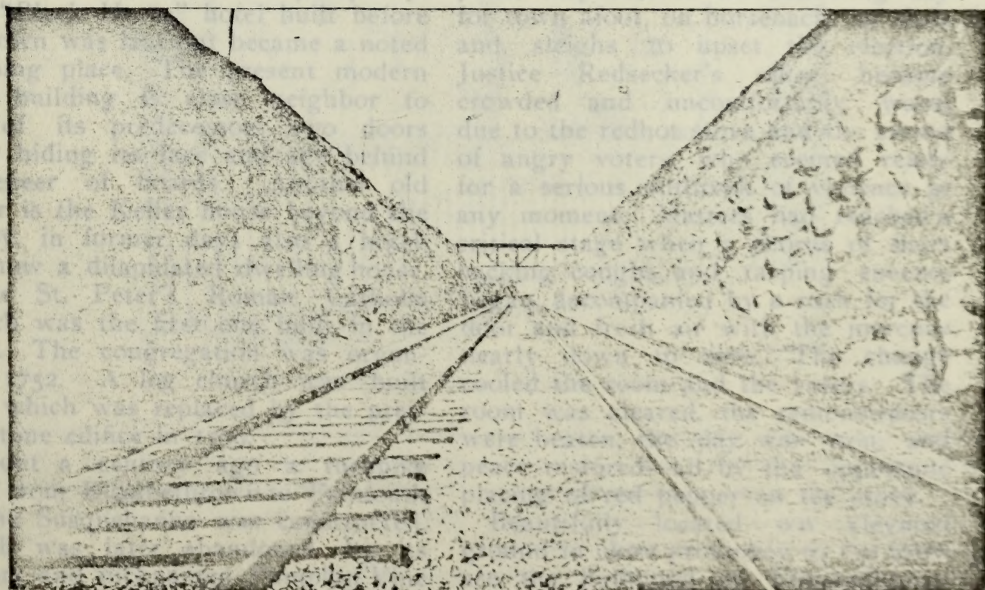
We, therefore, resume our journey paralleling the railroad to youthful Rheems beyond which we pass under the railroad to the north side where we ascend a steep hill, and rather un-



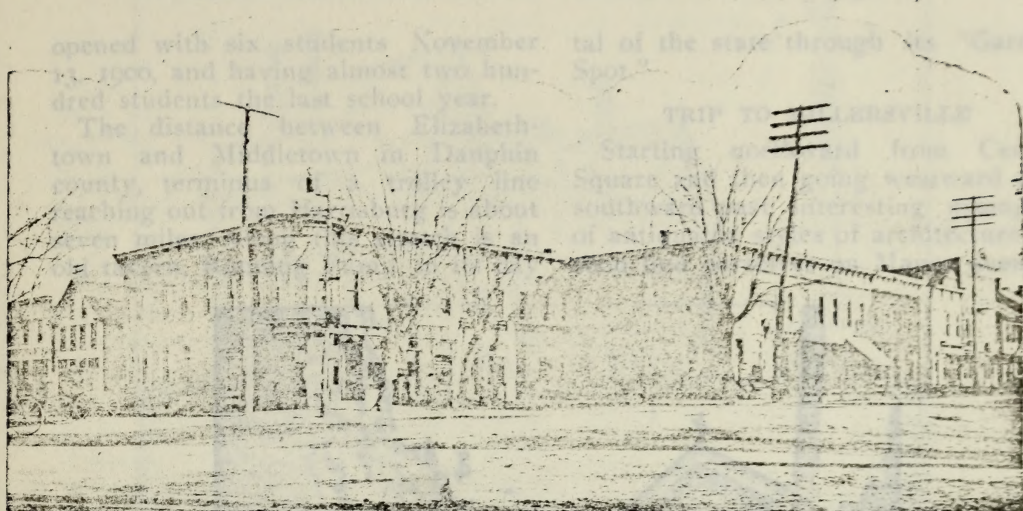
CAMERON HOMESTEAD

expectedly find Elizabethtown squatting in a hollow before us. This hill is known as Tunnel Hill because in the early days of railroading a tunnel was dug through it which was later transformed into an open cut. A min-

ute more and we are at the terminus of the trolley line in the square of the ancient burg. This place, a borough since 1827, was laid out in 1753 by Barnabas Hughes and named Elizabethtown in honor of his wife.



TUNNEL CUT



THE SQUARE, ELIZABETHTOWN

Located centrally on the Paxton and Conestoga road 18 miles from Lancaster, Harrisburg, Lebanon and York the town grew and prospered. The turnpike road from Lancaster to Harrisburg projected 1796, chartered 1804 and completed as soon as possible thereafter brought the great stage and transportation life through its streets and increased its prosperity. The "Black Horse" hotel built before the town was laid out became a noted stopping place. The present modern hotel building is close neighbor to one of its predecessors two doors away hiding its face and age behind a veneer of boards. Another old timer is the Keller house beyond the Conoy, in former days also a hotel, but now a dilapidated dwelling house.

The St. Peter's Roman Catholic church was the first one built in the town. The congregation was organized 1752. A log church was built 1768 which was replaced by the present stone edifice in 1799.

About a century ago a turnpike road from Elizabethtown to Falmouth on the Susquehanna was constructed, which was later abandoned by its owners and nicknamed Pumpkin Vine Turnpike from the fact that in many places these vines were allowed to run

along or over the road bed undisturbed.

A serio-comical event happened at Elizabethtown in connection with the adoption of the public school system in 1843. The town favored the system, the township opposed. A three-foot snowfall on election day keeping the voters of the township from the polls, they started the following day for town afoot, on horseback, on sleds and sleighs to upset the election. Justice Redsecker's office became crowded and uncomfortably warm due to the redhot stove and the crowd of angry voters, who seemed ready for a serious outbreak of violence at any moment. Matters had reached a critical stage when a chorus of short hacking coughs and rasping sneezes began, accompanied by a rush for the door and fresh air with the mercury nearly down to zero. The change cooled the room and the voters. The room was cleared, the remonstrators were beaten, the day was won, and peace restored—all by the opportune placing of red pepper on the stove.

Beautifully located on elevated ground in close proximity to the town are the buildings of Elizabethtown College, erected and controlled by the "Brethren" of Eastern Pennsylvania,

opened with six students November 13, 1900, and having almost two hundred students the last school year.

The distance between Elizabethtown and Middletown in Dauphin county, terminus of a trolley line reaching out from Harrisburg is about seven miles. Along this stretch is an old tavern, Running Pump, in its day

tal of the state through its "Garden Spot."

TRIP TO MILLERSVILLE

Starting northward from Center Square and then going westward and southward past interesting examples of antiquated styles of architecture we soon find ourselves on Manor avenue,

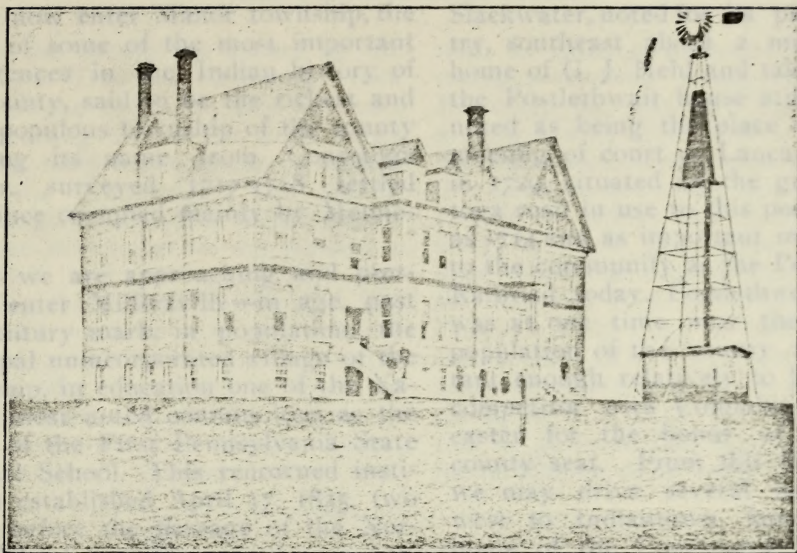


CATHOLIC CHURCH, ELIZABETHTOWN

a famous hostelry, Conewago creek arising at Mt. Gretna and Gainsburg near which lived Matthias Brinser, noted in the history of the Dunker church.

The tourist will welcome the day when the trolley link is placed connecting these towns and thus joining together the metropolis and the capi-

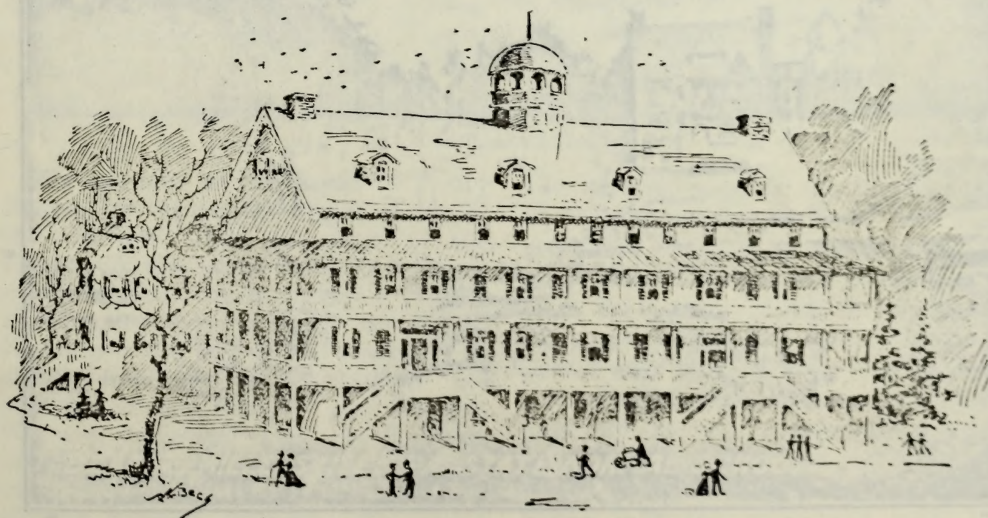
and after entering Lancaster township on the Millersville pike constructed seventy years ago. The trolley tracks are on the bed of the noted pioneer horse-car railway connecting the city of Lancaster and Millersville and constructed in 1874. We are rapidly passing the beautiful homes of one of the county's original townships



ELIZABETHTOWN COLLEGE

settled by Swiss Mennonites and to a large extent occupied by their descendants today. The Bausman machine shops and post office by the same name are soon reached. These remind us of the Bausman family, residents here and extensive land owners since 1775, one of whose illustrious sons was the late Rev. Dr. Benjamin Bausman of Reading, Pa. About a mile beyond we pass a Mennonite church on the right and presently a road to the

left leading to Wabank on the Conestoga. It was here by the banks of the historic stream that the Wabank Hotel was erected at a cost of \$60,000. Becoming the theater of many important events it was in 1858 sold for \$9150 after a few years' brilliant meteoric career, to be resold in 1864 for \$4000 and conveyed to Lititz, Pa., on 100 four horse wagon loads where it was re-erected and later destroyed by fire.



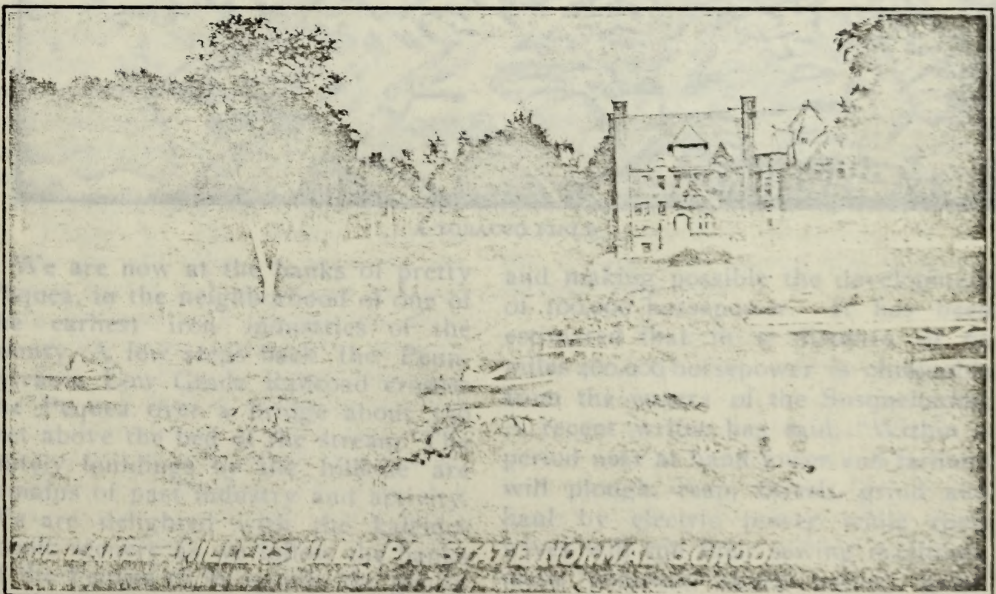
WABANK HOTEL, BURNED 1873

We now enter Manor township, the scene of some of the most important occurrences in the Indian history of the county, said to be the richest and most populous township of the county deriving its name from Conestoga Manor, surveyed 1717-1718 settled and since occupied mainly by Mennonites.

But we are approaching and presently enter Millersville—in age, past the century mark, in population, the principal unincorporated village of the township, in education one of the Nation's most noted communities as the home of the First Pennsylvania State Normal School. This renowned institution established April 17, 1855, two years before the passage of the Normal School law, recognized as a normal school in 1859, and thus old enough to have a monument to honor its students who died at the front during the Civil War has to its credit a total enrollment of 40,000 students, almost 3,000 graduates, a library of over 16,000 volumes and property worth over \$700,000. If so inclined we may secure a conveyance at Millersville to take a drive on the Safe Harbor road across the Conestoga past

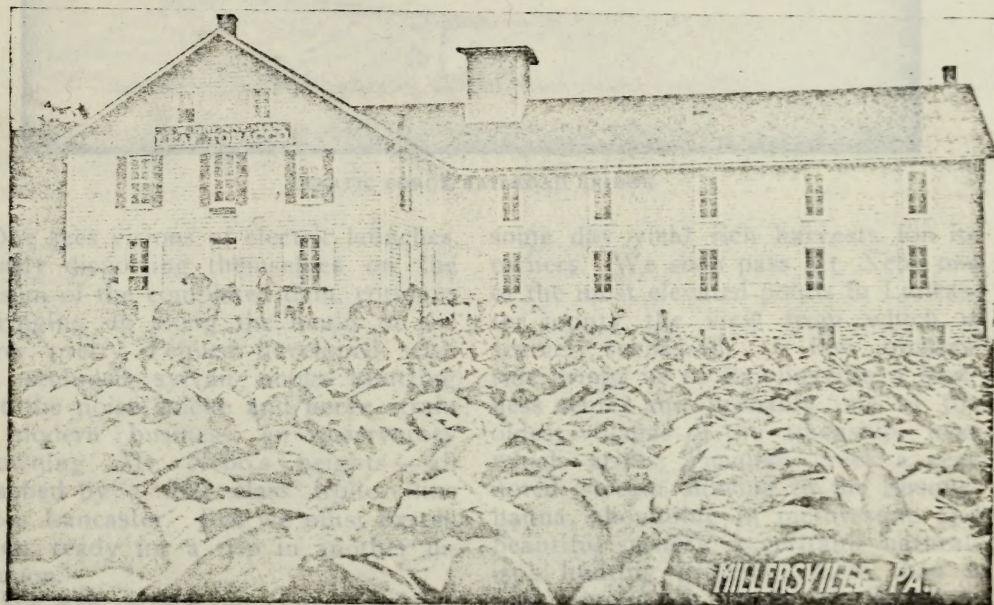
Slackwater, noted for its paper industry, southeast about 2 miles to the home of G. J. Hehl and take a look at the Postlethwait house still occupied, noted as being the place of the first meeting of court of Lancaster county in 1729, situated on the great Conestoga road in use to this point as early as 1714 and as important in early days to the community as the Pennsylvania Railroad today. Postlethwait's tavern was at one time near the center of population of the county and important enough relatively to be a strong competitor with Columbia and Lancaster for the honor of being the county seat. From this historic spot we may drive several miles southwest to Indiantown, famous as the home of the Conestogoe Indians, as the meeting place for making treaties between whites and Indians and as the scene of an atrocious murder of Indians by whites, but as all vestiges of the town have disappeared we hasten back to resume our trolley trip.

Opposite the charming Normal School grounds we take seats on the cars of the Lancaster and York Furnace S. R. Company one of the trolley



lines of the county not owned by the Conestoga Traction Company (not shown on the map) and soon find ourselves cutting across the fields away from the dusty highways down to and across the Conestoga. The rolling and more romantic and wilder aspect of nature shows that we are passing a watershed and are gradually approaching hilly, Martic township, old "Martock" one of the six original townships, which we enter at its northern extremity. In a few minutes we pass through Marticville originally called Frogtown and Martic Forge, the terminus of another trolley line.

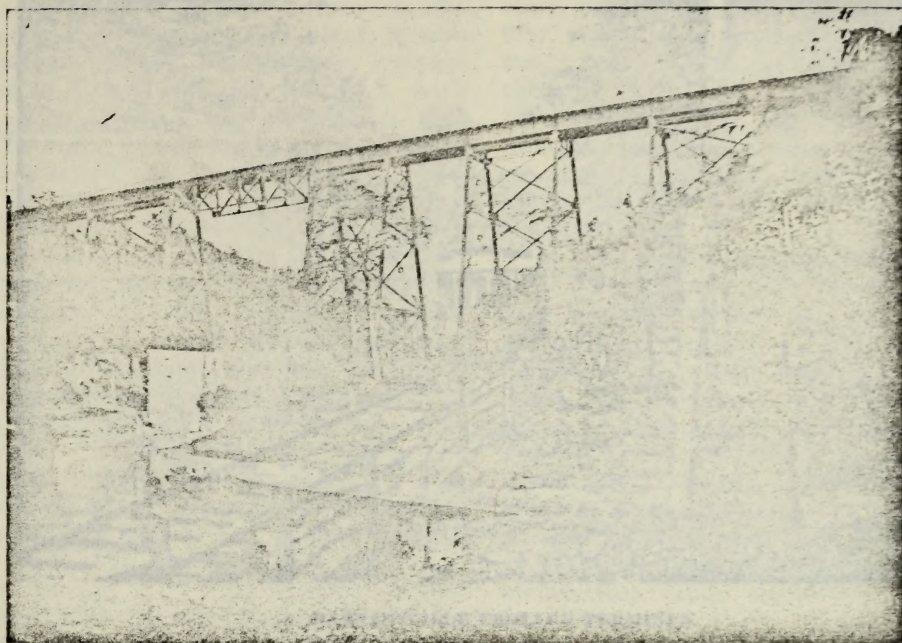
with its dam, powerhouse, and neat cottages nestling along the slopes. Presently we pass two bridges, turn a sharp corner to find ourselves viewing the historic Susquehanna with its bleak shores and rocky bed and at the end of the trolley line at Pequea station, or Shoff post office. Here we may spend our time fishing, studying the eloquent rock formation, explore Pequea's Cold Cave or take a trip to famed McCall's Ferry dam (a few miles down stream) which when completed at a cost of over \$10,000,000 will be 32 to 80 feet high, causing an inland lake 10 miles long, a mile wide



A TOBACCO FIELD

We are now at the banks of pretty Pequea, in the neighborhood of one of the earliest iron industries of the county. A few steps back the Pennsylvania Low Grade Railroad crosses the Pequea over a bridge about 150 feet above the bed of the stream. The stately buildings by the hillside are remains of past industry and activity. We are delighted with the kaleidoscopic scenery as we follow the banks of the Pequea to its mouth, the gently sloping wooded hillsides, the rocks, flowers, decaying trees, Colemanville

and making possible the development of 100,000 horsepower. It has been estimated that in a distance of 60 miles 400,000 horsepower is obtainable from the waters of the Susquehanna. A recent writer has said, "Within a period near at hand lower end farmers will plough, reap, thresh, grind and haul by electric power while their wives will run their sewing machines, mash potatoes, churn butter, grind coffee, milk the cows and rock the the cradle by the same subtle power."



MARTIC FORGE RAILROAD BRIDGE

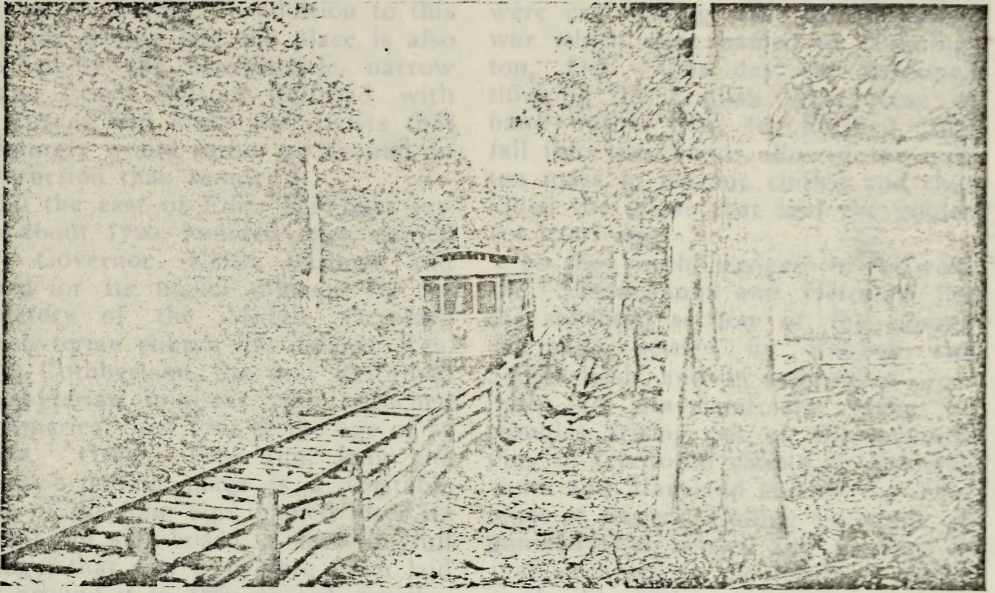
One sees visions of electric launches, gently disporting themselves on the bosom of the completed dam, cottages springing up along the banks of the river, pretty Pequea developed with its secluded sylvan nooks shutting out the noise, smoke and nerve strain of modern business, an observatory crowning Mt. Nebo's heights — all reached by a first class trolley line from Lancaster. But we must hasten back, ready for a trip in another direction.

We will retrace our course to Martic Forge to the trolley junction where we will take our seats on the waiting car of a most unique railroad doing business only about ten days out of 365 days (during the sessions of the Rawlinsville campmeeting) starting in a hollow, climbing 552 feet in $1\frac{1}{4}$ miles, losing itself a few miles away in thorns and weeds in a sparsely settled community. The ride is a most interesting one, new vistas and a widening horizon gradually opening as we mount the hill. On the way we notice to the left a 1200 acre tract of grafted chestnut timber land that will

some day yield rich harvests for its owners. We soon pass Mt. Nebo one of the most elevated points in Lancaster county, the view from which is scarcely surpassed. A few minutes' ride brings us to Rawlinsville, a business center and probably one of the oldest villages of the township, near which arises Tucquan creek a very noted stream flowing to the Susquehanna, abounding in picturesque and beautiful scenery, a veritable naturalist's hunting ground. Less than a mile beyond we reach the Rawlinsville Campmeeting Ground noted for the crowds that attend the religious services each year.

TO QUARRYVILLE

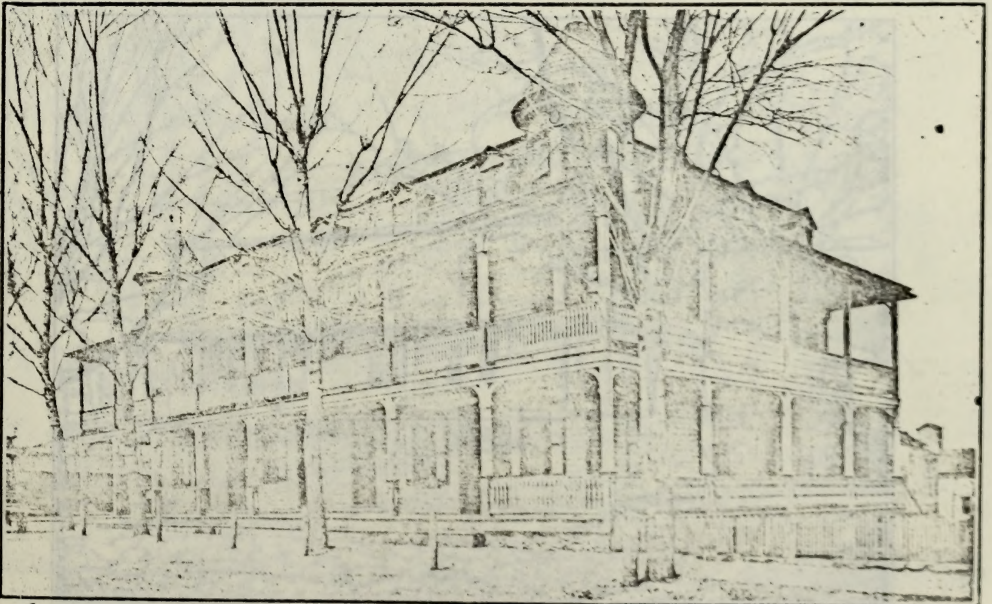
To save time we will in imagination transport ourselves six miles eastward to Quarryville the terminus of one of the trolley lines, the most important and populous town in the county south of Strasburg. This place is situated on the northern exposure of a bowl shaped valley marking the southern limit of Lancaster limestone deposits and at least in early history,



RAWLINSVILLE TROLLEY TERMINUS

of successful farming, and constituting the head of the Chester valley reaching to the Schuylkill river. It seems crowded into the extreme southwest corner of Eden township which was set off from Bart in 1855 and was named after Mount Eden.

Younger than some of its sister boroughs, Quarryville has thriven through its quarries and through its being the outlet for the trade of a large portion of the lower end of the county due to the completion of the railroad connection with the city of



HOTEL, QUARRYVILLE

Lancaster in 1875. In addition to this and the trolley line the place is also reached by the heavy-grade, narrow guage Peach Bottom Railroad with its curves and kinks and twists that seemingly would rather go around an obstruction than remove it.

To the east of Eden lies Bart settled about 1720, founded 1744, named for Governor. Keith, Baronet, and noted for its nickel mines. In the cemetery of the Middle Octoraro Presbyterian church lies buried Rev. John Cuthbertson, the first Reformed Presbyterian minister who preached in America, died 1791 at the age of 75 years. Green Tree Inn, long the county's polling place is a veritable relic of the long ago, named after its quaint old sign-board, a tree in full foliage, that saw a 19 acre town laid out around it in 1763 named Smithsburg, later Thompsonstown, which did not materialize and of which no vestige is to be seen.

To the west lies Providence, cut out of Martic township in 1853, an agricultural community with its pre-Revolutionary iron industrial history. The story goes that in the western part of the township cannon balls

were cast during the Revolutionary war which were hauled to Wilmington, Del. One day the workmen thinking the English were close at hand—rather than let finished balls fall into their hands, allowed the molten mass to become chilled and thus killed the goose that laid the golden (or iron) egg.

To the south wedged in between the Susquehanna and Octoraro lies the southern section of the county originally settled by English and Scotch-Irish, and on account of proximity to Maryland the scene of troubles arising out of the overlapping of territorial claims of Pennsylvania and Maryland and of the existence of slavery. Rolling Coleraine organized 1738, settled and as late as 1758 occupied by Scotch-Irish exclusively, like other townships had its iron industries. Little Britain organized 1738 settled by immigration from Great Britain (hence the name Little Britain) could in days past lay claim to the world's most productive chrome pits. In this township lived Joseph C. Taylor who on a sultry September morning in 1844, hatless, shoeless, with gun in hand, at breakneck speed



COURTESY OF QUARRYVILLE SUN

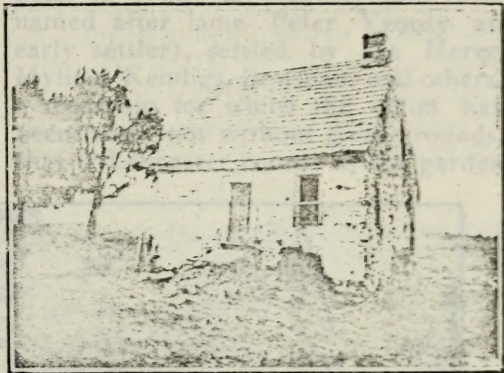
BIRTHPLACE OF ROBERT FULTON

on a relay of fleet, bareback horses pursued, overtook, cowed down and delivered before a local justice a band of slavecatchers hastening to get across Mason and Dixon line with a captive colored mother and her two children.

Fulton, carved from Little Britain in 1844, settled in part by Marylanders, uncertain once whether in Pennsylvania or Maryland, was named for far famed Robert Fulton, born in the township, painter, mechanical genius, inventor of a submarine boat and the first to successfully realize steam navigation. The slate quarries at Peach Bottom, opened a century ago but not now in operation, enjoyed a far reaching business in their palmy days. Drumore from which East Drumore was cut in recent years, one of the original townships, a Scotch-Irish community, as early as 1770 could boast of a successful first class Latin school. Sickles were manufactured in the township in days of yore that won a national reputation. From this township went forth Captain William Steele with seven sons to fight free-

dom's cause in the Revolutionary War.

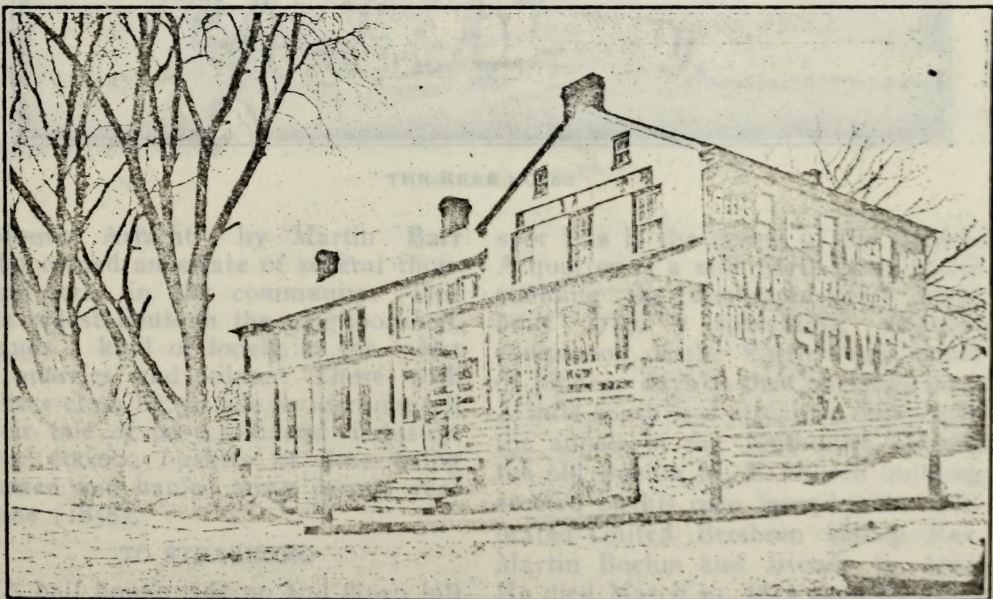
From a humble house and home in Drumore now no more went forth also three sons of a poor Irish settler to become famous, William Ramsay,



THE RAMSAY HOME

the oldest as a divine. David, born 1749, as an eminent historian, Nathaniel, born 1751, as a lawyer, colonel and public official.

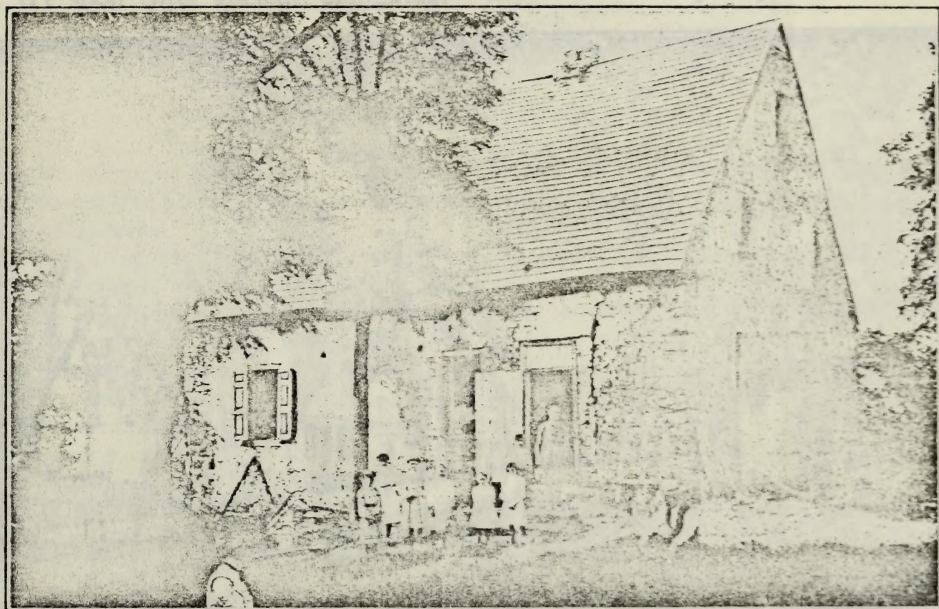
But we must not linger too long in this hustling town, the birthplace of



BIRTHPLACE OF HON. W. U. HENSEL, QUARRYVILLE, PA.

Hon. W. U. Hensel, and will take our seats in the car and quietly steal away through the back lots, tempted by the charming outlook northward. We soon pass under the Pennsylvania low grade railroad, a monument to men of brain and men of brawn not the least of whom is chief engineer W. H. Brown, a worthy representative of a famous family of Fulton township. As we leave we notice to our left the ancient, stately and substantial "Ark", successor to the original log house, built 1790 on

fields and along the highways past New Providence and Refton brings us to the junction with the Strasburg line and to the waiting room at the David Huber switch south of Willow Street. We are now in West Lampeter township named after Lampeter in Wales (erroneously said to be named after lame Peter Yeordy an early settler), settled by the Herrs, Mylins, Kendigs, Bowmans and others, a township for which the claim has been made, not without good grounds, that if Lancaster county is the garden



THE HERR HOUSE

"Mount Arrarat" by Martin Barr who owned an estate of several thousand acres in the community. This the oldest house in the neighborhood, stands a kind of lonely in the midst of quarries and kilns. These with others close by, in use or in ruins, tell their tale of past toil and industry, over 600,000 bushels of lime being burned and hauled away in one year alone (1858).

TO STRASBURG

A half hour's ride up and down hill along the Beaver creek valley through

spot this is the queen of the garden. A quarter of a mile north of us is still standing the celebrated Herr home built 1719, a speechless, eloquent companion of the Postlethwait house of pioneer days on the Conestoga road. A mile south is a structure, historic in the annals of the Methodist church, the old Boehm M. E. church building erected on his own farm by the celebrated United Brethren bishop Rev. Martin Boehm and friends in 1791. He died March 23, 1812 aged 86 years and his remains rest in the cemetery

close by overlooking the ancestral homestead.

Resuming our journey, our destination being Strasburg we pass through a densely populated section with smaller, richer, more productive farms and fields, through the village of Lampeter with its narrow street, past Edisonville where in an old grist mill genius and enterprise have harnessed pretty Pequea creek to electric machinery to become a light bearer to Strasburg, Quarryville and vicinity. We soon enter ancient, elongated,

groaning, grinding, rumbling Conestoga teams with their proud and skilled teamsters, trailing through the place or stopping at the hostelrys.

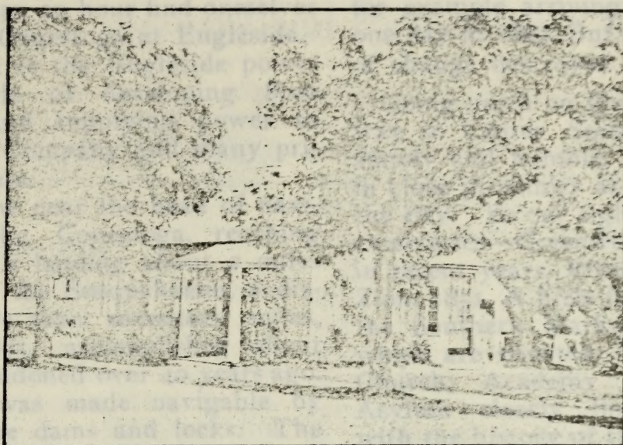
But times have changed. The business that once passed through the place is no more or has found for itself other channels. It has a business feeder and outlet in its unique railroad to Leaman Place on which the combination engineer, fireman, brakeman and conductor will stop his train anywhere for anybody.



MAIN STREET, STRASBURG

peaceful, tidy, wellshaded Strasburg unmarred, undisturbed by the smoke and noise and other accompaniments of large manufacturing plants. Strasburg an old German settlement dating from 1733, incorporated 1816, formerly known as Bettelhausen or Beggartown is situated on the "King's Highway" laid out before the Revolution. One may form an idea of its scenes of past life and activity from the fact that in place of the three hotels that cater to the public now, at one time half a score (one informant says twenty-two) were kept busy. One sees and hears in fancy the heavy,

The schoolmaster has been at work here. Scarcely five per cent. of the conversation is in the Pennsylvania German dialect though the place was settled by Germans and only one English speaking family lived in it during the Revolutionary period. It has had its McCarter's Academy, founded 1839 and enjoying in its day a national reputation, its Squire McPhail, valiant champion of education, its noted public school man Thomas H. Burrowes. Sons of hers like Rev. Dr. Duffield, Dr. B. F. Shaub, Prof. G. W. Hull, of Millersville, Prof. John L. Shroy, of Philadelphia, have



THE SHROY HOME (Property of Prof. J. L. Shroy)

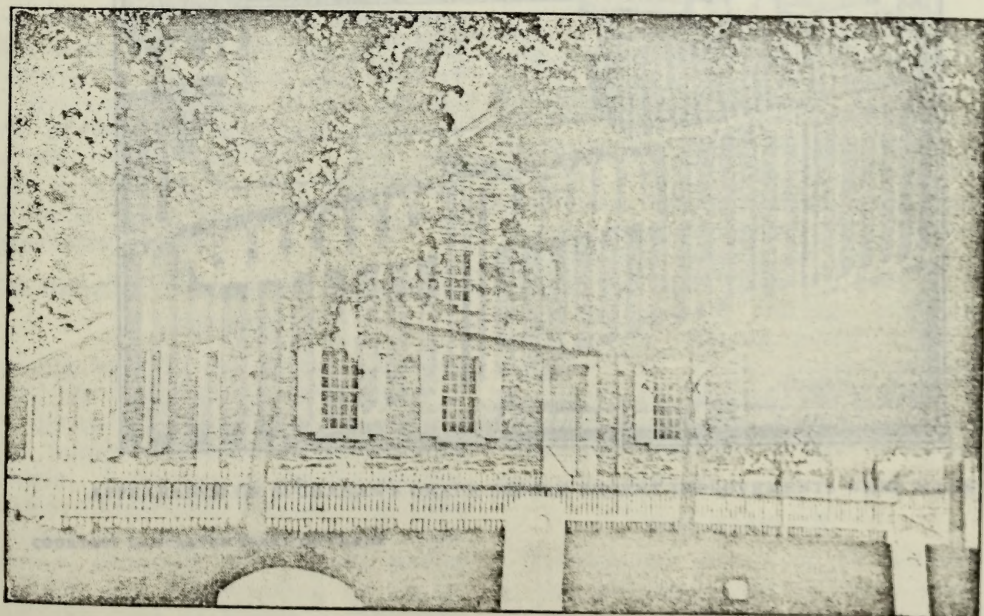
brought fame to the place. One of her daughters was the mother of Simon Cameron.

The story goes that at one time excavations were begun looking to the erection of Normal School buildings to be abandoned again however, perhaps according to an authority because farmers feared midnight raids on their orchards by the students.

Strasburg lays claim to the honor

of having sent the first petition to the State Legislature in favor of general education leading to the adoption of the public school system. It has its historic Lutheran church of colonial style housing one of the oldest organs in the county.

Turning our faces cityward and taking the smoke pillar to the northwest as our objective point, we pass through Lampeter and Willow Street



MENNONITE MEETING HOUSE, STRASBURG

across the Pequea and Mill Creek and in less than an hour find ourselves crossing the Conestoga at Engleside.

To our left is the Engleside power house capable of developing 8000 horsepower and supplying power to the Traction Company and many private consumers.

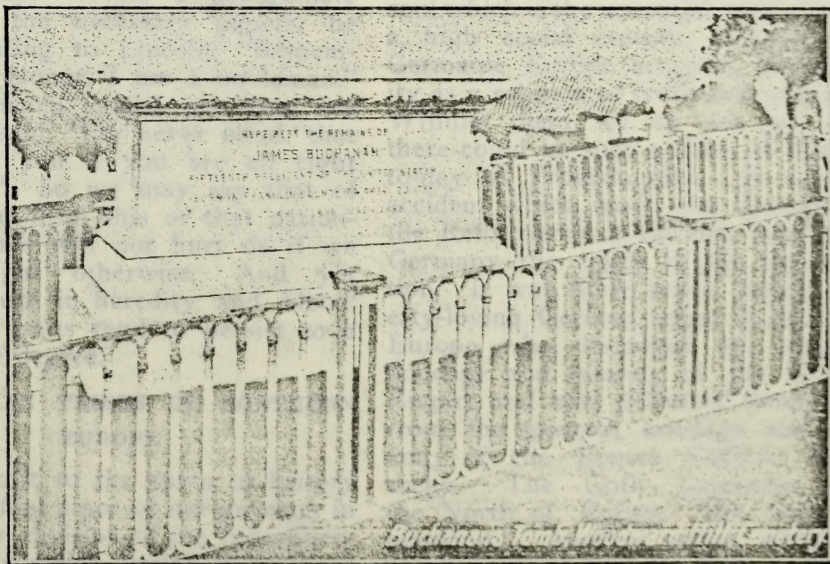
We are now near the head of navigation of the Conestoga, reaching from Reigart's landing about 2 miles up stream to the Susquehanna, a distance of more than seventeen miles, proposed 1805, accomplished about 1828 and abandoned over 40 years ago. The river was made navigable by means of nine dams and locks. The pools produced varied in length from one to three miles, in width from 250 to 350 feet; the lifts from seven to nine feet; the locks 100 feet by 22 could accomodate boats and rafts 90 feet long.

In spite of the checkered career of the enterprise the river for a time saw a great amount of business, fourteen

rafts and arklloads of coal and lumber for example arriving at Lancaster in one day in 1829. But the universal law of change destroyed all this business.

Going north on Queen street on our way to Center Square, we see the stately and humble, the new and old in close proximity as in other parts of the city. To our right we notice three cemeteries—Greenwood, opened within recent years, Woodward Hill, 1850, Zion, 1851. A little farther on we pass the Southern Market House back of which are situated St. Marys R. C. Church, Academy and Orphan Asylum closely linked and coeval with the history of the city of Lancaster. Not far distant on South Prince street is the celebrated house erected over thirty years ago from excavations up ready for occupancy in ten hours by Dr. Mishler of proprietary medicine fame. A minute more and our car stops at the square.

(TO BE CONTINUED)



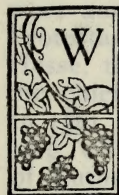
APPEARANCE OF BUCHANAN'S GRAVE BEFORE RECENT IMPROVEMENTS WERE MADE

COURTESY LANCASTER BOARD OF TRADE

The Germans, Hessians and Pennsylvania Germans

(A paper read at the Lutz family re-union on August 10, 1909, at the home of Harry Brookmyer, near Neffsville, Lancaster County, Pa., by Henry F. Lutz, Atlantic Seaboard Evangelist of the American Christian Missionary Society.)

OUR ANCESTRY



HEN Benjamin Franklin applied for work in London as a printer his qualifications were suspected as he came from crude America. However the employer asked him to set up some type as a

test. The young American set up the following: "Nathaniel said unto him, can any good thing come out of Nazareth Philip saith unto him, come and see." He saw the point and Franklin got his job. It is said that a German nobleman applied to Lincoln during the Civil War to enlist in the Union army. While a subordinate made out the necessary papers, he kept repeating to Lincoln, "Remember, Your Honor, I am a nobleman." Finally Lincoln looked up from his desk and said, "Oh never mind, that wont hurt you if you are all right otherwise." So we may say that of our descent from this or that nationality or race will not hurt us if we are all right otherwise. And yet there is much in heredity and blood, and racial traits tend to persist to a remarkable degree.

THE GERMAN TRIBES OF NORTHERN EUROPE

Going back to the dawn of history I find the first trace of our ancestry in the German division of the Indo-European family which settled in northern Europe. According to the Roman historians, Caesar and Tacitus, they were a people of high stature and fair complexion, endowed with great bodily strength, and distinguished for an indomitable love of liberty. The men

delighted in active exercises such as hunting and war. Their rulers were elective and their power limited. Their leaders might decide the less important matters but the principal questions were settled at public meetings.

Marriage was sacred, and unlike other nations, they were content with one wife. They were affectionate and constant to the marriage vow and held womanhood in high esteem. They revered chastity and considered it as conducive to health and strength. They had neither idols nor temples, but worshipped in sacred groves.

Northern Europe developed freedom, southern Europe social organization. The north gave force, the south culture. From southern Europe came literature, philosophy, law and arts; from northern Europe that respect for individual rights, that sense of personal dignity, that energy of the single soul which is the essential equipoise of a high social culture. Northern or Germanic Europe accepted Christianity as a religion of truth and principle. Without them, we do not see how there could be such a thing in Europe to-day as Protestantism. It was no accident which made the founder of the Reformation a German monk and Germany the cradle of the Reformation. It was these brave, strong, liberty-loving German tribes of northern Europe who destroyed the political bondage and tyranny of the Roman Empire and later delivered themselves from the spiritual bondage and tyranny of the Roman Catholic hierarchy. The Goth Jornandes calls the North of Europe "the forge of mankind." Another writer exclaims, "Germany ordained by fate to illuminate the nations."

THE HESSIANS

Tracing one stream of our ancestry to the individual tribe we find it comes by the way of the Hessians, surely not

a title of honor in some quarters. An impartial study of the facts will perhaps show the matter in a more favorable light than we might think.

The Hessians were descendants of the ancient Chatti who, we are told, were such a brave and warlike people that the Romans never succeeded in conquering them. Coming down to later times we read that the Hessians were among the first to enlist in the Protestant Reformation. Philip of Hesse, the Magnanimous, was one of the chief leaders of the Reformation. In 1541, Philip called a synod at Homberg which accepted the propositions of Luther and all Christians share in the priesthood and that all ecclesiastical authority rests with the local churches. These earlier teachings of Luther inspired French, Dutch and English settlers in America, and thus Germany gave to America its laws of being. In the great Seven Years' War the Hessians took a prominent part, under Frederick the Great, in the greatest struggle for civil and religious liberty that probably ever took place on this earth. In this death struggle between Protestantism and Roman Catholicism, Bourbon despotism and civil liberty, the Hessians stood shoulder to shoulder with the bravest and best soldiers of Europe. Prof. R. J. Radford in a recent article in the *Christian Standard* on "Historic Backgrounds" speaks as follows of this conflict: "The year 1763 witnessed the end of the most widely extended and most complicated struggle known to history, a struggle whose result more permanently effected the currents of subsequent history and determined the present condition of the whole world than any other. Of this gigantic contest the far-flung battle-line had its center in Europe and its wings in India and America. Frederick the Great and Maria Theresa, and their respective allies, inspired by dynastic ambitions, did not realize that their desperate encounters were but parts of an irrepressible conflict of irreconcilable principles and policies which

reached around the world. If France, and what Bourbon, Catholic France stood for in that world-wide conflict, had triumphed over England and her colonies, and made permanent her hold upon the valleys of the Mississippi and St. Lawrence, there would not have been anywhere upon the earth a theatre, social environment, or constituency" for the splendid Christian civilization and progress of the United States. I speak of this great war in which the Hessians were on the right side, at such length, because it shows the fellowship they had in the great struggle for religious liberty which has reached its farthest bound in America, and because it will help throw light on the part they took in the war for American liberty, in which they were on the wrong side.

Without defending the part the Hessians took in the American Revolution, I wish to present some facts that will help us to judge the matter impartially and may reveal some extenuating circumstances. At any rate, I think we will all agree, that most if not all the blame in the matter rests with their rulers rather than with the Hessian soldiers.

The selfishness and ambition of European despots were so strongly mixed with the civil and religious principles at stake, that it was difficult to see which side was right. The Hessians had just been leagued with England in a great war for Protestantism and civil liberty against the Roman Catholic and Bourbon despotism of France. War sometimes makes strange companions. When Catholic and despotic France became leagued with the American colonies we need not be surprised if it was comparatively easy to enlist the German troops to assist their recent Protestant ally. The idea of the divine rights of kings and the heinousness of rebellion that existed in the public opinion of Europe at that day must also be taken into consideration. When the Hessians saw the wealth and prosperity of the American colonists it was difficult for them to

understand how a people could rebel against a government under which they enjoyed such prosperity and happiness. Again, it should be remembered that Frederick II of Hesse was married to the daughter of George II of England (who was himself of German stock) and thus there was close blood relationship and the possibility that a Hessian prince would rule over the American provinces. It must also be remembered that the hiring out of soldiers was a common and approved practise from the days of Xenophon, who with his 10,000 Greeks hired to the Persian king, Cyrus, to the eighteenth century. It was not an unusual thing for a king to hire out soldiers to both sides of a war. From a selfish standpoint we can see wisdom in the practise, as it gave large revenues and well seasoned, veteran soldiers. We can see how professional soldiers would prefer the exciting experience of war, with its increased pay and prospects of promotion to the monotonous life of the barracks. Let him that is without sin cast the first stone. It is less cruel to hire out soldiers than to hire out, for revenue, the privilege to run saloons that bring untold suffering upon innocent women and children and kill more men than the bloodiest wars. In the moral development of the world there come times when the acts that were formerly considered proper and respectable are no longer tolerated by public opinion. Thus a great church, that is now in the vanguard of the temperance reform, in 1823 voted down a resolution asking pastors not to manufacture or sell intoxicants, a thing that would now be considered disgraceful to do. So the hiring of the Hessian troops for the American war occurred just as enlightened public opinion condemned such practices and the sin looks still more hideous when viewed thru the moral enlightenment of the twentieth century. After considering all such extenuating circumstances, the character of the rulers who hired the troops to England, leads

us to believe that it was a case of cold-blooded traffic in human beings for revenue only and with a view to personal aggrandizement and self-indulgence.

From what I learned as a school-boy, I thought about all there was of the Hessians in the Revolutionary war was the disgraceful affair at Trenton. Later, learning that my great grandfather was a Hessian soldier, I read up on the subject, in American and German history, and was surprised to learn that about 30,000 such troops served in the British army and that they had a prominent part in every important engagement of the war. To judge the Hessian troops by the affair at Trenton alone would be like judging the British and Colonial troops by Braddock's defeat. For it must be conceded that the Trenton episode was due to the carelessness and folly of their commander, in spite of repeated warnings from his subordinates, rather than the unsoldierlike qualities of his men. The British had won the battle of Long Island, captured Ft. Washington with 2600 prisoners, and followed the vanishing and discouraged army of Washington across New Jersey until it landed behind the Delaware with only 3,000 men. The British commanders considered the war won and ended and relaxed every precaution. Their army was scattered across New Jersey with a 1,000 Hessians unprotected at the Trenton outpost. Their commander, Col. Rall, neglected every precaution with contempt and gave himself up to dissipation. The 1,000 Hessians were surprised and surrounded by 2500 Americans and captured without a fighting chance to save themselves. These soldiers had displayed great bravery in capturing Ft. Washington.

That the Hessian soldiers were engaged in a bad cause we have no desire to deny. That they often cut a sorry figure because of their ignorance of the country, the language, the American mode of warfare, the jealousy of the British and handicaps due

to boys and old men being mixed in their ranks through the greed of their princes, is only too apparent. But that they were among the best soldiers of Europe at the time is conceded by all impartial judges. We do but belittle the American troops by belittling the enemy. Kapp, the great German historian says, "The Hessian infantry of that time was in every way the equal of the Prussian infantry, which was the best of the century." Edward Lowell, the impartial American historian, who has perhaps made a more thorough investigation of the whole subject from original sources than any other American, says, "On few occasions did the Hessians show either want of courage or a want of discipline. They were excellent soldiers." The Hessian Yägers or Chasseurs were ever in the vanguard of the British army. It was the Hessians who with dashing bravery scaled the slopes of Ft. Washington and captured 2600 prisoners. Concerning its capture, Col. Magaw, the American commander, said, "The Hessians make impossibilities possible." Gen. Howe reported, "The commander-in-chief wishes to express his great satisfaction with the Hessian troops." The name of Ft. Washington was changed to Ft. Mifflin in honor of the commander under whom the Hessians captured it. The watchfulness of the Hessians, especially the Yägers, saved the British army at Germantown. At Guilford Court House the Regiment von Bose, being attached in front and rear, turned its rear rank in good order and saved the day by repelling the attack. Gen. Carleton, British commander in Canada, in an order of the day, greatly praised the German troops for their good order, behavior and accuracy but especially thanked them for their extraordinary good manners which greatly pleased all those who visited their quarters. He set them forth as a model for the British troops.

It should not be forgotten that many of the Hessian soldiers enlisted with

the hope, and many with the promise, that they could settle in America at the close of the war, while many doubtless were inspired by love of adventure or hope of booty. We know that a large number were forced to enlist and endured untold hardships and suffering, not for their own gain or advantage, but for the profit of conscienceless princes. It is said that one fourth of all the men of Hesse were pressed into the service and that the beauty of the race suffered for a generation on account of the women and children having to do men's work. Col. Donop, who was sacrificed in an effort to take Ft. Redbank with an insufficient force, is reported to have said, "I die as a sacrifice to my ambition and my sovereign's greed."

The Hessians treated the American prisoners with greater consideration than did the British, and as prisoners they received better treatment from the Americans. Washington urged that they be treated as friends and not as enemies since they came to fight the Americans against their will. Washington's brother, sister and niece attended a surprise party gotten up by sixteen ladies of Fredericksburg, Va. for Hessian officers taken prisoners at Trenton.

At the close of the war many of the Hessian soldiers settled in America with the consent of the authorities. Congress granted them the full rights of citizenship. 29,875 came over during the war of whom 12,562 or 42% never returned home. About half of these were killed in battle or died of wounds and sickness, while the other six thousand settled in America, mostly among Pennsylvania Germans.

It should be remembered that six German princes hired troops to Great Britain during the Revolution and only about two-thirds of these were Hessians, altho the name is generally applied to all of them.

It may be of interest to note that to-day Hesse in Germany is one of the most highly organized and civilized commonwealths in the world. On the

whole the Hessian people have a long and glorious record in history. It was only their unfortunate part in the Revolution, due to the sordid selfishness of their rulers and circumstances that were largely beyond their control, that their name became a hissing and a byword. As time wears away prejudice, and all the facts in the case are better understood, they are being judged more justly.

OUR GREAT-GRANDFATHER

From history and tradition I learn the following about our great grandfather, John William Lutz. He was born of Jacob and Christiana Lutz, April 13, 1754, near Hanau, Germany. He was forced to come to America with the Hessians to fight for England. He was not even permitted to visit his home to say good-bye to his mother and was so incensed at this outrageous treatment that he resolved never to return to his Fatherland. The Hanau Regiment, in which he served, came to America with Gen. Riedesel and the Brunswickers, by way of Porthmouth, England, and took part in Burgoyne's Canadian campaign. They were taken prisoners at Saratoga in Oct., 1777. They were held as prisoners for about a year at Winter Hill, Cambridge, Mass., and then, in mid-winter, were marched 700 miles overland to Charlottesville, Va. The trip across the ocean in those days took from sixty to ninety days and was accompanied with the greatest hardships. As high as six soldiers were crowded into one berth. It took a cannon-ball to smash the hardtack. The water stank so that they had to hold their noses to drink it, and yet it was so scarce that they fought to get it. When the cases of boots were opened at sea they contained lady-slippers which the British merchants had palmed off on the government. At first they were without overcoats and sufficient protection against the severe Canadian winters and a number froze to death. On shipboard they had pillows seven by five inches, and

their mattress, pillow, rug and blanket together only weighed seven pounds. In their march from Boston to Virginia they passed thru one hundred and fifty miles of country, in eastern Pennsylvania, settled by their own countrymen. This made the trip more agreeable and acquainted them with this beautiful and fertile region in which many of them settled after the war. They stopped two days at Lancaster, Pa., and then marched to the Potomac by way of York. They reached the Virginia border on New Year's day 1779 and after conducting public worship (it is said that most of the men and officers were devout, praying men who carried Bibles or Testaments with them) they slept in the woods in snow a foot deep. They arrived at Charlottesville on January 15th and had to camp in deep snow for fourteen days while they built their own barracks. They remained prisoners in Virginia until the close of the war. Many of them were permitted to hire out among farmers. Others started gardens and poultry-yards, while some even married and established their own homes. Near the end of the war they were ordered to report in camp at Frederick, Md. Those that had married were released if they paid a certain sum of money, about eighty Spanish dollars. This became a general privilege, and when they had not the money others often paid it for them on condition that they work for the party until the amount was earned. This was somewhat similar to the practise of vessel owners who sold Pennsylvania German settlers into a period of servitude for the amount of their passage to America. It thus appears that the poor Hessian soldiers were not only sold by their German princes to serve against America but many of them were also sold into years of servitude in America and thus had to buy their liberty as American citizens at a dear price. It was thus that our great grandfather agreed to be sold to a Mennonite farmer near Lititz, Lancaster county, Pa., for sev-

eral years of service in order that he might become a free American citizen rather than return to the domain of his former heartless sovereign. Well might he say with the chief captain (Acts 22:28), "With a great sum obtained I this citizenship." Some years after the war he married and by years of toil and economy earned himself a farm near Lime Rock, Lancaster county, Pa., and had money at interest besides. It is now about one hundred and twenty-five years since this Hessian soldier became an American citizen. I am at present working at a Family Wheel that is to contain his descendants. I have already found the names of about six hundred scattered over about twelve states of the Union. The prevailing occupations of these descendants is that of farmers and school teachers.

THE PENNSYLVANIA GERMANS

Our ancestral stream was now merged with what has been improperly called the "Pennsylvania Dutch" but what is properly called the "Pennsylvania Deutch" or "Pennsylvania Germans;" for I have never found any of them that were either "Dutch" or could speak "Dutch." What they do speak is the German dialect (Palatinate or Pfalz Deutsch), spoken by the peasants in southern Europe, modified by its contact with English. Hon. Wm. Beidelman, in his "Story of the Pennsylvania Germans" has demonstrated that Pennsylvania German is practically the same language that is spoken at the present day by the peasants in the valleys of the Upper Rhine and Necker in south Germany.

Most of the Pennsylvania German settlers came from the Palatinate in Germany or from the valleys of the Upper Rhine and Necker. As this region has been called "the garden of Germany," we might ask why such multitudes left the country. It was because of terrible religious and political persecution and wars during which the country was repeatedly de-

vastated by contending armies and the inhabitants subjected to nameless crimes and cruelties while their property was confiscated or destroyed. As the inhabitants were Protestants they suffered especially from the wars that followed the German Reformation, which largely centered in the Palatinate.

Southeastern Pennsylvania may be called the cradle of religious liberty in America. While the colonies to the north and south persecuted people for their religious opinions, Penn offered an asylum to all the religiously persecuted of both Europe and America. The result was a great variety of religious sects settled in this section and it is therefore one of the greatest sectarian strongholds in the world. Wied-erhold, one of the Hessian officers, wrote about Philadelphia during the Revolutionary war that it was "a meeting place of all religions and nations—a mishmash of all sects and beliefs."

A minister of the gospel who is a descendant from the Mountain Whites recently told me they are the worst lied about people on earth. I know that the same is largely true concerning the Pennsylvania Germans. Taking advantage of their peculiar customs, many of which are a deliberate choice from religious convictions rather than marks of barbarism, writers ignorant of the facts or determined to make out a sensational case, have greatly misrepresented these people. If you pick out special cases and exaggerate them to represent a people, you can make out a bad case against the most highly civilized people on earth. I have even heard it stated by a college graduate that you could not preach to these people in English, while every informed person knows that they have had the English Common School System for about eighty years and that it was introduced by Hon. George Wolf one of the ten Pennsylvania German Governors of the state. Almost all the churches which originally had German

preaching have had to change to English, which is now almost the universal rule.

In view of the recent agitation about the simple life and racial suicide, we will say that it is doubtful if we can find, anywhere on earth, better types of civilization than among these simple people who as a rule have large families and for generations have lived chaste, temperate and industrious lives. I am sure we will find some of the finest specimens of physical manhood and womanhood among them. Their industry, honesty, sincerity, humility and frugality are universally acknowledged traits. In many cases the fruits of their industry and frugality have been handed down from generation to generation for almost two hundred years and as a result many farmers are quite rich who nevertheless continue their simple life of work and economy. Schooled for centuries to great industry and the strictest economy on account of burdensome taxation and limited territory in Europe, they continued their "slaving and saving" in America and thus accumulated much wealth. For religious reasons many of them shun politics, law and other things that are generally considered signs of enlightenment. Geo. Jones says in *THE PENNSYLVANIA-GERMAN*, "They wanted personal and religious freedom rather than political power. They were not "therefore unpatriotic and selfish, rather the opposite, because men, not statesmen, make States." It must also be admitted that many of them disparage higher education as leading to pride, vanity and laziness in the sense that its devotees consider themselves above the work of the farm and become discontented with its simple life. Doubtless there is something to this side of the question. Many lives have ended in failure because of an education that looked away from manual labor and the lower walks of life. Our educational system has many barbarities and absurdities in it and usually the

schools in our large cities do as much or more to disqualify our children for life than to qualify them. This is apparent from the fact that despite the great amount of time and effort put into education in the cities, the great mass of leaders in thought and action come up from the country districts, where education receives the least relative attention. It must be admitted that from a broad standpoint our so called highest types of civilization are a failure. The so called highest strata of civilization are constantly toppling over and the new crest is formed from the lower and medium strata. If our civilization were normal the children of the great would stay in the forefront and there would be a steady progress forward and upward instead of an ebb and flow as now. It takes several generations of farmers to generate enough nerve energy to enable a person to stand in the forefront of the white-heat of our civilization and such persons are usually so much consumed by the conflict that their children inherit devitalized nerves and are thus relegated to the rear. Beyond a doubt our educational system and civilization could be altered and simplified to the great benefit of the human race.

While we admit the Pennsylvania Germans are too much the slaves of their farms, it must be acknowledged that they are successful farmers. In eastern Pennsylvania, Maryland, Virginia, Ohio, Indiana, Kansas, and wherever they are found they are famed for their success as farmers.

The Pennsylvania Germans have been a quiet, industrious and unassuming people who have spent their time and energy in doing things rather than in blowing their trumpets about it. It will doubtless be a surprise to many to learn the following facts which are gleaned from *THE PENNSYLVANIA-GERMAN* of July, 1906.

"The first kitchen-gardens in America were in Pennsylvania planted by her German settlers."

"The richest agricultural county in the United States is Lancaster in Pennsylvania, chiefly inhabited by descendants of Germans."

"The best tilled farms and the finest farm buildings, all over the country, are owned and managed by Pennsylvania Germans."

"The first water-works in this country were built in 1754 in the German Moravian town of Bethlehem, Pa. The same town had the first fire-engine."

"John Galt's *Life of West*, published in 1816, mentions the town of Lancaster as a place which in 1750 was 'remarkable for its wealth and had the reputation of possessing the best and most intelligent society in America. It was chiefly inhabited by Germans, who, of all people in the practise of emigrating, carry along with them the greatest stock of knowledge and accomplishments.'"

"The first paper-mill was erected in 1690 by Wm. Rittenhouse, and his great-grandson, David, was the first mathematician and astronomer of note in America."

"The first clock, pipe-organ, oil-paintings and botanical gardens in America were made by Dr. Witt at Germantown."

"Of the two largest telescopes in the world that in California was erected by James Lick of Lebanon, Pa., and that in Chicago by Charles T. Yerkes of Philadelphia."

"Leidy in science, Gross in surgery, Pepper in medicine, Cramp in ship-building and Wanamaker in business, all Pennsylvania Germans, have reached the highest rank."

"The first original scientific work in America was written by Daniel Pastorius, who wrote fluently in eight languages."

"In 1743, Christoph Saur, published his German Bible, the first in America in a European language. He was also the earliest type-founder in America."

"The Martyr's Mirror, the most extensive literary production of the Colonies, was printed at Ephrata, Pa., in 1748."

"In 1764 Saur began his *Geistlichen Magazin*, the first religious magazine in America."

"John Peter Müller, a Pennsylvania German, translated the Declaration of Independence into seven languages for the Continental Congress. He was believed to be the only American then living who could do this."

"Before the Revolution, more books had been printed by the Pennsylvania Germans than in all New England and New York together."

"The first young ladies seminary in the United States was established by the Moravians at Bethlehem, in 1749."

"Lady teachers were first employed in Pennsylvania high-grade schools among the Moravians."

"A pamphlet published in 1755 says the Germans have schools and meeting houses in almost every township thru the province, and have more magnificent churches and other places of worship in the city of Philadelphia itself than those of all other persuasions added together."

"The first abolitionist society in America was among Pennsylvania Germans."

"The first force to reach Washington at Boston in 1775 was a company of Pa. Germans from York county, Pa., and the first soldiers to reach President Lincoln at Washington, in 1861, were five companies of Pennsylvania Germans."

In the battle of Long Island the American army was saved by the Pennsylvania German Riflemen under Col. Kichlein. They stood their ground until as many as 79 men in one company had been killed and the rest of the army had completed its retreat. Here German met German for the Pennsylvania Germans withstood the Hessians. A German historian speaking of it from the Hessian view-

point, speaks of the fine discipline of this Pennsylvania German Regiment. He says it was at first mistaken for a Hessian Regiment and not attacked, but when the mistake was discovered it was attacked with vigor and almost annihilated.

"Pennsylvania Germans to the number of over seventeen thousand served in the war for union. They saved the second day at Gettysburg and held the place of honor and danger at the siege of Petersburg."

"George Washington was first called 'Father of his country' in a German almanac printed at Lancaster, Pa., in 1779."

"The first president of Congress Frederick Muhlenberg, was a Pennsylvania German."

Sydney Fisher says, "Pennsylvania was the only one of all the colonies where modern science was at all prominent or pursued with anything like ardor and success."

It was John Peter Muhlenberg, a Pennsylvania German, who throwing off his clerical gown in the pulpit, revealed his military uniform and enlisted over three hundred of his hearers in a regiment of which he became commander. At the end of the war he resigned as Major General and en-

tered public life. He was a member of three successive Congresses and speaker of the House of Representatives.

Michael Hillegas, a Pennsylvania German, was in turn Provincial, Continental and U. S. Treasurer.

"Fifteen per cent. of the names of Congressmen, twenty per cent. of the names of State Senators, and twenty-five per cent. of those of State Representatives, have been of Pennsylvania German origin."

Time would fail me to tell of Pennypacker, Schaeffer, Houck, Custer, Schley, Gallatin, Hartranft, Beaver, Brumbaugh, Bayard Taylor, Jeremiah S. Black, the Camerons, and a multitude of others who have made Pennsylvania German blood tell in the high places of the country.

Let us not think and speak of our ancestry in the spirit of pride and boasting but let us receive with gratitude the glorious heritage they have brought us. Profiting by their shortcomings, let us emulate their virtues and consecrate and improve the good traits, accumulated in the German race thru the generations, to the upbuilding of the human race and the establishment of the kingdom of God on earth.

How I Became a Schoolmaster in America

NOTE.—The following is a free translation of a paper prepared in 1903 for the Archives of the Deutsche Gesellschaft of Philadelphia, and published in German American Annals of October, 1903. The author, Henry Ehman, died in Philadelphia, August 23, 1908.—Editor.



HEN I, Henry Ehman, and my brother Frederick came to this country in the year 1848 we were received most graciously by our uncle Gottlieb Bishoff who conducted a successful beer

saloon in St. John Street between Brown and Coates streets, but no

work was to be found in our trades. I being a weaver and he a cutler.

My uncle and his son William did all they could but it was all in vain, we could nowhere find work. We, therefore, resolved upon the advice of a young man to go into the country and work for a farmer for our board as it was already the beginning of December. We started off one beautiful morning accompanied by a young man named W. Ziegler. We were informed that a railroad was being constructed between Reading

and Harrisburg and thither we decided to go.

We went through Germantown. I can not name all the places. The first night was spent at a country inn as each of us still had a few cents, lodging costing us 3 cents and coffee with one roll for breakfast 5 cents. The second day we got into a community where German only was spoken which was true all the way to Reading, a fortunate circumstance as we could talk but little English. We came to a mutual understanding that each day in turn one would have to ask a farmer for lodging. When my turn came I could not do it. We argued the matter in the road before a large farm. It was almost night but I could not beg: it was against my nature. Finally the farmer noticed us, came to us and asked why we stayed so long on the road and did not enter the house. My brother Frederick said it was my turn to ask for lodging but that I would not do it. I said, "Rather than ask I will sleep in the large strawstack in front of the barn." The farmer laughed and said, "Come in also we will see to it that we will shift somehow; you three will have to sleep in one bed however." The farmer said to us at the same time we three should not ask for lodging together of a farmer but only one or two. "You can meet each other again in the morning." We finally reached Reading.

Our uncle in Philadelphia told us that there lived in Reading a cousin of ours Jonathan Deininger by name and quite rich whom I still remembered as he visited my parents on his bridal tour with his young American lady Muhlenberg by name. I was then ten years old. Such a bridal tour was then a rare event.

In Reading we made inquiry about his home, which was outside the city; but as we approached the lordly mansion, we were afraid to enter. We finally agreed that I should enter alone and the two would wait for me in the woods until I returned. When

I rang the bell an elderly lady came out and asked what I wanted. When I mentioned my name she was greatly pleased; she was the sister of J. Deininger whom he had invited to come over from Germany on the death of his young wife. She brought a bottle of wine and cakes and said her brother was in the city but would return by dinner time. He also was highly pleased. I had to talk to him about Germany. I did not tell him that my brother was waiting for me in the woods; I told him I wanted to go to Harrisburg and work on the new railroad because I could get no employment at my trade in Philadelphia to which however he replied:—"That is no place for you; only Irish workmen are there; you stay with me this winter and when spring comes we will see what to do!" But I thought of the two in the woods and did not allow myself to be persuaded but took my departure. He accompanied me to the woods, pressed a silver dollar in my hand and said I should think the matter over and return again later if I did not fare well.

The two in the woods, hid behind trees, saw my leavetaking from J. Deininger, but when I came to them they went for me why I had stayed so long, etc. I told them of my good reception, my splendid dinner with wine and cakes for dessert. They then told me they had not suffered hunger either; at noon they went to the nearest farm and received a good dinner but naturally without wine as I had at Mr. Deininger's. We returned to Reading and resolved not to go to Harrisburg but back again to Philadelphia.

At the northeast corner of Seventh and Penn streets we took counsel together; I went into the cigar store, and secured change for the dollar and gave each 33 cents retaining myself 34 cents. This was at the time my total possession.

My brother said he would follow the canal to Philadelphia and got

work; we both returned the same way.

The first night we took lodging at a large farm, the second night we were in a fix (hatten wir Pech): wherever we asked they said we have one or two and this continued until it was almost dark. We then came to a hotel where we entered the bar-room and seated ourselves on a bench; there was no one in the room but we heard loud talking in the other room; this was a store. Finally two men entered from the store and went to the bar. The one was the landlord Sam. Landis, the other judging by his language was an old German farmer; they did not see us, wherefore I coughed slightly; they turned around, saying, "Hello, who is here?" We arose and asked whether we might stay for the night. Upon this the old farmer, Dillman by name, said: "What? You must have much money, come take a drink with us. This is a good apple-jack." We took a drink and received a cigar in the bargain; this was customary then, to each drink a cigar. We found out that old Dillman was a native of Cannstadt, Wurtemberg, but had been tilling a large farm for a long time. He said then: "You go with me today, my 'Franzel' will be greatly pleased to receive news again from our dear Suabia."

We had to go about half a mile to his place where we received a hearty welcome from his wife; there was no hypocrisy there. We were about to sit down to supper when a little old man entered, stood still, looked about him, grumbled "Oh, there are two already," turned around and left quick as lightning, old Dillman following who brought him back again in a few minutes. This man, Springer by name, was a peddler in the community and as often as he came into the neighborhood took lodging with Mr. Dillman. Old Springer made a bitter, cross face toward us, spoiling my appetite but my host said to me quietly, "Eat heartily; things are not the old man's." After supper we had to talk

about the old home, particularly Suabia. Finally old Springer became talkative too and asked whether I would not teach school, he knew a place about six miles away. They had no teacher for the winter, the preceding week when he went through that section and he had been instructed that if he found anyone for the place to send him to them. I laughed at the proposition and said: "I am no teacher, I am a weaver." But he said he knew what he was about and began to examine me. I told him I had enjoyed a good German school, had also studied French in the "Real Schule," but had studied no English. He said then: "You need to teach the children only German; the parents want no English." He then took a paper (Reading Adler), picked out an article and said: "Here read this." I naturally did my best. He showed me another article, which I also read without mistake. He then said: "Can you also cipher?" "O yes, quite well!" He then requested from old Dillman his German arithmetic, picked out a question which I was to write on a slate. I read it over and said: "I need no slate, I can work this out in my head," and in a few minutes gave him the answer. He looked in the book and exclaimed: "By God! he has got it right." Then he said, "You must become a teacher in the Solomon Schödler schoolhouse, you go there tomorrow morning and say that old Springer has sent you, that you are a school teacher."

My colleague Ziegler said then he was as well educated as I and could also become a teacher and sure enough he also secured a place in the neighborhood of Mr. Dillman.

The next morning after breakfast I took leave of all and went after my appointment; I had to go six miles from Mr. Dillman's house in District township, Berks county to Mr. Shödler's in Longswamp township, Berks county. When I came near the place where Mr. Shödler lived, I passed a hotel; I naturally wanted to go by

without stopping but a man stood on the porch and called to me, ho, there, countryman, come in for a minute, I want to talk with you. I answered that I had no money; I had only one "levy" (12½ cts.) of the Deininger dollar. The landlord would not yield, however; I had to enter and talk to him about Germany although he was not himself an immigrant, his grandfather having migrated from Palatinate.

As I told him among other things that old Springer had sent me to Solomon Shödler, he exclaimed:—Then you are a schoolmaster for they have no one for this winter. I had to drink applejack twice with him which I did not like. I would have preferred beer but at that time they had in said community no beer, only porter and applejack. I had to go half a mile to Shödler's. As I entered the house only Mrs. Shödler and a few children were present. She asked me what my business was and as I said that old Springer had sent me here she exclaimed full of joy: "Ah, then you are surely a schoolmaster, for he promised us he would send us some one." She called her husband who was making flour barrels for he was both cooper and farmer. He looked at me sharply and then said if old Springer sent you you must be a schoolmaster.

Mrs. Schödler brought a jug of cider from the cellar, after enjoying which he said now we will go to the neighbors and see how many children there are whether it is worth while. He told me that it was the rule to give the teacher a cent for each day a pupil attended to have the teacher go home with children in turn each evening for lodging and meals. What surprised me so much was that I did not hear a word of English but only Pennsylvania German and as it seemed to me as people talk in the Palatinate.

Hereupon we went from house to house and I was everywhere introduced as the schoolmaster whom old

Springer sent and I was everywhere welcome.

Mr. Henry Knappenberger had 4 children, George Dankel 5, Sol. Wendling 2, George Wetzel 7, Thomas Schuler 3, John Schmid 2, Abraham Conrad 4, Henry Miller 3, Solomon Schödler 3. Mr. Schödler said then 33 children are enough, for the school room was not extra large. I took a week to get the schoolroom ready when announcement was made that the school would be opened on Monday morning at 8 o'clock. I awaited the children with anxiety. Twenty-five came the first day ranging in age from seven to eighteen years. The little ones brought A B C books (German) larger ones the Psalms and the largest the Testament. After they had all taken their seats I said, children, stand up we will open our school with prayer. They looked at me very much surprised, particularly the burly fellows and I had to repeat the request that they should stand up. I then asked them which of them could repeat the Lord's prayer but there was not one. I said to them, you must all learn it and by the end of the week they could all repeat it nicely. I taught them other prayers also, but with the large boys I had trouble at first, they did not want to do as I told them but with patience I succeeded at last.

As already stated the children brought only their books along to learn to read. I told the parents the children must also learn to write and cipher and that they should buy slates. The parents were agreeable and I ordered of the merchant Charles Helfrich 3 dozen slates and a box of pencils. This took a week again as they had to be ordered from Philadelphia. Many parents were not quite willing however; they said, if our children can only learn to read, to study the catechism later so that they may be confirmed it will be sufficient. I did not yield at all, however, and they were finally glad that they yielded and this put life into the school.

Think of looking continually into a book three hours in the forenoon and three hours in the afternoon. I was surprised how quickly the children learned to write; it was a change for them.

Then we began to cipher, counting at first from 1 to 25, then to 50, then to 100. This was a pleasure when they came home in the evening to be able to say, Father I can now count to 100 or I can write my name which many of the parents could not do.

Then we began to cipher, after they could write numbers, adding at first which went easy, but in subtracting I had to pump it into them by comparisons after which it went easier. The multiplication table went hard; I had no printed forms. Spring came and I had to close my school towards the end of March; the large pupils had to work and with ten to fifteen smaller ones it was not worth while.

The people were well pleased with me and I had to promise to come again next winter (saying) they would erect a better and larger schoolroom for me. I must also make note of the fact that each one old or young, rich or poor, addressed, minister, schoolmaster, etc., with you (du) which is customary in that section to this day.

It seemed to me a kind of strange at first when after closing school in the evening one of the pupils came to me and said: "Schoolmaster my mother said you should come home with me this evening, she will bake apple cakes." (fritters?)

I taught school ten weeks in all; it was already early in December when I began, I then collected my salary receiving every cent; I had also four children of a very poor family whose names I will not mention, whose tuition money I had to collect from the township. I made out an extra list with which I went to the Justice of the Peace to swear to my account. From him I went to the poor director, John Kircher by name, and he paid me. I may note also that the squire, William Schubert by name, was also an immi-

grant German a native of Dresden, Saxony, who had been resident there a long time. He was also a leader of singing at the Longswamp church, taught school, had studied in Leipzig, was also surveyor, earned much money, but was too generous; we later became great friends.

I did not know what to do now. I first bought some clothing, which I needed badly. Then I hired out to a rich farmer Jacob Trexler, five miles from the schoolhouse as hired man at four dollars per month and living. This was a hard beginning for me, much harder than schoolmaster. I had in my life not touched a horse. I did not stay long with him either, he had no patience with me, thought I ought to learn everything in a week. I, therefore, left the place at the end of June and hired out to George Ludwig living on the next farm who paid me seven dollars a month. They were good people and I remained three years—during the summer months, for as fall approached, one day there came to me Sol. Schödler, Henry Knappenberger and George Wetzel and asked me to come to them again to teach school (saying) they would erect a larger schoolroom for me and I would also receive more pupils this winter. I promised to come to them by end of November and thus I taught school there three months and during the summer months worked for George Ludwig.

I then learned to know a Pennsylvania German maiden Sarah Hamscher whom I married. Her father Samuel Hamscher lived in the upper end of Longswamp. There they also wanted me as schoolmaster and I served until the year 1857-58 when the legislature of Pennsylvania passed a law establishing free schools. A School Superintendent was elected in each county who examined the teachers, naturally in English. I got along the first two years. The school directors were all good friends of mine, they said we want Henry Ehman again even if he does not have a No. 1,

young German a native of Lützen, Saxony, who had been resident there a long time. He was also a teacher of singing at the Lützener church, and his school had studied in Leipzig was also superior, earned much money, but was too generous; we later became great friends.

I did not know what to do now. I first bought some clothes, which I needed badly. Then I tried out in each town, but I found five miles from the schoolhouse as hard work as four dollars per month and living. This was a hard beginning for me. I much hated this schoolmaster. I had to my life not touched a house. I did not stay long with him either, he had no patience with me, though I taught to learn everything in a week. I therefore left the place at the end of June and tried out in George Bushy living on the next town who paid me seven dollars a month. They were good people and I remained there years—during the summer months, but as fall approached one day there came to me St. Schuberth, Henry Knappacher and George Wietel and asked me to come to their school to teach school (saying) they would start a larger school for me and I would also receive more pupils this winter. I promised to come to them by end of November and then I taught school there three months and during the summer months worked for George Lindner.

I then wanted to know a Pennsylvanian German maiden Sarah Hahn, sister whom I married. Her father Samuel Hahnacher lived in the upper end of Pennsylvania. There they also wanted me as schoolmaster and I served until the year 1825 when the legislature of Pennsylvania passed a law establishing free schools. A School Superintendent was elected in each county who extended the teachers, naturally in English. I got along the first two years. The school directors were all good friends of mine. They said we were German Lutherans even if we were not a No. 1.

Think of looking continually into a book three hours in the forenoon and three hours in the afternoon. I was surprised how quickly the children learned to write; it was a change for them.

Then we began to cipher, counting at first from 1 to 25, then to 50, then to 100. This was a pleasure when they came home in the evening to be able to say, Father I can now count to 100 or I can write my name which many of the parents could not do.

Then we began to cipher, after they could write numbers, adding at first which went easy, but in subtracting I had to pump it into them by comparison after which it went easier. The multiplication table went hard; I had no printed forms. Spelling came and I had to close my school towards the end of March; the large pupils had to work and with ten to fifteen smaller ones it was not worth while.

The people were well pleased with me and I had to promise to come again next winter (saying) they would erect a better and larger schoolroom for me. I must also make note of the fact that each one old or young, rich or poor addressed minister, school-master, etc. with you (du) which is customary in that section to this day. It seemed to me a kind of strange at first when after closing school in the evening one of the pupils came to me and said: "Schoolmaster say the summer months would you like to come home with me this evening, she will bake apple cakes." (Kittlers.)

I taught school ten weeks in all; it was already early in December when I began. I then collected my salary, receiving every cent; I had also four children of a very poor family whose names I will not mention, whose tuition money I had to collect from the township. I made out an extra list with which I went to the justice of the Peace to swear to my account. From him I went to the poor director, John Kitcher by name, and he paid me. I may note also that the sexton William Schuberth by name, was also an im-

certificate from the Superintendent. I noticed however, that things would not hold out in the long run. I therefore resolved to attend the school Mr. Good opened in Reading to prepare young people for school examinations. I remained there two months and received my certificate as teacher. The claims on the teachers became larger, the examinations harder, and other superintendents followed; I, there-

fore, resolved to move to Philadelphia where I with my wife conduct a small grocery business in my own house at 1230 Melon street.

Many of my school children when they came to Philadelphia have visited me and then we speak of the old times 54 years ago.

HENRY EHMAN,

"Aus Goppingen, Kr. Wurtemberg."

The German Language and Family Names Among the Creoles of Louisiana

By Prof. J. Hanno Deiler, Covington, La.

NOTE—The following, printed by permission, constitute the concluding paragraphs of a valuable copyright series of papers by the author on "The Settlement of the German Coast of Louisiana" published in "German American Annals". We reprint the selection because it illustrates in an interesting way how German names have been changed through French surroundings.



AS A RULE, the German girls took German husbands, and whole families married into one another. To give but one example, it may be mentioned here that out of the ten children of one

Jacob Troxler not fewer than eight married into the Heidel (Haydel) family. In such families the German language survived longest, and old Creoles of German descent have told me that their grandparents still understood and were able to speak the German language, although they were not able to read and write it, as there were never any German teachers on the German coast. I myself found among the old records a building contract of 1763 written in German, in which one Andreas Bluemler, a carpenter, obligated himself to build "for 2000 livres and a cow, a heifer and a black calf," a house for Simon Traeger

(Tregre). A law-suit followed and so this building contract, together with the court records of the case were preserved to the present day.

In consequence, however, of the many family ties between the Germans and the French, and in consequence of the custom of the Creoles to marry into related families, French gradually became the family language even in those German families which had preserved the German language during these generations.

Some few German words, however, can occasionally be heard even yet in the Creole families of German descent, especially words relating to favorite dishes, "which our grandmother was still able to cook, but which are no longer known in our families."

German names of persons, too, have been preserved, although in such a mutilated form that they can hardly be recognized. Thus the tradition in the Heidel (Haydel) family is that the first Heidel born in Louisiana was called "Anscopp," with the French nasal pronunciation of the first syllable. I could not get the original German for "Anscopp" until I compiled the genealogy of the family when I found that the first Heidel born in Louisiana was christened "Jean Jac-

ques." Now I knew that they called him in the family "Hans Jacob," and that by throwing out the initial "h" and contracting "Hans Jacob" the name was changed into "Anscopp." In a similar manner "Hans Peter" was changed into "Ampete" and "Hans Adam" into "Ansdam."

The German language disappeared quickest in families where a German had married a French girl. There no German was spoken at all, and even the Christian names customary in German families disappeared even as early as in the second generation, as now also the French wife and her relatives had to be considered in the giving of names to the children. Instead of Hans Peter, Hans Jacob, Michl, Andre and Matthis, the boys of the German farmers were now called: Sylvain, Honoré, Achille, Anatole, Valcourt, Lezin, Ursin, Marcel, Symphonion, Honor, Ovide, Onésiphore, and Onesime; and instead of the good old German names Anna Marie, Marianne, Barbara, Katharine, Veronika, and Ursula, the German girls were called: Hortense, Corinne, Eloide, Euphémie, Félicité, Melicerte, Desire, Pelagie, Constance, Pamela; and after the French Revolution each family had her "Marie Antoinette."

The changes which the German family names underwent among the Creoles are most regrettable. Without exception, all names of the first German colonists of Louisiana were changed, and most of the Creoles of German descent at the present time no longer know how the names of their German ancestors looked. Sometimes they were changed beyond recognition, and only by tracing some thirty families with all their branches through all the church records still available; by going through eighty boxes of official documents in the keeping of the "Louisiana Historical Society;" by ransacking the archives of the city of New Orleans and of a number of country parishes, and by compiling the genealogies of these families has the author been able to recognize the Ger-

man people of the different generations, to ascertain their original names, and to connect the old German settlers with the generation of the Creoles of German descent now living.

Various circumstances contributed to the changing of these names. The principal one was, no doubt, the fact that some of the old German colonists were not able to write their names. Their youth had fallen into the period of the first fifty years after the "Thirty Years' War" and into the last years of the war when the armies of Louis XIV of France devastated the Palatinate. In consequence of the general destruction and the widespread misery of the period, schools could hardly exist in their homes. It was therefore not the fault of these people if they could not read and write their names. Moreover, as the parents could not tell their children in Louisiana how to write their names these children had to accept what French and Spanish teachers and priests told them, and what they found in official documents. But French and Spanish officials and priests heard the German names through French and Spanish ears, and wrote them down as they thought these sounds should be written in French and Spanish. Moreover, Spanish and French officials and priests at that early time were not great experts in the grammar of their own language.

Finally, the early German colonists did not pronounce their own names correctly, but according to their own dialect.

To prove the last assertion three German names shall be considered: "Schaf," "Schoen," "Manz." In South Germany, where most of these people came from, "a" is pronounced broad, and almost approaches the "o." The South German peasant does not say "meine Schafe," but "mei' Schof." No wonder that the French officials spelled the name "Schaf" "Chauffe." In this form the name still exists in Louisiana.

"Schoen" was evidently pronounced like German "Schehn," for which rea-

son the French spelled it "Chesne," "Chaigne," and "Chin."

And the name "Manz" for the same reason was changed into "Mon'z."

Many changes in the spelling of the German names follow the general "Law of the Mutation of Consonants," called Grimm's Law, which may be roughly stated thus: "Consonants uttered by the same organ of speech are frequently interchanged."

Lip sounds: b, p, v, f, ph, (English) gh (as in the word "enough");

Tongue sounds: d, t, s, z, sch, (French) ch, che, c, and x;

Throat sounds: g, k, ch, hard c, qu, (French) gu, (Spanish) j and x.

Original German form of name:

Weber—changed into Veber, Vebre, Vever, Bevre, Febre, Webere, Febore, Vabure, Weibre, Weyber, Febore and now "Webre."

Kremser—Chremser.

Kamper—Kammer, Campert, Camper, Campfer, Cambra (Spanish) and now "Cambre".

Krebs—Crepis.

Kindler—Kindeler, Quindler, Quinler.

Kerner—Cairne, Kerne, Querne, Kerna, Carnel, Quernel.

Kindermann—Quinderman, Quindreman.

Clemens—Clement.

Buerckel—Piracle, Percle, Berclé, Birquelle, Pircli, Lerkle and Percler.

One Marianne Buerckel married one "Don Santiago Villenol". As the bridegroom's own signature proves, the man's name was not "Santiago Villenol" but "Jacob Wilhelm Nolte."

Buchwalter—Bucvalter, Bouchevaldre, Boucvaltre.

Willig—Willique, Villique, Vilic, Villig, Billic, Velyk.

Katzenberger—Katcebergue, Kastzeberg, Cazverg, Casverg, Casberg, Cazimbert, Kalsberke, Casvergue, Castleberg, Katsberk, Cazenbergue and now "Casbergue".

Wichner—Wichnaire, Vicner, Vicnaire, Vickner, Vignel, Vichneair,

Vighner, Vequenel, Vicgner, Vigner, Vuquiner, Bicner, Vixner, Wicner, Wickner.

In an entry in the marriage register of 1791, which four members of this family signed, the name Wichner is spelled differently five times, as the officiating priest, too, had his own way of spelling.

Wagensbach—Vagensbach, Wagenspack, Wagenpack, Vaglespaque, Vaverspaqhez, Waiwaipack, Wabespack, Bangepach, Varesbach, Vacbach, Wabespack, Woiguespack, Woivoiguespack, Vacheba, Vacquensbac, Weghisbough and now "Waguespack".

Trischl—Tris, Trisch and now "Triche".

Traeger—Draeger, Tregle, Graeber, Trele, Traigle, Treigle, Treguer, Draigue, Dreiker, Draegner, and and now "Tregre".

Ettler—Etlair, Edeler, Edler, Ideler, Heidler, Idelet, Edtl.

Johannes Ettler used to add to add to his signature "from Colmar". From this came "dit Colmar", "alias Colmar", and when his daughter Agnes Ettler died, she was entered into the death register of St. John the Baptist "Ines Colmar".

Foltz—Foltse, Faulse, Folst, Folet, Folch, Folsh, Poltz, Fols and now "Folse".

Manz—Mans, Mons, Monces, Months, Munts and now "Montz".

Wilsz—Wils, Vils, Willst, Vills, Vylts, Wuells, Bilce, Veilts. The Wilsz family in Eisenach, Thuringia, Germany, writes the name with "sz", and so did Ludwig Wilsz, the progenitor of the New Orleans branch of the family, but his brother in Mobile adopted "tz" as did all descendants of both branches, including Governor Wiltz of Louisiana.

Lesch—Leche, Laiche, Lesc, Leichet, Lecheux and now "Leche" and "Laiche".

Zehringer—Seringuer, Sering, Seringue, Zenrick, Zerincque, Ceringue and now "Zeringue".

Huber—Houbre, Houbert, Houver, Ubre, Ouure, Ouvre, Houvre, Hoover, Vbre and Vbaire. In "Vbre" and Vbaire" the "V" stands for "U".

Initial "h" is pronounced neither in French nor in Spanish. For this reason initial "h" in German names was usually dropped, and where an attempt was made to represent it, the French often used "k" while the Spaniards represented it by "x" or "j," and occasionally by "qu".

Heidel changed into—Aydel, Jaidel, Keidel. Appears also as Hedelle, Idel, Etdell and is now "Haydel".

Richner—Rixner, Risner, Resquiner, Ristener.

Himmel—Immel, Ymelle, Ximel, Quimel and now "Hymel".

Wichner—Wixner.

Helfer—Elfer, Elfre, Elfert.

Hufnagel—Oufnague, Houfnack.

Hauser—Hoser, Oser.

When a German name began with a vowel they often prefixed an "h":

Engel—Engle, Aingle, Ingle, Yngle, Hingel, Hincle, Hengel, Heigne and now "Hingle".

Engelhardt—Hingle Hart, Hanglehart, Inglehart.

Edelmeier—Heldemaire, Aidelmer, El-demere, Delmaire, Le Maire.

In Spanish the letter "I" occurs sometimes when we expect an "r," for instance "Catalina" for "Catherina." So the Spanish use "I" also in family names instead of "r":

Quernel instead of Kerner,

Beltram for Bertram,

Viquinel and Vignel for Vicner (Wichner).

Tregle for Traeger (Tregre).

By replacing German "sch" by "ch," as was the custom during the French period, the German names assumed an entirely foreign appearance, as no German word ever begins with "ch":

Schantz—Chance and Chans;

Strantz—Schrantz, Chrence;

Schwab—Chave and Chaube, Chuave; Schaf—Chauff, Cuave, Cheaut, Chof, Chofe, Choff, Chaaf, Soff, Shoff, Skoff, Shaw, Chaaf and now "Chauaffe";

Schaefer—Chefer, Cheffre, Chevre, Chepher, Cheper, Scheve.

Schmidt—Chemitt and Chmid,

Schuetz—Chutz.

The German "o" became "au" and "eau":

Vogel—Fogle, Feaugle, Voguel, and Fauquel.

Hofmann—Ofman, Aufman, and Eaufman.

Also the inclination of the French to put the stress upon the last syllable appears in German names:

Himmel—Ymelle;

Heidel—Aydelle, Hedelle, Haydelle, Etdelle.

Rommel—Rommelle. Appears also in the forms Rommle, Romle, Rome, Romo (Spanish), Romme, Rom.

Troxler changed into—Stroxler, Stroscler, Drozeler, Troesseler, Troxlaire, Drotseler, Trocsler, Trucksler, Trouchsler, Troustre, Trosecler, Trocler, Trossclaire, Troscler, Trocher, Drotzeler, Droecler, Troxclair, Trosliesser.

Kuhn—Coun, Cohn, Koun.

Mayer—Mayre, Maller, Mahir, Mahier, Maieux, Meyier, Mayeux.

Dubs—Tus, Touptz, Toubse, Toupse, Tups, now "Toups".

Ory—Orji, Oray, Orij, Haury, Aury.

Keller—Queller, Caler, Keler, Quellar. One "Don Juan Pedro Cuellar" signed his name in German script "Hansbeter Keller".

Held—Haid, Helder, Helette, Hail, Helle, Helte.

Steilleder—Stelider, Steilledre, Stillaitre, Stillaitte, Stilet, Estilet, Steili, Setli now "Estilet".

Steiger—Stayer, Stahier, Sther, Stayre, Steili, Stayer, Steygre, Estaidre.

Jansen—Yentzen, Hentzen, Kensin.

Kleinpeter—Cloinpetre, Clampetre.

Ketterer—Quaitret.

Hans Erich Roder — Anseriquer Au-
der.

Weisskraemer—Visecrenne.

Struempfl—Strimber, Estrenfoul.

Hansjoerg—Hensieri.

Graef(in)—Crevine.

Kissinger—Guzinguer, Quisingre.

Urban Ohnesorg — Hour Pamons-
course.

Dorothea Baer(in)—Torotay Perrinne.

Miltenberger—Mil de Bergue.

Christmann — Crestman, Yresman,
Krestman.

Wenger—Vinguer.

Bendernagel—Bintnagle.

Wehrle—Verlet, Verlay.

Schoderbecker—Chelaudtre, Chloter-
berk.

Renner—Rinher.

Also Christian names as well as the names of places (see Ettler, from Colmar) and nicknames became family names.

The daughter of one Jacob Helfer was entered into the marriage register as "Mademoiselle Yocle," because her father was called familiarly "Jockel," which is a nickname for Jacob.

The family of Thomas Lesch was for some time lost to me until I recovered it under the name of "Dau-mas"—"Thomas."

Remarkable was the fate of the name "Hofmann." The forms Ofman, Aufman, Eaufoan, Haufman, Ophman, Oghman, Ocman, Hochman, Haukman, Hacmin, Aupemane, Augman, Olphman, and Ocmame were not the only changes that occurred. The family came from Baden and thus "de Bade" was often added to the name. In course of time the people forgot the meaning of "de Bade," and a new name was formed, "Badeau," with a feminine form, "Badeauine."

The eldest daughter of one Hofmann married a man by the name of "Achtziger." This name seems to have given a great deal of trouble. I found "Hacksiger," "Chactziger," "Oxtixer," "Axtigre," "Harzstingre," "Astringer," "Haxsitper," and "Horticair," but early the French officials (like in the case "Zweig-Labranche") translated

the name Achtziger into French "Quatrevingt," to which they were in the habit of adding the original name as best they knew how. Now, as the eldest daughter of this Hofmann was called "Madame Quatrevingt," they seem to have called her younger sister in a joking way "Mademoiselle Quarante," for when she married she appears in the church register as "Mademoiselle Quarantine," alias "Hocman."

Finally, another name shall be mentioned here, which is now pronounced "Sheckshnyder." The legend is that six brothers by the name of "Schneider" came across the sea, and each one of them was called "one of the six Schneiders," hence the name "Sheckshnyder;" but this legend is, like many another legend, false. The first priest of St. John the Baptist, the German Capuchin father Bernhard von Limbach, (1772), who wrote even the most difficult German names phonetically correct, entered the name as "Sheckschneider," which is an old German name. The progenitor of this family, Hans Reinhard Sheckschneider, is mentioned on the passenger list of one of the four pest ships which sailed from L'Orient on the twenty-fourth of January, 1721. There were no "six Schneider" on board, only he, his wife and two sons, one of whom died in Brest. Yet he was already called "Chezneider," even on board ship. From this came later the following forms, which were all taken from official documents:

Sexchneyder, Sexnaidre, Snydre, Sixtailleur, Seckshneyder, Secxnauder, Sheknaidre, Sheknidre, Seinadre, Seicnaydre, Schnaidre, Seieshnyadre, Seishaudre, Schgnaidre, Seinaydre, Scheixneydre, Sixney, Sexnall, Chesnaitre, Caxnayges, Cheixnadydre, Chexnaydre, Cheixnaidre, Chixnaytre, Segsneidre, Cheesnyder, Celcencneidre, Hexnaidre. At present almost every branch of this very numerous family writes the name differently.

The Creoles of German descent constitute even now a large, if not the largest, part of the white population

of the German Coast, the parishes of St. Charles and St. John the Baptist, of Louisiana. But they spread at an early time, also over neighboring districts, where their many children took up new lands for cultivation.

They went up to St. James parish, where some connected themselves with the Acadian families by marriages. They also went to the parishes of Assumption, Ascension, and Iberville, still further up the Mississippi. They went to where Donaldsonville now stands. On the place was the village of the Chetimachas Indians; and Bayou Lafourche, which there branches off from the Mississippi and extends for a distance of 110 miles to the Gulf of Mexico, was then called "Fourche des Chetimachas."

Down this bayou the descendants of the early Germans pressed and throughout the whole length of Bayou Lafourche I found many German names in the church register of Donaldsonville, Paincourtville, Plattenville, Napoleonville, Labadieville, Thibodeaux, Houma and Lockport. Also the word "Teche" (Bayou Teche) is supposed to be derived from the "Deutsch."

In the course of time, however, great changes occurred among the descendants of the early Germans, though not so much in their physical appearance. There are still among them many of the ancient stalwart German type, who betray the French blood received in the course of time only by their more lively disposition; there are still blue eyes and blond hair among them, although in some families both types, the German and the Latin, seem to be equally represented; there is still the same very large number of children to be found in their families; the Creole of German descent is still the most robust of the Creoles, and one very well known still produces the same giants as in the days when their German great-grandfathers used to drive off the Acadians, when they came down from

St. James to disturb the Saturday dances on the German Coast.

The changes spoken of refer chiefly to their economical condition. Through the Civil War many of these families lost not only their slaves, but also their plantations, the source of their once very considerable wealth. They have, therefore, shared the lot of the other Creoles. But, thanks to their inherited energy, they wrung an existence from the adverse conditions, and now that a new era of prosperity has dawned upon Louisiana, their prospects, too, have become brighter—many of them are now to be found in the professions, in commercial and industrial pursuits, and official positions all over the State, in which they have invariably gained for themselves an enviable reputation, and often great distinction; others made use of their knowledge of planting by accepting after the war positions of managers of large estates, later renting and finally buying some of the many vacant plantations, and still others succeeded in preserving and increasing the ante bellum wealth of their families. The great majority of the Creoles of German descent may be said to be again on the road to prosperity.

But their golden age is passed, and will never return in the form which they once enjoyed it. This they know, and for this reason their mind, especially that of the older generation, reverts with tender regret to the past. They also remember their German descent, and when they now look sadly upon the land which their ancestors had conquered from the wilderness and the Mississippi, and which also once belonged to them, but which is now tilled by others, they still say with pride: "We are the descendants of those Germans who turned the wilderness into a paradise such as Louisiana never possessed before." May they ever remember their German ancestors and emulate their example!

Race or Mongrel

By Dr. Alfred P. Schultz—L. C. Page, Pub., Boston, Mass.



BOOK to be hushed up by those whose conception of the world, of its ideals and problems has been petrified conclusively into unchangeable dogmas, by those who are unwilling and unable to learn anything new—to be hushed up, also, by those whose pecuniary interests it could in any possible way conduce to curtail.

Yet it is a noble literary and scientific exploit, and that for three reasons.

First, the large part of the book pictures, very aptly, the ideas and researches of Count A. de Gobineau and his followers Houston Stewart Chamberlain, Albrecht Wirth, and others. Among the many interesting chapters those on the Chaldeans, the Jews, the Hindoos, Hellas, and the racial mongrelism in ancient Rome are of special interest to our republic. It can not be too highly appreciated, that Schultz undertook to enable the American people to discuss the teachings of the aforesaid European writers, as, so far, very little on this subject has been written here in English. The original works are too voluminous and written in too scientific a language ever to become popular.

Only specialists will devote sufficient time and trouble to read the books through and yet, indeed it is of profound importance that the general public of the western hemisphere should ingest, digest and assimilate the views in question. When we see that, in spite of an enormous development of intercommunication, the differences between the races have not only not disappeared, but are really more accentuated; when we understand that nearly all wars of modern times and most subjects of diplomatic activity have to deal with racial ques-

tions; we will readily admit that the opinions of Gobineau, Chamberlain and Wirth are by no means obsolete that they on the contrary, grow more vital from day to day.

Their bearing will become illimitable when the peoples—and especially our American one—begin to draw, from the theories of these writers, inferences that lead to practical results. Indeed, when our forefathers excluded Mongolian immigration it was, so to speak, by mere intuition. Now the historians in question prove scientifically that the glorious founders of our republic were right. Americans are greatly indebted to Mr. Schultz for this, the more so, if, while reading, they do not forget to read between the lines. The ideas propounded are, in general, as follows:

The many human races are not of equal importance in the development of culture, nor are they equally capable of development. The culture of a race is more dependent upon innate predisposition and inherent qualities than upon external condition, such as climate and nature of the soil. Crossing of races, that widely divaricate, is against nature. By racial intermixture, the lower elements are not raised to the level of the higher, but these decay and sink to the level of the lower. A race may absorb and assimilate a certain amount of foreign blood, when this is not too large and sufficient time is given for thorough assimilation. When the crossing occurs too rapidly and too largely, racial decay and deterioration of culture is unavoidable. All civilizations of the present day are born of Christian influences and Germanic mixture; these are their base and sustenance, and that to such a degree that where the Germanic element has not intervened,

never a civilization in our sense of the term can rise or thrive.

Second, Dr. Schultz's book is a heroic exploit, in so far as he dares to apply said theories to the political and social life of the American continents. This is done in the chapters: the South American Mongrel, the Monroe Doctrine, the Yellow Races, the Anglo-Saxons in America, Who in America, Men or the Balance-sheet? and Anglo-Saxons and Germans. Even the titles evidence that the politics and views now prevailing in our official life, in the light of Gobineau and his followers, are rather unfavorably criticised. It is worthy of the heroic conception of life of the old pioneers, that Mr. Schultz has the courage to hurl, in the English language, right into the face of his countrymen, what Count de Gobineau and his able translator into German, Schemann, Professor at the University at Freiburg, Germany, wrote, long ago, in German: As long as migration and intermixture continue, as is the case today, a development and rise of our culture will never take place, if the teachings of these researchers are correct. "America will sink to early decay unless immigration is vigorously restricted:" so reads the title of the book. Among other brilliantly written subjects, the negro problem, also, is put in clear light. By annexation of the Central-American, formerly spanish territories and islands enormous hordes of Romans, already stained with colored blood, have become citizens, and the endless inflow from the Latin countries carries an increasing percentage of Roman blood, to our shores. The Romans as experience shows, intermarry more indiscriminately with colored people and it is by these channels that negro blood leaks into our veins, turning the people of the United States, with its bright prospects, into a nation of mulattoes. By a similar association of thoughts Schultz calls the Monroe doctrine "the most abominable atrocity that was ever com-

mitted by white men against the white races." Though puzzled at first, I now, assert emphatically that after a thorough study of the original works, I fully agree with Mr. Schultz. "Not the Balance-sheet" of our governmental statistics and a prosperity that possibly sooner or later may wane away-confer." Our Wasteful Nation recently published by Rudolf Cronau, Mitchell Kennerly, New York, that, besides, trends mainly to the benefit of a few, have to be taken into consideration but the welfare of the masses; the assured use of our civilization is the goal and star, worthy of a great struggle. Now, for pity's sake, ask the breeder of horses, fowls and plants, of what kind is the offspring of a careless crossing of even the best specimens of divaricated races. And then imagine the realization of the common saying that, in this country, out of the best elements of all races, a better type of humanity, the men of the future, will be formed. Is there anything more in it than mere fancy?

The third part of Mr. Schultz's book deals with the German-Americans, which term he applies only to those **born here** of German parents. In accordance with other writers on similar subjects, he points to the influence of the mother tongue upon mental development. The mother tongue, as is assumed to-day, must have brought about during its development certain fine changes in that area of brain which is the seat of language. Its supplantation by another language—which is not to be confounded with the acquisition of a second one—must first bring about a change in the structure of the aforesaid brain region. For this reason, and in consequence with the assertions of other writers, a deterioration of mental effectiveness is observable in people who have given up their mother tongue. To this Dr. Schultz points. He assumes that, though the Germans in Germany are, on many fields, better than the English of Eng-

land, the Germans of this country are not even equal to those of English descent here. The reason is, as we have seen, that without the German mother tongue no German thinking is possible, nor German feeling, and therefore that mental power has not the same effectiveness as in Germans in Europe. As German culture is higher than other cultures, Germans, in giving up their language, become degraded as to culture. Schultz could find no extraordinarily successful men among the German-Americans—single exceptions do not count, where millions are in consideration, and these single cases, as a rule, have been in closer touch with German language and influence. Thus, German-Americans fail to be found among the statesmen, for instance, in the line of presidents and vice-presidents until dutch-descended Roosevelt, nor are they among the great artists, the scholars and the inventors. For all these reasons, he calls upon the Germans to stick to their mother tongue

and to be true to their race—which does not imply untruthfulness to the republic and its government. As to us German-Americans, he is rather harsh, but this harshness is born of pity in the biblical meaning: "Whom the Lord loveth, He chastiseth." His book is intended to combat the influences which tend to deprive the Germans of the racial qualities.

When Shultz's strokes are sometimes altogether too keen, others will parry. The result can be only useful to the German offspring in America and, last but not least, to our country. May the book find the attention it deserves! Whoever reads it, will be impelled to think and to observe things, in public life, as they really are *pro bono publico*.

New York City.

FRIEDRICH GROSSE, M. D.

NOTE—Communications on this subject appeared in THE PENNSYLVANIA-GERMAN, Dec., 1908, Jan., 1909, April, 1909, copies of which can still be supplied.

Christ Evangelical Lutheran Church

Of Lower Bermudian, Adams Co., Pa.

By Rev. Stanley Billheimer, York Springs, Pa.



THE Bermudian Creek rises in the foot-hills of the South Mountain in the north-western part of Adams county; and after a meandering flow, empties into the Conewago a few miles from Dover in York county. The Germans began to occupy its valley just a little later than the Scotch, the Dutch and the English. About two miles from Bermudian P. O. was established the first Union church in what is now Adams county. The old church-book, beautifully engrossed, is authority for the following account: "Both sides were Protestant congregations on the Pra-

moethien, in Hunting Township, Province of Pennsylvania, in which capacity they were instituted under the open sky near the dwelling of Heinrich Weidenbach, on March 19, 1745." Meetings were held thereafter in the house of Johannes Aspers and in other dwellings and barns until 1754, when it was resolved to accept the offer of Jacob Heens, Reformed, of two acres of land for a Union Reformed and Lutheran Church, "so that the clear and unadulterated Word of God shall be preached and the Holy Sacraments regularly and devoutly administered, according to the institution of our Savior Jesus Christ, and as is approved and required by both persua-

sions according to their Symbolical Books." The church was solemnly consecrated on the 15th of April, 1754, by Herr Pastor Bacher for the Lutherans, and Jacob Lischy, Reformed pastor, with the prayer: "That the Only Adorable God would, for the sake of Jesus Christ, bless this little Protestant flock, united in love; preserve the same in peace, their hearts loving, their spirits kind; keep them loyal in the discreet worship of God; and permit them to appear united at the eternal feast in peace and joy before His heavenly throne of grace; and bring them into everlasting blessedness, by grace, through our dear Saviour Jesus Christ. Amen."

The book was suitably divided by formal headings, one of which is the Family Register. Here are found the following names: Nicholaus Detter, n. Dec. 20, 1712, of Hirschland in Franconia; his wife, Anna Catharina Bauman, n. on Maundy-Thursday, 1705. Johann Nicholaus Busch, n. Jan. 6, 1723, of Triptstatt aus der Pfaltz; his wife, Anna Catherina Schmastenberger, n. June 17, 1731. Henrich Fuchs, n. Dec. 27, 1728, of Echvieler; his wife, Catherina Elizabeth Koenig, n. 1731. Georg Anthon Kling, n. 1723, of Laurentzi, his wife, Anna Margareth Schall, n. 1726. Hannes Lehmer, a weaver, of Wetterau; his wife, Elizabeth Dunther. Lorentz Alberth, n. Oct. 22, 1719, wheelwright, of Altfeld; his wife, Anna Barbara Wolff, n. Oct. 22, 1722. John Georg Heckeles, n. July 1735; his wife, Anna Elizabeth Umels, n. April 21, 1730. Hanna Regina (Dajer) Fickes, n. June 23, 1717, wid. Jost Fickes; two daughters married Maria Barbara to Peter Storm and Susanna to Samuel How. Lucas Kaus, n. Oct. 18, 1723, of Cronstadt, Hungary; his wife, Johanna Sophia Gemling, n. 1734. Forty-seven children are included in this register.

The first baptism is recorded as follows:

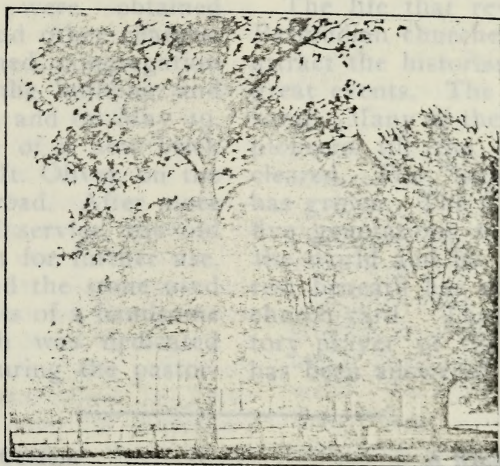
Infantes	Parentes	Testes
Den 19 Martz Anno 1745 an der Pramothien getauft		
Anna Maria	Jacob Baumann	Abraham Lero
	Elizabeth	Anna Maria

There are recorded 887 infant baptisms prior to 1800. The first recorded Communion was held July 30, 1758, when forty-eight were present. The first marriage was that of Georg Heigis and Maria Magdaline Mueller, Oct. 10, 1758.

The first church was a plain log building characteristic of the period, and was familiarly known as "Long-green." Regular entries of Ministerial Acts each year, from 1745, show pastoral care. But who first gathered these people and baptized their children is now unknown; no names were signed. Muhlenberg visited McAllistertown (Hanover) in 1746, and it is not unlikely that his great zeal may have prompted him to go fifteen miles farther to the Bermudian. Rev. John Georg Bager (Bacher above) was one of the Halle group, arriving in 1752. His field included York, Hanover and outlying points. He was buried at old St. Michael's, near Hanover. Rev. Jacob Goering received by confirmation a class of twenty-three boys and twenty-four girls on Easter, 1777. His prayer was that "the Lord comfort and guide them, and forget not the others; but bring them also to a knowledge of the truth." He was stationed at Carlisle from 1765 to 1780 and administered communion a number of times at Bermudian. The next pastor to sign his name was I. F. D. Schaefer, D.D., 1786-1790. John Herbst, his assistant, became his successor until 1802, and Bermudian seems still to have belonged to that charge. A church had been established at Abbottstown and its pastors also visited this church. The only other recorded name is that of Pastor Rehman, 1814-1816. On the Reformed side, Carl Ludwig Roehme served 1775-1779, and John Chris. Gobrecht 1779-1806.

The first elders and "vorsteher" are recorded Sept. 10, 1769: Peter Arnold, Johan Huber, Adam Hermann, Andreas Ruhls. Many baptisms are more fully recorded, thus: "Junis d. 27, 1806, ist Nicholaus Miller u. frau ein Sohn zur Welt gebohren u. ist getauft worden den 2ten Nov. 1806. Die Taufzeugen waren Jacob Bushi u frau Elisabeth, u. ist ihn der Name beygelegt worden Abraham." Many dates are given according to the church-year. The spirit of liberality was early prevalent. There were regular collections of "almosengelt," most likely for the sufferers at home from the Napoleonic wars. There were also

selves "in the sum of Eight Hundred Pounds, good and lawful money of the State of Pennsylvania." Twenty-one members indicated by signatures their promise of help. The building was "to be built of stone and lime, eighteen feet in the front and thirty-eight feet in length and thirty-five feet in breadth, together with a gallery and sufficiently furnished with seats and otherwise finished on or before the first day of February next." The work was done by Valentine Fickes. On Oct. 14, 1796, a committee consisting of Jacob Wimer, Johannes Ehrhart and Jacob Henower expressed dissatisfaction with some of the wood-work, and



LOWER BERMUDIAN EVANGELICAL LUTHERAN CHURCH

Synodical collections. In 1793 a sum of £3 s3 d1 was raised for material for the pastor's gown. The Pietist spirit of the times is indicated by a heading for the disciplined, who resisted the authority of the pastor. But the record here is blank.

On March 2, 1795, formal plans were made for a new building. An agreement was drawn up between Nicholas Vance, Christian Bushee, Ludwick Moiers and Philip Obach, who promised to collect sufficient funds for the work, and to pay the same to the Trustees, John Fickes, Felix Dohl, George Harman and George Aspper. The parties mutually bound them-

selves some changes. Alterations were made and the church dedicated the same year. As before, this was a Union church and was sometimes referred to as Zion's though the name was not officially adopted. The financial operations were still carried on in Pounds, shillings and pence. We note some of the prices paid: The pulpit; "wine-glass" design, cost \$108.72; ten-plate stove, \$30.72; stove-pipe, \$19.76; white pine shingles, \$10 a thousand; door-latch, 37½ cents; nails, a shilling a pound; labor, \$1.25 a day; two quarts communion wine, 75 cents. The building was repaired and renovated in 1820. A school-house was built

about the same time as the church. Even after the public school system was established, the alphabet was taught in the Sunday-school for some years. After the earlier years, few Reformed entries appear in the old church-book. The name of F. Edward von der Sloom is given as their pastor in 1827. Rev. J. J. Albert was the Lutheran pastor at that time. His successors were Andrew G. Deininger, 1828; Charles Weyl, 1839; John Ulrich, 1842; Samuel Henry, 1851; J. R. Focht, 1856; Aaron Finrock, 1859; Peter Warner, 1866; J. K. Bricker, 1868; Daniel Sell, Elias Studebaker, 1874. During the intervals between pastorates, supplies were obtained from Abbottstown and other charges. In 1871, the Reformed congregation sold its interest in the building and lot to the Lutherans, and on May 19, laid the corner-stone of a new brick building known as Mt. Olivet, on the opposite side of the road. After more than eighty years of service, the old building became unfit for further use. It was torn down and the stone used for the basement walls of a handsome brick building which was dedicated December 6, 1879, during the pastor-

ate of Henry Seifert, 1876-1886. This building fronts the road, a few feet from where the former structure stood. It was partly demolished by the September storm of 1896, but rebuilt the following winter. Meanwhile the Reformed brethren, in a kindly Christian spirit, offered the use of their building. In May, 1897, the Lutherans once more dedicated their church to God and His service. W. L. Heissler became pastor in 1887; D. M. Blackwelder in 1888; J. W. Reese, 1889; John Brubaker, 1900; Frank Heilman, 1901; Stanley Billheimer, 1904.

The life that revolves around the Bermudian churches is not such as to attract the historian who searches for great events. The locality is entirely rural. Many of the descendants of the pioneers till the soil their fathers cleared. The "little Protestant flock" has grown. The Church has sent out five generations to do their work in the world and be gathered again to rest beneath her shadow in the quiet church-yard. Thus the first dedicatory prayer of the humble founders has been answered.

A Curious Custom

Dr. Betz, of York, Pa., in an article on "The Cycle of Life" in the York "Gazette" describes a curious custom in the following words. Is this a "Dutch," an English or an Irish notion? Who can tell?

In some parts of our western continent a notion prevailed, at least until recently that if the mother of a family was dying the vinegar barrel must be shaken at the time to prevent the "mother" in it from dying and the vinegar from spoiling. A certain man who was present when another man's wife was dying said: "I was so sorry Mr. Z. was not in the room when his wife died." On being asked where he had been, he replied: "Oh, in the cellar a-shaking the vinegar barrel; but if he had just told me I would have done it and let him be in the room to see her take her last breath."

A Kind Word

"Deutsche - Amerikanische Geschichtsblätter" for July in speaking of THE PENNSYLVANIA-GERMAN uses the following words:—Das wie es scheint mit wachsendem Erfolge fortgesetzte Bestehen dieser höchst verdienstvollen Zeitschrift beweist ein wachsendes Interesse der deutschen Nachkommenschaft an der Geschichte ihrer Voreltern—eine höchst erfreuliche und aufmunterende Thatsache." Words like these are an encouragement and inspiration to editor and publisher. Reader, will it inspire you to stand by and toil for the magazine? To continue the work in hand we must have cash. Will you not lend a hand and help us to raise the wherewithal? Will you try to get a few new subscribers?

An Account of the Province of Pennsylvania by Francis Daniel Pastorius

By Prof. J. F. L. Rashen, Easton, Pa.

NOTE.—The following summary is based on notes and extracts made by the author from a book which engaged his attention in the University of Heidelberg, Germany, on the occasion of a visit to the library in 1908.



WILLIAM PENN in 1681, shortly after the grant of the Province of Pennsylvania, headed the long list of writers of tracts descriptive of the new colony. Those that were written by Wm. Penn or Furly were speedily translated into German, Dutch and French to be scattered among these nationalities for the purpose of attracting emigrants to the newly founded colony. All these accounts were printed in Europe, and it was not until 1685 that the first American account of the Province of Pennsylvania was printed by Bradford in the city of Philadelphia. This was entitled: "Good Order Established in Pennsylvania & New Jersey in America | Being a true account of the Country | With its Produce and Commodities there made, etc.—By Thomas Budd. Printed in the year 1685."

A year after this Pastorius wrote an epistolary account of the province to his parents. This was subsequently incorporated in a short history of the town of Windsheim where the older Pastorius was mayor. The publication appeared in Nuremberg in 1692. Reprints of this account appeared in many of the periodicals of the day and were thus widely read. More extensive and effective was the description given by Pastorius in his tract entitled: Umständige Geographische Beschreibung | Der zuallerletz erfundenen | Provintz Pennsylvanien | in

dene End-Graentzen | Americae | In der West-Welt gelegen | Durch Franciscum Danielem Pastorium, | J. V. Lic. und Friedens Richtern | daselbst etc.—Frankfurt und Leipzig | 1700.

We have here an interesting account of the new colony, its laws, its opportunities and development. Pastorius tells us of himself that he spoke both French and Italian, and that he had been a student in law. Biographers mention that he had been a student at the universities Basle, Strassburg and Jena. On March 7, 1684 he purchased a plot of 15000 acres along a navigable stream and 300 acres in the city of "Libertät," situated between the Delaware and the Schuylkill rivers. This was the present Germantown, which he calls Germanopolis. It is described as lying on fertile soil and being surrounded by many pleasant wells. Its main street had a width of sixty feet while the other streets measured forty in width. Two hours distant from Philadelphia, it was settled by him October 24, 1683. At first there were only twelve families numbering forty-one persons, most of them artisans and weavers. It had been agreed at the time of purchase that within a year at least thirty families were to settle and form a separate colony there for mutual protection and aid. Within five years some fifty houses were erected. The inhabitants of the little colony were chiefly weavers, tailors, shoemakers, locksmiths, carpenters and farmers.

In 1683, he tells us, they reared a church. The town council was elected annually; one of its powers was the levying of an assessment by two-thirds vote. To avoid litigation they

kept a record of the real estate transfers. Liberty of conscience was given to all. Among the things forbidden were: worldly games, comedies, card-games, cursing, swearing, lying, bearing false witness, gossip, adultery, fornication, theft and duelling.

The prospective emigrant was shown the advantages of the colony with its virgin soil, its long summers, its prospering agriculture, and stockraising. He related how they first secured foodstuffs from New Jersey at great expense, then how they traded with the Indians for fish, birds, and the skins of deer and beaver and foxes which they sell to England. Their grain and cattle they traded for salt, syrup, sugar and whiskey to Barbadoes, but their woven products they offered for sale at a fair which they held annually thus disposing of their stock.

For the better information of prospective colonists he gives the names of the members of the Frankfort Company, which he calls the "Hochteutsche Compagnie von Pennsylvanien," and states that from April on vessels would sail from Deal, England, with from 35 to 40 passengers. The passage money was set down at six pounds.

Referring to his own trip he relates how he shipped from Deal with four manservants and two maidservants, in company with 80 persons, landing in Philadelphia on August 20th, 1683. On this voyage the food and drink were very bad. Ten persons shared three

pounds of butter each week. Meat was furnished them four times a week and salt fish three times. They had for daily consumption four cans of beer and one of water and two dishes of peas. At his arrival he was greeted by William Penn, and soon became befriended with his secretary.

In a letter dated October 10, 1691 he states that he has been appointed mayor and justice of the peace of Germantown by William Penn, and that he had already begun to write the first code of laws for Germantown in June, 1691. He also describes the seal of the town, a trefoil on the one leaf of which is a vine, on the other a flax blossom, on the third a weaver's shuttle. It bore the inscription: Vinum, Linum, Textrium (the vine, the flax, the shuttle).

Of other towns founded in the province he mentions Newcastle, and Upland with a large Swedish population, then Frankford which he claims was founded by an English Company. In this town they had mills, brickyards and glass factories.

On the whole the account given by Pastorius was one that would inspire confidence in the scheme of colonization. This together with the letters and accounts sent by those who were already among the first settlers was unquestionably among the most persuasive in bringing to our borders the sturdy Palatines and Alsatians who became the pioneers in the building of our commonwealth.



LITERARY DEPARTMENT

DE LECHA COUNTY FAIR

By Ella J. Mohr

Es hut dale grosse dinger
Darch die United States;
Doe sin die gross Niagara Falls,
Un aw die Golden Gates.

Die Pallisades uf Hudson,
Kentucky's Mammoth cave,
Die fish im Lake Hopatcong,
Und Atlantic Ocean's wave.

Avver nix vun all der Grossheit
Hut en halb ferdel share
Vun der wunnerbarre Mechtigkeit
Vun der Lehigh County Fair.

Der Lecha County bauer
Is en Koenig selle Woch,
Er bringt sei frucht und obscht all bei,
Und hebt der kup gans hoch.

Die Squire Hardner Grumberra,
Sin die wunner vun der welt,
Und die Col. Trexler ponies,
Sin der pride vum ganze felt.

Die hinkle und die dauva,
Was sin die doch en frade,
Die Exhibitors sin mansleit
Und weibsleit, vun weit und brade.

Was hut der Judge Trexler gschwitzt
For's bescht hinkle aus zu blauna
Ich glaub er wase may fun Court und Law,
Als vum Adam's Schwartza Leghorn
hauna.

Wan eber dankt die Weibsleit
Weren net tremendus schmert,
Dan geh youscht mol ins Fair Haus,
Und sehn die Works of Art.

Des wunnerbar embroidery
Die doilies und die lace,
Die cushions and die paper flowers,
Macht em darch und darch hase.

Der Harry Schall is en busy Mike
Paar wocha for der Fair,
Er bate aw dale in selle zeit
For wetter clear und fair.

Der Pappy Trexler und Sensenbach
Die stehn am Exit Gate
Und missen waera mit hend und feese,
Das dead heads net nei schlippla date.

Die attractions uf dem Fair Grund
Sin unaussprechlich grand,
So schana roata gas balloons,
Und Martin Klingler's Band.

Ich hab gewatscht en yunger paar,
Tswae sweetheart's vun Cetrone,
Sie war so bashful und excite
Und er so stols wien banty hauna.

In alla side show warren sie,
Und bei all der warret sager;
Grundniss und sauer grant gessa,
Bie sie schwere warn ut dem mager.

Und oh, des Beachy Airship!
Ment's kennt unmöglich sei,
Zu fliegen in der luft darum,
Und doch ken fligel dabel.

Und grad sell zeit greisht raus en man,
Das Beachy's balloon were gemacht,
Aus der "Amy" ihrer schtrump; denk mol
hie!
Was hut der Benj gelacht!

Of course gehn sie die Amy sehna,
Des wieshtes, fettes dier,
Sie hat worhaftig 'gflirt mit ihm,
Bis sei madel sagt: "See here!"

About's graeschte ding in dera Fair,
Sin die horse races alle dag;
Die leit sie ganz wild d afor,
Was is des en geyag!

Es dingt mich ordlich wan ich denk
Am Doctor Balliet sei fina gile;
Sie winnen races alle yahr,
Doch fohred ern automobile alleweil.

For all die sacha zu sehna,
Kumma hunert dausend menshen hare,
Is des net proof das es graeschie ding
Is unser Lehigh County Fair?

Dialect Variations

NOTE—We regard it germane to our line of work to quote from time to time dialect poetry selected from standard books on the subject to illustrate the similarities and dissimilarities between the present Pennsylvania-German dialect and the sister and maternal dialect of Germany. These while interesting and instructive in themselves may be made the themes for philological studies later on. We are sure all who are at all conversant with the German language will find it instructive to make a study of the different versions of "Das ist im Leben hässlich eingerichtet." etc."

Urtext.

Das ist im Leben hässlich eingerichtet.
 Dasz bei den Rosen gleich die Dornen
 steh'n.
 Und was das arme Menschenherz auch
 sinnt und dichtet,
 Zum Schlusse kommt das Voneinander-
 geh'n.
 In Deinen Augen hab' ich einst gelesen,
 Es blitze drin von Glück und Lieb' ein
 Schein;
 :: Behüt Dich Gott, es wär zu schön gewes-
 sen!
 Behüt Dich Gott, es hat nicht sollen sein.::

Berlinisch.

Det is in't Leben eene dolle Nummer,
 Det mang die Rosen Lauter Dornen
 schteh'n.
 Un ganz besonders macht's mic hvielen
 Kummer,
 Det Allens schliesslich aus'n Leim muss
 jeh'n.
 In deine Ogen hab mal wat jelesen,
 Du kiektest mir so freundlich an, mein
 Kind!
 :: Ne Sache! det wär wirklich nett jew-
 esen,
 Indessen doch, det hat nich sollen sind! ::

Schwäbisch.

Dees ischt im Lebe wüschd und gar net
 lieble,
 Dasz bei den Rösle gloi die Dörnle
 schteh'n.
 Und, sitzt das Maidle wirkli mal bein
 Büble,
 Sie müssen baldigscht auseinander geh'n.
 In Deine Aeugle ha'n i mal gelesen,
 Zur Kirmes war's, wir tranken noue Wei;
 :: Dees Ding wär so weit au net übel
 g'wesen,
 Doch gab's zum Tbschied arge Keilerei; ::

Plattdeutsch.

'Dat isz in't Lewen snaak'sch mal inricht'
 worden,
 Dat bie de Rosen so veel Stachel stahn,
 Un, dröppt man sick in't Süden oder Nor-
 den,
 Taulett möt'n wedder untenannergahn.
 Du wierst mi mal veel leiwer as mien
 Lewen,
 Ich dacht', Du haast mi ok tau'n Ehman
 nahm'n
 :: Min säute Diern, dat hadd en Spasz
 afgewen!
 Min Zuckersnut, de Snack isz anners
 kam'n.::

Sächsisch.

Nee, heern Se mal, desz isz sie gar nich
 scheene,
 Desz bei die Rosen soviel Dornen steh'n;
 Ich find's, Gottschtrambach, gradezu
 gemeene,

Wie's eenen armen Kerl manchmal kann
 geh'n.
 Ich hatt Sie nemlich mal 'ne Braut in
 Dräsen.
 Da fiel ich awer eklich mit einein!
 :: Der Spasz isz nemlich gar nicht bill'g
 gewesen:
 's hätt freilich können aber noch viel
 dheirer sein. ::

Pfälzisch.

Es isz im Lewe hässlich eingericht',
 Dasz bei de Rose glei die Dorne steh'n,
 Un hot m'r mol e scheeni Stell verwischt,
 Desz nekschte Ziel schun musz m'r wid-
 der geh!
 In deine Aue hann ich's als gelese,
 Die hann geglitzert als wär Feuer drin,
 :: Doch die Madam hot drum dich gehe
 heesze,
 Un mer gekünnigt! 's hot net derfe sinn.::

Altbeverisch.

Dös ist im Leben sakrisch dumm und
 eklig,
 Dasz bei den Rosen so vill Dornen steh'n,
 Zu brechen ein, dös isz ja gar nit möglich,
 Zum Schlus, a Sakra, koans em bösz
 ergehn.
 Auf d' Kirmes letzt, wollt' i mein Schoatz
 begrüzen,
 I dhat schoan Wochen lang drauf mi freu'n,
 :: Da haben's mi die Staffeln runter
 g'schmiassen,
 Behüt die Gott, es hat nit sollen sein.::

Jüdisch.

Nu Saarche, Schmuusz, was soll desz oos-
 zer batte
 Dasz bei die Rausze so viel Dorne stiehn,
 Geh', losz misch aus, mach nur kain Masse-
 matte,
 Mir müsse doch noch auseinander giehn.
 In deinem Bohnem hab' ich's oft gelese,
 Gott, wie talentvoll hoste 'rausgeguckt,
 :: Behüt dich Gitt, desx wär zu schain
 gekese.
 Behüt dich Gott, du bist jo doch ge-
 schuckt.::

AUG. GOTTHOLD.

Pennsylvania-German (By H. A. Schuler)
 Des is doch gar net wie es sei sot, meent
 mer,
 Dass bei da Rose alfert Darna schteh.
 Un wann mer's noch so schee gepiant hot,
 sehnt mer,
 Am End muss mer doch ausenanner geh
 'skunut mol zum End; mer muss vun
 nanner geh.
 Ich hab der nei 'geguckt 'ghat in die Auge,
 Un hab geglaabt du wärscht uf ewig mei
 Wie shee wär's doch, ich kann's jo gar net
 sage,
 Doch liewer Gott 'shot net so solla sei.

ANDENKEN

By S. F. Glatfelter, York, Pa.

(Prepared for special church services)

Ebmols wollen wir andenken,
Wie es war in alte Zeite,
Es is gut vor alle Mensche
Für die Ewigkeit bereite.

Denket nau an eure Heimath,
Wie der gleene Springer ware,
Was en schöne Zeit dir ghat hän,
Afangs bis ans End der Jahre,

Inner waren ihr begleitet,
Darch Hitz un darch Kält,
Gleeder glickt un sauer gwesche,
Ohne Danken oder Geid.

Alle Dag war noh en Spieldag,
Ken Versorge un ken Noth,
Gute Aeltre lieb un standhaft,
Hän bereit fer uns der Brod.

Yar mir sehnes glee hoch Stühle,
In mein Sinn ich mein g'wiss,
Wo die Mudder uns druf g'sitzt hut,
An sel Eck vum alte Disch.

Meind dir noch der zinnig Deller,
Mit die A B C's drum rum,
Un hän warlich g'lebt davun,
Wo dir unser Kuscht druf greicht hän.

Yar mer sehne's schö alt Spinnrad,
Wisse alles noch derwege,
Un der Haspel, aa es Zwernrad,
Hän der Grnmam's helfe drage.

Manche Yahr sin schon vergange,
Seit dem das mir Kinner war
Uns alt Fetlicht uf em Mäntel,
Ist vergesse nau schier gar.

Oh, wan mir ebmols draa denke,
Wie mir gleene Kinner war,
Wie die Felder un des Buschland
Uns so en grosze Blessier war.

Un die lieb, die gut alt Heimath,
Mit dem viele Spielsach do,

Wo mir uns so oft versäumt hän
Gmeend hän es bleivet immer so,

Aver nee! Sehr oft durch Krankheit,
Hut es uns Blessier g'kuschet,
Manche Schmertzen—vielen Drähnen,
Hut die Mutter weggebusst.

Oftmals dorch die stille Nacht,
Hän sie mit viel Sorg g'wacht,
Alle Mittel hän sie aagwend,
Domit Gsundheit zurück g'brocht.

Yar, mir gleicht zurück zu blicke,
An die schö, die gut alt Zeit,
Un die leib die gut alt Heimath,
Alle eens das do is heut.

Wohl mir wisse das die G'schichte
Unser Jugend sin vorbei,
Alles was eemol so lieb war
Kan bei uns ned nochmal sei.

Vater, Mutter, Freund un Nochber,
Scheuer, Haus, un Schaddebaum,
Alles was mir möcht draa denke
Is vergange wie en Draam.

Doch mir ehre unser Aeltre,
Liebe sie gar wunnerbar,
Un wie länger das sie fort sin,
Wachst die Lieb mehr alle Jahr.

Viel sin an der neue Heimath,
Ned g'baut mit Mensche Händ
Das der liebe Gott bereit hat
Herrlichkeit, anstatt Elend.

Ya, s alt Licht is aa g'zündt,
An der Heimath in der Höh,
Wo die liebe sin versammelt,
Wo mir anne könne geh.

Dart is Spielsach fer uns all
Alle eensich grosz un glee.
Gar ken Krankheet un ken Schmertzen
Wo mir anne könne geh.

O, was freudensvolle Jahren,
Uf der annere Seit'n See
Wo mir Gott un Freund erkennen
An der Heimath in der Höh.

Reviews and Notes

"The Curse of Jonathan" by Reginald Wright Kauffman in Pearson's for August is the story of a New York sneak thief, who is informed against by a blind beggar boy; the boy receives the reward set upon the thief's head.

The same writer has a descriptive and historical article on Coney Island in Hampton's for August. It affords instructive reading. It tells of this great national playground with the largest amusement

building in the world. And it also shows the American people in their playful and ridiculous moods.

Miss Elsie Singmaster has gone abroad for the summer. She took along the proofs of a book that is to appear shortly.

She has an interesting story in The Atlantic Monthly for August. It tells how Peter Kutz finally got relieved of one of the many dower ladies that were under his

care. Peter owned a number of farms "down the Lehigh", and each one was encumbered with a heavy dower. He finally came to see that he did not have two cents to pay any one dower should one of the six dower-ladies die. These women were very old, one was ninety-five and sick and might die any minute; but where was the money to come from to pay the dower after her death? The suspense as to how he was finally saved from bankruptcy is nicely maintained to the last. Mommy Dill at last died, but she had a—will!

The Youth's Companion published a story of seven chapters by Elsie Singmaster beginning August 5, 1909 and entitled "When William Came Home." The death of a Mr. Wanner and the efforts of Uncle Daniel Schwartz to secure control of the Wanner estate form the basis of the well written tale. The author gives a picture of home life in a Pennsylvania German community and incidentally introduces language used of which the following expres-

sions are samples: Sit down once, Are you then out of your mind, It don't make nothing out, I will get good along, She will get pretty soon tired of it, Don't make her mad over us, They cannot come now so early like always, He is by Uncle Daniel, I sought I would come once home, You ought to be srashed, They ran early this morning off already, It is nobody to look after their things, It is a couple of twins, I want them to go every day in the school, Come once into the room, If it is you good enough, How long was he sick already, I was never so very for my brothers and sisters, You better sit down once, It is nothing to be done, See here once. I could get good along if they would only leave me be, They were already by the judge, It makes nothing out, What is then that.

Miss Singmaster paints well in Daniel Schwartz the warts of a face (not necessarily or distinctively Pennsylvania German). May she be equally successful when she attempts to picture the ideal, typical "Dutchman". (H. W. K.)

Conservation of Resources

—The July 1909 issue of "The Reformed Church Review" has an article on "The Conservation of Our Resources" by Dr. N. C. Schaeffer from which we quote the following lines:—

"It is very instructive to study from this point of view the region which was settled in colonial days by the Reformed, the Lutherans, the Mennonites and German Baptist Brethren.

Like the other early settlers of Pennsylvania they came from the best people in Europe and were noted for their piety and religious earnestness. These traits could not have laid the foundation of their subsequent prosperity, had they not settled in a region as well fitted for the abode of man as the countries from which they came. The student of geography can not find a better country to live in than the area between the Delaware River and the Allegheny Mountains, bounded on the north by the Blue Ridge and on the south by the Potomac River. According to the last census Lancaster County is the richest agricultural county in the United States. The great valley stretching from Easton to Harrisburg and thence to the south as the Cumberland Valley is an area that was well timbered, well watered, possessing a rich soil, a salubrious climate, and an abundance of iron ore and of the other things which contribute to health and

strength and happiness. Some have regretted that the Blue Ridge does not contain any useful minerals or precious metals, but the geologist Leslie claims that one should not look so good a gift horse in the mouth. By this figure of speech he meant that the Blue Ridge condenses the vapor into rain clouds and causes a rainfall and a fertility of the land more valuable than mines of gold and silver. The streams furnished motive power for grist mills, the abundance of wood and iron ore kept the charcoal furnaces a-going, and there was plenty of anthracite nearby when the charcoal began to fail, the climate invited the farmers to practice rotation of crops; the soil is as productive today as it was two hundred years ago. The denominations which care for the region will have a future worthy of their past history.

The automobile and Sunday baseball have not diminished the attendance at their churches; race suicide has not diminished their population; the richness of the soil and the abundance of other resources will always sustain a thriving yeomanry upon the farms. Their houses look as if the inhabitants meant to stay. Their dialect may die out, but the people will perpetuate themselves, their posterity and their religious faith so long as their resources, their institutions and the fertility of the soil can be kept up. To the inhabitants of the region the recent appeal for the improvement of country life had little meaning and the President's plea for the conservation of our resources seemed needless.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Field for the Exercise of Romantic Genius

Hon. W. U. Hensel said in an address before the Pennsylvania Association of Washington, Alaska-Yukon Pacific Exposition, Seattle, Washington, August 16th, 1909:

"To those who would study the history of Pennsylvania in detail, nothing is more interesting than to trace to their headwaters the streams or rills which have contributed to its citizenship. Chief among these—though less intrusive than either the English Quaker or the Scotch-Irish Presbyterian, is the great influx of German population, with its many sects. The seventeen volumes of the proceedings of the Pennsylvania German Society attest the thoroughness and the fidelity with which their branch of the history of Pennsylvania is being cultivated. The labors of Seidensticker, Pennypacker, Sachse, Diffenderffer, Dubbs, Hark, Grumbine, Houck, Zimmerman, Kriebel and others in this department are illustrative of the fallow fields which remain to be worked. I doubt not that in the fullness of time the romantic or ideal side of the pastoral life of Eastern Pennsylvania will tempt the pen of the imaginative writer, and when this shall be touched, no phase of the State's history will more abound in richness of historic material.

Neither Bret Harte on the Pacific, nor Cable in Louisiana, nor Hawthorne and Mary Wilkens in New England, Irving in New York, James Lane Allen in Kentucky, nor our own Bayard Taylor in the Quaker settlements of Chester county, had finer fields for the exercise of romantic genius than has that future master of historic fiction who shall idealize the character of the Pennsylvania German peasant farmer—"the man with the hoe," whose face has ever been lifted to the stars."



The Pennsylvania Germans to the Front

The sons of the early German immigrants are gradually forging ahead and winning new laurels. Dr. F. A. Cook of whom everybody speaks at present is the scion of a Koch family and has many relatives in Carbon county, Penna. The suggestion has even been made that the name Peary may be a corruption of the German name Biery.

One of the late E. H. Harriman's Lieutenants A. S. Mohler a Lancaster countian will help to bear the burden of managing the great railway system which the financier had built up. John C. Stubbs another of the Harriman lieutenants, is an Ohio hustler whose name suggests Teutonic origin.

"The Cosmopolitan" of August, 1909, had an article on "The Astors" who are descendants of John Jacob Astor born in Baden, Germany, 1763. Elsie Singmaster, descendant of the Zangmeisters of Lehigh county has earned and secured recognition in the country's leading literary periodicals. Hon. W. U. Hensel recently proclaimed from the housetops that the finest field for the exercise of romantic genius in the United States is the home of the Pennsylvania German peasant farmer—even the Rockefellers are interested in their German ancestry and hold family reunions. A letter reached us recently from a United States Circuit Judge on the Pacific stating that the German Ambassador at Washington had called his attention to an article that had appeared in THE PENNSYLVANIA-GERMAN. Theodore E. Schmauck of Lebanon, Pa., of good German stock, president of the convention of the general council of the largest division of the Lutheran church in America, fearlessly gainsays the ex-President of the country's largest and oldest educational institution. These are but a few recent straws showing the general drift and tendency.

* * *

Work to Be Done

And yet much work remains to be done. In illustration we quote the following from a recent editorial in a leading newspaper:

"From the earliest settlement of this continent there has been in process a new national type. Every succeeding wave of immigration contributed something of great value to that type.

The foundation was laid in the solidity of the English colonists, with their ideals of human liberty. Almost simultaneously the Dutch, with strikingly similar characteristics, made their contribution.

The Scotch at an early date added their restless intellect, and the Irish perseverance, courage and sprightliness under adverse conditions followed, to be incorporated in the composite character. The intense earnestness of the Welsh completed the first epoch of the development.

Then came the first general continental wave. Teutonic thoroughness, love of home, love of music, love of order, came with the German millions in the latter half of the nineteenth century.

The brawn of Scandinavia, with its devotion to a fixed purpose, was the contribution of those modified Teutons of the Baltic lands.

And now we have the Slavs, the Italians and the Jews from the southeast of Europe."

So long as editorial writers totally disregard the German immigrants to America prior to the latter half of the nineteenth century research and publication must be kept up compelling recognition of what early German immigrants were and what they and their children accomplished. This necessity is also illustrated by the following words recently received from a reader:

"I read it once that the Penna. Germans were so disgusted with war about churches etc., that when they reached Pennsylvania they disregarded all churches and that the difference between an Indian and a Penna. Dutchman was difficult to discern insofar as his church was concerned." Such language (when and by whom written we know not) is unjust, inexcusable and should be impossible.

* * *

Family Reunions

This season has seen its full crop of family gatherings—for glory, amusement, historic research—each serviceable and commendable within certain limits. It is cheap and easy to make fun of such meetings, and measure the whole movement with our own faulty footrules. In spite of shortcomings and failures these efforts merit hearty encouragement. The lives of individuals, families, communities are part of the history of the nation and must be studied to get an adequate view of the whole story of our country. Success to such gatherings and efforts. We give below a list of family reunions brought to our notice. We will on request send names and addresses of the officials of these meetings and would be pleased to reprint some of the papers read if submitted by the authors or their friends. The gatherings unless otherwise specified were held in Eastern Pennsylvania. We preface the list with "Our Family Reunion Hymn" by Rev. Adam Stump, D.D., at the Glatfelter Reunion.

Great God from out whose mighty hand
The ages roll, like grains of sand,
Who wast of old, our fathers' Friend,
Be with us to our journey's end!

Their ashes rest beneath the sod,
But still thou, Lord, art our own God,
And we shall light thy altar fires,
Where lived and died our noble sires.

One is our blood, and one our home,
And one our place beneath the dome,
Where, by each green-thatched lonely tent
In silence stands each monument.

But meet we in re-union here,
For good fellowship and cheer;
Let us in gladness gathered be,
Beneath our dear old family tree!

We lay the cares of life aside,
For soon we'll float out with the tide;
All emigrants and pilgrims cast
Their staffs and burdens down at last.
And when we quit this sunburnt shore,
We'll leave our tears for evermore,
And meet each other on that strand,
Where heaven shall be our father land!

July 24,
Dierolf, Gabelsville,
July 29,
Oberholtzer, Rohrerstown,
July 31,
Bergey, Sanatoga Park,
Lambert, Rittersville,
Haas, Bechtelsville (? as to date),
August 3,
Krause, Sand Spring Park,
August 4,
Jacobs, Sand Spring Park,
Schaeffer, Schoharie, New York,
August 5,
Hallman, Plymouth Park,
Kercher, Emaus,
Lensing, Neffs,
August 7,
Fallweiler, Neffs,
Strauss, Strausstown,
August 10,
Scheners, Neffs,
Lutz, Neffs,
August 11,
Werley, Neffs,
Ritter, Dorney Park,
Zartman, Brickerville,
August 12,
Saul, Temple,
Peters, Neffs,
Flory, Bangor,
Harley, Zieber's Park,
Hench and Dromgold, New Bloomfield,
Quiggle-Montgomery, Pine Station,
August 13,
Hafer, Reading,
Miller, Reading,
Baer, Kutztown (? as to date),
August 14,
Schaeffer, Fleetwood,
Wotring, Sand Spring Park,
Wetzel, Chapel,
Schultz, East Greenville,
August 17,
Kreider, Lititz,
August 18,
Ranck, Columbus, Ohio,
Dunkelberger, Sunbury,
Seiple, Rittersville,
Klotz, Neffs, (? as to date),

Hoover, Chestnut Hill,
Brady, Mount Holly Springs,
Roadarmel, Paxinos,
Blooms, Curwensville,

August 19,
Kistler, Neffs,
Slingluff, Zieber's Park,
Beyer, Mingo,
Markley, Ringing Rocks,
Kresge, Stroudsburg,
Pearson, Stroudsburg,
Smith-Fargus, Lock Haven,

August 20,
Seiple, Rittersville,
Krick, Sinking Springs,
Gehman, Perkasio,
Heinly, Kutztown,
Haas, Neffs,
Gery, Reamstown (? as to date),
Hess, Rittersville,

August 34,
Blauch-Blough-Plough, Johnstown, Pa.,

August 25,
Keller, Wind Gap Park,
Reist, Tiffin, Ohio,
Runkle, Heilmandale,
Buchman, Rittersville,
Boyer, Emaus,

August 26,
Greenawalt, Franklinville, Pa.,
Newhard, Neffs,
Beyer, Fairview Village,

August 28,
Furry, Reading,
Moyer, Perkasio,
Longaker, Pottstown,
Miller, Sand Spring Park,
Smith-Embody, Pottstown,
Kriebel, Ziebers Park,
Buch, Lititz,
Slotter, Bedminster,
Hershey, Hershey,
Heller, Wind Gap,
Rex, Rittersville,
Creitz, Lynnport (? as to date),

September 2,
Bodey, Reading,
Parlman-Blesh, Lock Haven, Pa.,
Ziegenfuss, Bowmanstown,
Quiggle-Montgomery, Lock Haven,

September 4,
Thomas, Chalfont (? as to date),
Gottschall, Sanatoga,
Weakley, Mt. Holly Springs,
Brown, Schuylkill Co. (? as to place),
Antes, Antes' Fort,

September 6,
Essig, Pottstown,
Livingood, Friedensburg,
Mengel, Schuylkill Haven,

September 11,
Elser-Oberlin, Clay,
Rex, Chestnut Hill Park,
Kuecht, Emaus,

Schwenk, Schwenksville,
Grubb, Spring City,
Glatfelter, York,
Cherrington, Bloomsburg,
Kemper, Lititz,

September 14,

Rockefeller, Easton,

September 25,

Hauck and Samsel, Perkiomenville, Pa.

The following reunions were held in Tioga county:

August 10,

Smith, Richmond,

August 11, Kimball, Wellsboro,

Borden, Tioga,

Cady, Brickfield,

Gardner, Westfield,

Smith, Lawrence Corners,

August 12,

Coveney, Mansfield,

Lucas, Elmira,

August 14,

Scott, Brookfield,

Harvey, Spring Brook Farm,

August 17,

Cleveland, Mansfield,

August 18,

Slocum, Westfield,

Butler, Westfield,

Shaw, Richmond,

Squires, Sullivan,

August 19,

Gaige-Briggs, Jackson,

Hall-Hotchkiss, Shippen,

Davis, Chatham,

Dartt, Charleston,

Warters, Lawrence Corners,

August 20,

Garrie, Wellsboro,

Butler, Deerfield,

August 23,

Dewey, Sullivan,

Frazier, Westfield,

August 26,

Clark, Hector,

Redner, Douglass,

Webster, Rutland,

August 28,

Hunt, Westfield.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M. A. LL. M.

EDITORIAL NOTE.—Mr. Fuld has kindly consented to give a brief sketch of the derivation and meaning of the surname of any subscriber who sends twenty-five cents to the Editor of THE PENNSYLVANIA-GERMAN for that purpose.

XV QUICKEL

The German name QUICKEL is derived from the Dutch KWIK, the Low German QUIK, the Old High German and the German QUECK which occurs in the work QUECKSILBER, quicksilver. The name means "a lively man; a man characterized by physical or mental liveliness or sprightliness. The corresponding English name is QUIGLEY which means one who lives in a house surrounded by a quick. A quick is a live fence or hedge formed of some growing plant such as hawthorn.

XVI HINNERSHITZ

The name HINNERSCHITZ or HUEHNER-SHITZ refers to one who raises chickens. Chickens have always been raised extensively in Germany from the earliest times. Internally, this name signifies the excrement of chickens. Schiller uses the phrase: ICH HABE KARTOFFELN GEGESSEN ODER EIN WILDES HUHNER, SATT IST SATT. The

term HUHNER was used by the Germans, both as a term of reproach and as a term of endearment. DU BIST EIN DUMMES HUHNER and SPRICHT SO MEIN HUEHNCHEN are examples of this use, which clearly indicates the extensive raising of chickens by the Germans.

XVII OTT

There are two possible derivations of the name. If derived from the Latin through the Italian it is derived from OCTAVIUS and means the eighth child of the family. Such a name indicates great paucity of ideas on the part of the parents. If a fond parent can give his child no name other than "No. 8" it is a sad commentary upon his own intellectual condition. The second possible derivation of OTT is from EUDES, meaning a victor who has bound his captive well; a thorough conqueror. ODETTE and OTHELLO are diminutives derived from this name and meaning little OTTO or son of OTTO.

LEONHARD FELIX FULD, Ph. D.

* * *

A Request

The undersigned is desirous of securing a collection of Pennsylvania German proverbs or sayings and their meaning. For example, of a tactless man it is said: "Er fällt mit der Duehr zum Haus nei."

Also a collection of the variations of the Pennsylvania German dialect in different sections. For example, in Lebanon county a bucket is a Kuewel, in Berks county an Ehmer. In the former county a shovel is a Schaufel, in the latter county a Schib.

Contributions are earnestly solicited. In case respectable collections are secured they will be published in this journal. Address Daniel Miller, 221 North Sixth street, Reading, Pa.

* * *

A Mennonite Publication Proposed

Herman T. Frueauff, of Bethlehem, Pa., proposes to translate and publish parts of Matthaei's 'Die Deutsche Ansiedelungen in Russland' published at Leipsic 1866. (J. Frank Buch, printer, Lititz, Pa.) These notes bear on Mennonite history. The publication will be limited as to number of copies and will depend on the number of advance orders received. For information address Mr. Frueauff.

* * *

A Successful Worcester Boy

Prof James A. Moyer, a worthy son of Worcester township, Montgomery county, Pa., at present an Assistant Professor in the University of Michigan at Ann Arbor, of whom we gave a sketch in THE PENNSYLVANIA-GERMAN of March, 1907, has issued a book "The Steam Turbine" that has won high encomium from leading professors, engineers and technical periodicals in the United States and England. Will not one of our Worcester subscribers tell our readers what the sons and daughters of the township have been and are doing? The record is a commendable and inspiring one.

* * *

Brumbaugh and Grubb Family Histories

We have received sample pages of "Brumbaugh Families" a historical and genealogical work embracing the Brumbaugh, Brumbach, Brumback, Brömbaugh, Brownback and many Intermarrying Families by Gaius Marcus Brumbaugh, M.S., M.D., of Washington, D.C. Judging by what has been submitted one can expect an elaborate, elegant, authentic publication costing advance subscribers \$7.50. Eighteen years of time and labor have been devoted to the preparation of the work. The results should and doubtless will be commensurate with the money and energy put into it. For particulars address the author.

If the demand warrants, the historian of the Grubb Family Association will, in the near future, issue a sketch of the family, together with all genealogical records thus far secured.

This work will include the descendants of Henry Grubb, who came from Switzerland in 1717 and settled in Frederick Township, Montgomery County, Pa.; Henry Grubb, who came from Switzerland in 1743 and settled in Coventry Township, Chester County, Pa.; some of the descendants of John Grubb, who came from England in 1677, and records of other persons of the name whose ancestry is as yet unraveled.

The book will contain many engravings of early persons of the name, many of the living and cuts of homes of the early pioneers, burial places, with full records of the different reunions, etc.

The cost of the work will be \$3.50. For particulars address Geo. F. P. Wagner, Pottstown, Pa.

* * *

Hans Joest Heydt Questions and Answers

H. W. Kriebel, Ed. of THE PENNSYLVANIA-GERMAN, Lititz, Pa.,

Dear Sir:

Being interested in the early Germans of the Valley of Virginia I was pleased to read the July, 1909 number of your magazine in which was the sketch of Hans Joest Heydt, the Pioneer of the Perkiomen—afterwards pioneer of the Shenandoah—I want to ask a few questions:

1. Was Heydt—or Hite as we call him a Lutheran or what? He was reared in or near Strassburg, he married a Huguenot—When he came to America he went to Kingston, N. Y., and the baptism of his first children was recorded in the Dutch Reformed church there and in later years in Virginia his children were baptized by visiting clergy from Pennsylvania. Can it from these facts be said that he was a member of any particular church. Again—

2. It is said that in 1718 he paid quit rents on lands for 14 years back. Does this show that he owned the land for this long—or that the former owner was delinquent, which he had to pay when he purchased? Again—

3. It is said he sold out in 1730 on Perkiomen—that he left for Virginia by way of York in 1732. Where was he in the meantime? Philadelphia?

4. Why did he go by York?

5. In 1725 to 1731. What kind of country was it from Philadelphia to Valley of Virginia for roads, for people or towns? And for Indians?

6. How far is it from Philadelphia to Harpers Ferry?

There were no white people in Shenandoah Valley, how could people in Pennsylvania learn of Valley of Virginia if they did learn, would Germans in Philadelphia be induced to go to Shenandoah Valley to settle without wanting to buy lands—would there be any inducement sufficient to take the risks. It has been said there were Germans about 1727 settled on Potomac and called it Mecklenburg, now Shepherdstown—which I do not believe was possible nor probable.

I would be glad to hear from you.

W. S. Laidley, Charleston, W. Va.,
Aug. 4, 1909. Late Ed. W. Va. His. Mag.

* * *

West Conshohocken, Pa.,
August 23, 1909.

H. W. Kriebel,
Editor, PENNA.-GERMAN,
Lititz, Pa.,

My Dear Sir:

1. Replying to your favor of August 5th, last, would say that I found no record of Hans Jost Heydt's affiliation with any church denomination. Some of his children were baptized under the auspices of the Reformed Dutch Church at Kingston, N. Y., and many of his grandchildren were baptized by the Rev. Johann Caspar Stoever, a clergyman of the Lutheran church, itinerating in Virginia in 1735.

2. The records of payment by original purchasers were made in the Journal kept in the Land Office of the Proprietaries of Pennsylvania, and were made by James Steel who "did his work in a thorough and business-like manner, and give as clear an insight into the land transactions of the original settlers as can be obtained at this time." Thus I take it, Heydt was credited on Penn's books in the payment of the quit rents at the time mentioned, as being an original settler.

3. The interim between the time of the sale of his land on the Perkiomen and his settlement in Virginia was probably devoted to the exploration of his scheme of colonization and gathering settlers necessary to fulfill the conditions imposed upon the Van Metres before the formal assignment of their grant took place.

4. There was a well known trail which led from the upper Delaware valleys in New York state, crossing Pennsylvania via York—at which point he had only to cross overland from the Schuylkill region to York, on the Susquehanna and there take the trail along the Conococheague to the Monocacy, to the Potomac, and thence into the Valley of Virginia.

5. With reference to the questions referring to the period 1725 to 1731—the enquirer is well informed and has written

much, and is familiar with the conditions as to trails and inhabitants and much better informed about it than I.

6. Roughly, I should say the distance from Philadelphia via York, Pa., to Harpers Ferry is 200 miles.

Regretting that other matters interfered with my giving you a more prompt answer, I am sir,—

Very truly yours,

S. GORDON SMYTH.

* * *

INFORMATION WANTED

Descendants of James Wolfe

Information wanted of descendants of James Wolfe, who settled somewhere in Pennsylvania. His father, Sylvanus Wolfe, was the son of John Cano Casper Wolfe, who came over with the Hessian soldiers, and settled at Rockingham, Vt. The history of this family is published at Rockingham, but no record of James.

EVA M. WOLFE,
Oswego, N. Y.

Mgr. Chaffee's Phonographic Institute.

* * *

Ancestry of John Kuntz

Miss Luella Kountz, 161 Henry St., Brooklyn, N. Y., desires information about her grandfather John Kuntz, born in Lancaster county in 1775 and who had a sister Elizabeth married to a Blackburn. Who were his parents? To whom was his mother married at her second marriage? Who were the parents and grandparents of her second husband?

* * *

Ancestry of Phillipina Crebill

Information is desired in regard to the ancestry of Philippina Crebill, who married John George Vögel or Fegley, as it now is, Feb. 14, 1749.

It is presumed she had a brother Nicholas who married Anna Maria Fegley, Dec. 17, 1746.

Information is also desired regarding Matthias Fuchs who died prior to May, 1786. It is almost certain that he was married three times and one of his wives was Anna Maria Meier. By his wife he was the father of Anna Catharina Fuchs, born Jan. his wife before mentioned. Conrad Fegley son of John George Fegley and Philippina his wife before mentioned. Conrad Fegley was my paternal grandfather.

(Mrs. Chas. M.) Susan Fegley Vanderslice,
602 S. Main street,
Phoenixville, Pa.

Historical Societies

Bucks County Historical Society

We recently received Volume III of "A Collection of Papers Read before the Bucks County Historical Society, Published for the Society by B. F. Fackenthal, Jr." Attention was called to previous volumes in THE PENNSYLVANIA-GERMAN of February and August, 1909. The well printed, neatly finished illustrated volume of 676 pages gives in rotation papers read from 1901 to 1908 besides a few others and a number written at an earlier date by Rev. D. K. Turner. The following is the list of subjects: Sketch of Log College. The Smith Plow, Two Old Horse Companies, The Town of Bethlehem, General John Lacey—Our Quaker General, Reminiscences of Quakertown and Its People, Old Richland Settlers, Prehistoric Bucks County, The Parry Family of New Hope, William Penn's Children, Bogart's Inn, Wrightstown Settlers. The German Element in Bucks County, Stone Implements, The Eastburn Family, The Warminster Harts, Biographical Notes of Rev. Douglass K. Turner, The Wynkoop Family, The Kenderdines of Bucks county, The Hilltown Thomas Family, Revolutionary Events about Newtown, Judge Henry Wynkoop, The Rodmans and Foxes, The Folwells of Bucks County, Historic "Summerset," Morrisville and Its Vicinity, Five Bucks County Generals, The "Virginia Riflemen" a Misnomer, The Old Pennypack Baptist Church, Newtown—Old and New, The Tohickon Settlers, Keller Family History. The Newtown Library, Historical Reminiscences of Pineville and Vicinity, Law Governing the Settlement of New Countries, Robert Morris—Founder of Morrisville, Morrisville the Capital, Founding of Morrisville, Sharon and the Indian Legend Connected Therewith, An Old Mowing Machine, The Colonial Origin of Some Bucks County Families, Old Presbyterian Church at Newtown, Links in the Chain of Local History, Phases of Library Life, Jacob Jennings Brown the "Fighting Quaker" of Bucks County, The Dungan Ancestry, The Chapman—Mina Tragedy, Tools of the Nation Maker, Flax and Its Culture, Brief History Talks, Mexico and the Montezumas, Lord de la War's Scarf, Cave Explorations, The Lenape Stone, Origin and Customs of Christmas Festivals, Anti Slavery Days—Experiences of Fugitives, Bucks County in Our Nation's History, Firearms of Colonial Times, The Military Halberd of the Eighteenth Century, Henry Quinn, Old Shad Fisheries, The Spirit Colony at Parkland, Old New Hope, Longstreet Family, History of Bee Culture, Silk Culture in Bucks County, A House with a History, The Ringing Rocks, Rev. Nathaniel Irwin, Admiral John A. Dahlgren, N. S. N. The Relations

of the Pennsylvania Proprietaries to the Colonists, General Jean Victor Maria Moreau, The Claim of Connecticut to Wyoming, General Andrew Pickens, Old Doylestown.

The publication of this volume in connection with what has been done before places this society in the front rank of County Historical Societies. "The Tools of the Nation Maker" owned by the Society and housed in their own new building (see PENNSYLVANIA-GERMAN, August, 1907) are a distinctly unique collection concerning which we quote the following from the article on the subject. Describing the collection the collector says: "Here is the cutting down of the forest and the building of the log cabin. There are utensils concerned with the preparation of food, that is to say cooking appliances together with apparatus for making and producing light. Next we have the production of clothing, illustrated by spinning and weaving and the adaptation of vegetable fibre for these purposes. Then comes the relation of man to animals, in the way of domesticating them or killing them and expelling them from the region. Agriculture is represented by a multitude of implements which stand at the very bottom of man's effort to keep himself alive, and we have next the great variety of utensils, home and hand made, produced by the man of the land on his own farm before the factory existed, before the country store came into being and before a wave of mechanical inventive genius took possession of the American people about the year 1820. By way of fabrication of utensils of burnt clay we come finally to a lot of objects illustrating learning and amusement at a time when the pioneer had little time for aught save the removal of the forest and the general struggle for existence." (p. 472).

Respecting the value of the collection the author says: "In this collection called 'The Tools of the Nation Maker' we are ahead of everybody, we are original, alone and unique. If any other historical society or individual shall undertake to compete with us we are so far ahead that with a reasonable amount of effort on our part it will be a hopeless task for them to catch up with us. If we were to say that this collection would be worth its weight in gold a hundred years hence, it would be no very great exaggeration, but we need not look so far ahead to imagine the time when if we do anything like our duty, the student of these things, whoever he may be will not go to Washington, Boston, New York, Chicago or anywhere else in the country to study American history from this fresh point of view but will be compelled to come to Doylestown."

The Pennsylvania-German

A MONTHLY MAGAZINE OF

Biography, History, Genealogy, Folklore, Literature, Etc.

VOL. X

OCTOBER, 1909

NO. 10

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The Pennsylvania-German

Vol. X

OCTOBER, 1909

No. 10

Seeing Lancaster County from a Trolley Window

(CONTINUED FROM SEPTEMBER ISSUE)

In preparing this sketch we have freely used among other sources, "The Picturesque and Historical End" compiled by Hon. W. U. Hensel. Where the language has been reproduced quotation marks have been inserted.—Ed.

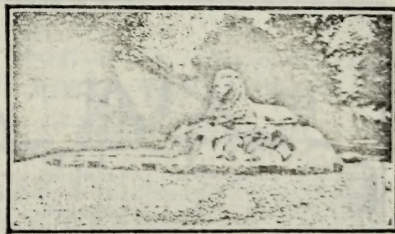
TO CHRISTIANA



F ALL these picturesque routes, none is more beautiful than—nor any so interesting from a historical point of view, as—the road which leads from Lancaster City to the Borough of Christiana, on the limits of the county, where it joins Chester. This line is about nineteen miles long, and traverses a region through which some of the oldest highways passed; a large part runs by the Philadelphia and Lancaster turnpike, the earliest macadamized road in the United States."

"Starting up North Queen street, it turns east at the P. R. R. passenger station, passes over Chestnut street to the city limits, and reaches the old turnpike at a point near the city reservoir, County Prison, Hospital, Work House and Almshouse. The county prison is a fine specimen of feudal architecture. It was planned by Havi-

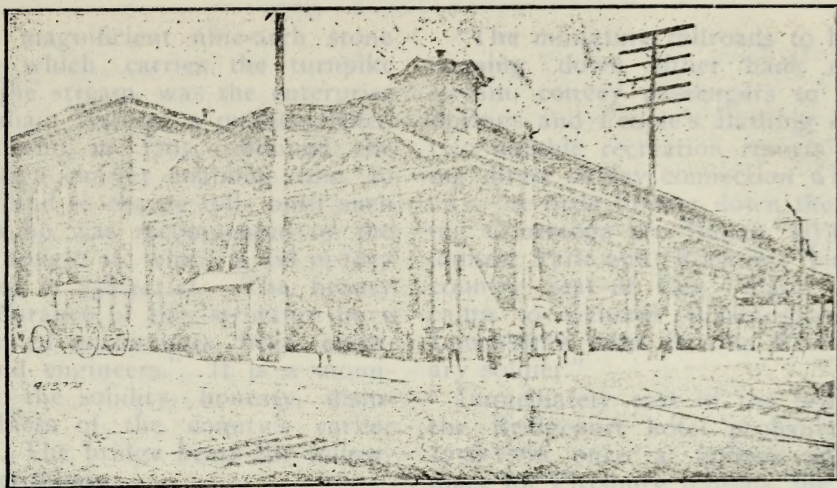
land the famous jail architect of the period 1859-60. At Lancaster, England, one is confronted by its prototype. The memorial bronze lion and fountain on the grounds of Reservoir Park are the gift to Lancaster City by Miss Blanche Nevin, painter, poetess and sculptress, a tribute to the memory of her father, Rev. John Williamson Nevin, D. D., the greatest theologian of the United States in the middle of the XIX century."



BLANCHE NEVIN FOUNTAIN

COURTESY LANCASTER BOARD OF TRADE

"Immediately south of the junction of the city and suburban line lie the noble cluster of brick buildings which comprise the Stevens Institute, a technical and training school for friendless boys, regardless of color,



PENNSYLVANIA R. R. STATION

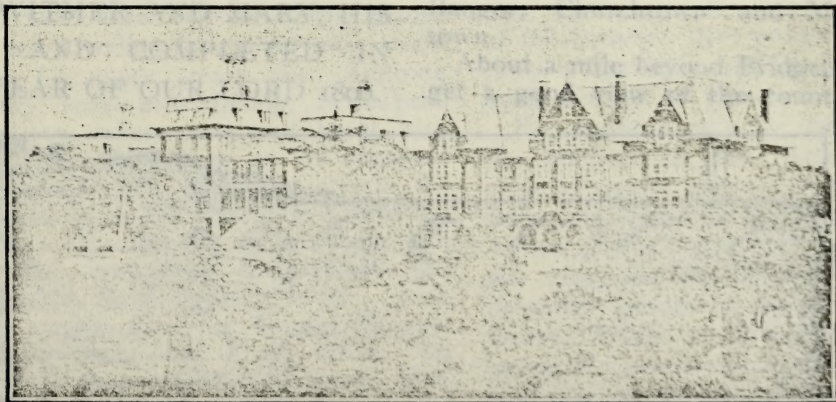
COURTESY LANCASTER BOARD OF TRADE

founded on a bequest of Hon. Thaddeus Stevens. The fine farm around the public institutions belongs to the county; the almshouse, with the broad, placid Conestoga far below its south front, occupies one of the most eligible residential sites around Lancaster."

"Descending the long hill which leads to the creek, by groups of beautiful suburban homes, an exquisite park to the right of the track is seen extending far to the south. The Conestoga is crossed upon an open bridge of concrete and iron, from

which the passenger obtains a view up and down the stream."

"During the War of the Revolution, this spot on the river was known as 'Deering's Ford,' and it was almost continuously thronged with the passage of wagon trains and herds of cattle, destined to the army quartermaster, marching and returning troops and other military movements. Here the American Congress forded the water in 1777, when it hastily moved from Philadelphia to York, via Lancaster, holding one session here."



COUNTY HOUSE AND ASYLUM

COURTESY LANCASTER BOARD OF TRADE

"The magnificent nine-arch stone bridge, which carries the turnpike across the stream, was the enterprise of Abraham Witmer, a public-spirited citizen, who, in 1795, obtained the Legislative charter enabling him to erect it and to charge tolls until such time as he was recompensed or the county bought it; which it did in 1817 at a cost of \$58,444.41. The beauty and endurance of this structure have commanded encomiums from architects and engineers." It is a monument to the solidity, honesty, disinterestedness of the county's earlier citizens. The bridge bears the following inscriptions:

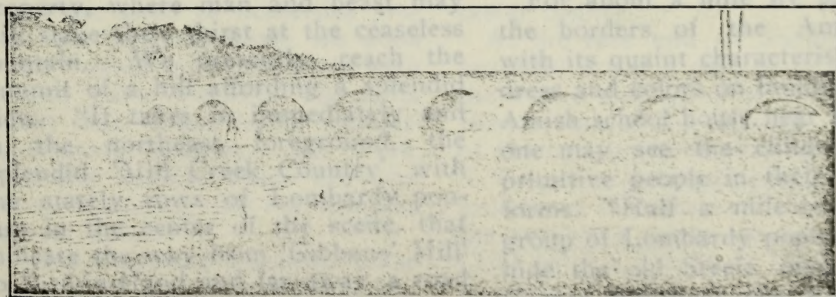
ERECTED BY
ABRAHAM WITMER
MDCCXCIX—MDCCCI
A LAW OF AN ENLIGHTENED
COMMONWEALTH
THOMAS MIFFLIN, GOVERNOR,
SANCTIONED THIS MONUMENT
OF THE PUBLIC SPIRIT
OF AN
INDIVIDUAL
61 M TO P

THIS BRIDGE WAS BUILT BY
ABM. WITMER AND MARY, HIS
WIFE, AND COMPLETED IN
THE YEAR OF OUR LORD 1800.

"The miniature railroads to be seen running down either bank of the stream, convey passengers to Rocky Springs and People's Bathing Park—two notable recreation resorts", having direct trolley connection with the city. "A little further down the winding Conestoga are Indian Hill, Williamson Park and 'Rockford' long the country seat of Gen. Hand, aid-de camp to General Washington, and Lancaster's most famous Revolutionary soldier."

Immediately east of the bridge is the Bridgeport hotel probably built 1758-1760, once a famous stopping place for Pittsburg wagons, the center of a land boom in 1819 when lots were laid out and disposed of but the hopes were blasted. The roads forking here, we follow the turnpike leaving to the left the "Old Philadelphia Road" laid out 1730, the shortest route between Lancaster and Philadelphia and known for 60 years as the great road of the county, the famous turnpike on which we travel not having been finished until 1794. About two miles east of Bridgeport there branches off from the Old Philadelphia Road the "Horse Shoe Road" which was laid out in 1738 to connect the town Lancaster and Coventry Iron Works on French creek and along which sprang up "Heller's Church", New Holland, Blue Ball, Bangor, Churchtown and Morgantown.

About a mile beyond Bridgeport we get a good view of the county seat



WITMER'S BRIDGE

profiled against the sky with its steeples, stacks and pipes and presently pass Mellinger's Meeting House, a place of public worship since 1757, attached to which is the oldest graveyard in the township, surveyed and reserved as a burial place long before the church was built, the resting place of the remains of pioneer Palatines and their descendants. We now enter East Lampeter, one of the wealthiest and most populous townships of the county, settled about 1720, organized 1841, but originally a part of Lampeter laid out 1729, a district without great landscape beauty or rich manufactories, devoted to agriculture including truck farming.

"Just east of the junction with the 'Strasburg' pike three miles from the city a stone viaduct carries the roadway over a ravine, which attests the substantial construction of public work years ago. Another strong and handsome arched bridge spans Mill Creek at Greenland, and near the breast of the millpond, to the right, a group of buildings, formerly known as Eshleman's Mill—the birthplace of Col. B. Frank Eshleman—now houses the Yeates School, a notable Episcopal academy for boys, founded by Miss 'Kitty' Yeates, a daughter of one of the earlier justices of the Supreme Court of Pennsylvania."

A half mile beyond there stands an old dwelling house, on the south side, for many years the 'Running Pump' hotel now George Brubaker's property, where man and beast may still slake their thirst at the ceaseless fountain. We presently reach the summit of a hill affording a splendid view. "It takes in immediately and in the northeast foreground, the Splendid 'Mill Creek Country' with the stately rows of Lombardy poplars in the center of the scene, that indicate the way from 'Gibbons' Mill' to Bird-in-Hand and far away, a road to Ronk's. Thence are spread out to the patient tourist's eye the great expanse of Eastern Lancaster county, from the Furnace Hills on the Leba-

non border far northward, to the Mine Ridge south, with the Welsh Mountains in the middle distance, eastward, and back to the clustered spires of Lancaster, forming the western sky line. Chestnut Hill, far on the sunset side, comes into view and frames the western border of the scene as the car reaches the top of the hill. Away to the north and northeast are Witmer, Bird-in-Hand and Ronks, marked by stately trees."

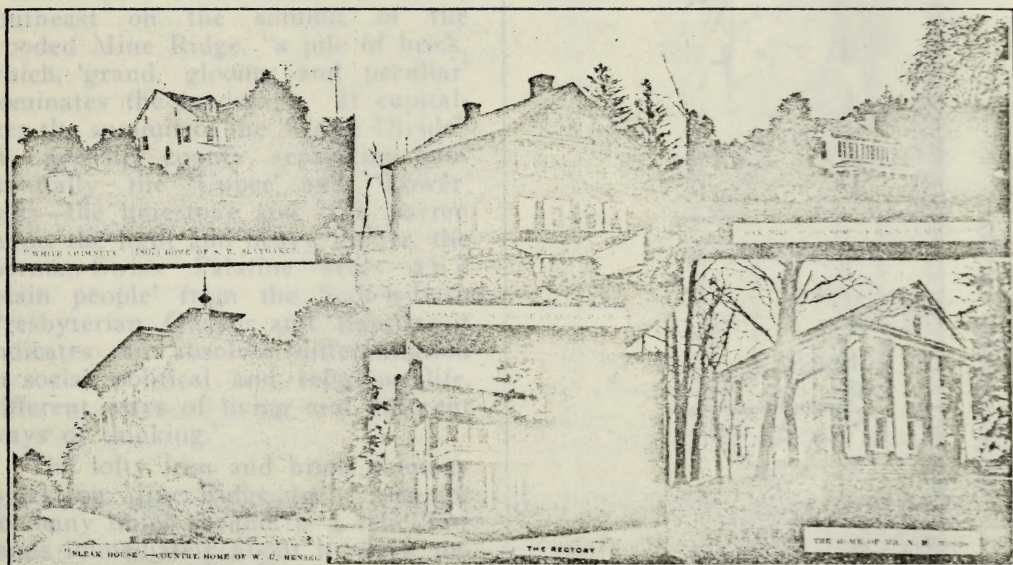
In 1749 Friends re-erected in Bird-in-Hand a log meeting house which had been originally erected in Leacock in 1732 and which was displaced by the present brick meeting house erected in 1790. This was built around and over the old log building which, on the completion of the new building was taken out log by log through the door. Migration thinned out this meeting over 50 years ago and made it the parent of the flourishing Illinois meeting. The Bird-in-Hand hotel which has preserved its original name to the present is one of the oldest stands in the county having been the headquarters of the first surveyors of the old road in 1734. Four buildings have been erected successively upon the same site and the same cellar walls. Prior to 1862 when the Reading and Columbia Railroad was built, Bird-in-Hand was the shipping station for the northern section of the county. Not unlike other sections it has seen business come and go a number of times.

For about a mile we pass through the borders of the Amish section with its quaint characteristic customs, dress and colors on buildings. At the Amish school house near Soudersburg one may see the children of these primitive people in their unique uniforms. "Half a mile to the north a group of Lombardy poplars mark and hide the old Steele mansion, where George Whitfield, the English evangelist was a guest one hundred and fifty years ago, and where dwelt the collector of the Port at Philadelphia,

under President Madison, Captain John Steele."

We now approach Soudersburg where Hattel Varman built the first house 1727 and Friends conducted meetings prior to 1732. We notice to our right a Methodist church of historic significance as marking one of the earliest Methodist settlements in the county, services being held here as early as 1791 and a house of worship erected in 1802 replaced by a new building in 1872. Passing a fine brick farm house on the hill near which

the Pequea, died 1716 and was buried in Carpenter's cemetery selected by herself and located near the center of her possessions a mile south of the village of Paradise. Her descendants are counted by thousands among whose illustrious names are those of Gen. J. F. Reynolds, Admiral William Reynolds and Admiral W. S. Schley. To the left yellow tenements come to view belonging to the "Park" seed and flower farm. A short distance beyond also on the left side is an imposing three story brick dwelling, the



HISTORIC HOUSES BY THE WAY

stands a giant balsam poplar brought as an ox "wattle" from Virginia in 1812 and the scion of numerous progeny in the neighborhood, we soon cross the Pequea on a fine stone arch bridge and enter Paradise township, organized 1843—a fine fertile undulating agricultural section. La Park, Paradise and Leaman Place are now before us, bordering the old turnpike for several miles.

The first settler in Paradise township was Mary Ferree, a French Huguenot who came to the county in 1709, a widow with six children. She acquired 2300 acres of land south of

summer home of Hon. C. I. Lendis, President Judge of the Courts of Lancaster county.

At the east end of Paradise is a beautiful house a part of "Oak Hill," the estate and home of Hon. J. Hay Brown, one of the historic mansions of the county, built 1817 by Dr. John S. Carpenter, owned subsequently by prominent families and at one time the seat of a select school for girls. Close by is a two-story brick building formerly Paradise Academy and later a soldiers' orphans' school. Across from Judge Brown's west gateways is a Presbyterian church erected 1840 an

offspring of the Leacock Presbyterian church situated a few miles north on the "old road" and a mile west of Intercourse in Leacock township. This congregation, regularly organized 1741, worshipped for a time in a log house erected 1739 which was replaced by the present building in 1759. The congregation was connected with the Pequea church for a time and served by its pastors among whom was the celebrated Rev. Dr. Smith of whom we will speak later.

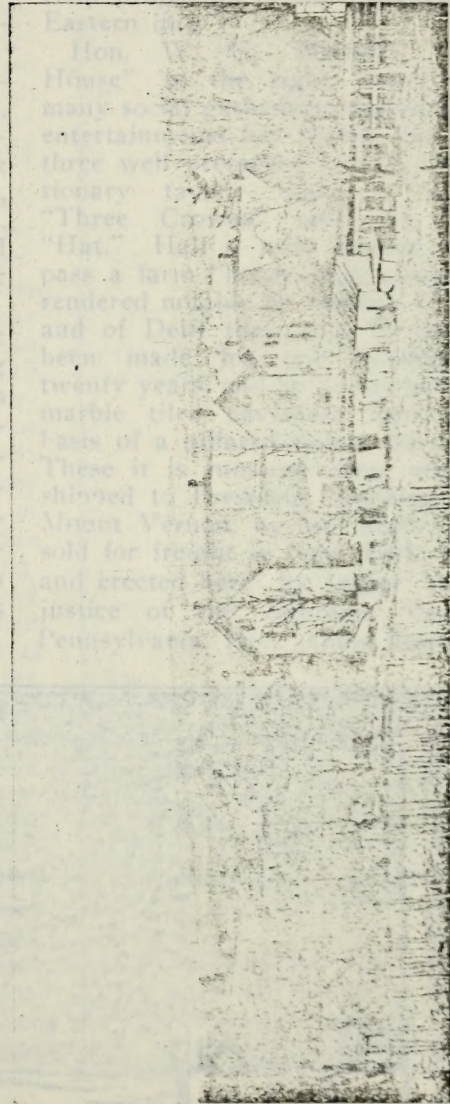
As we proceed we notice far to the southeast on the summit of the wooded Mine Ridge, "a pile of brick, which, 'grand, gloomy and peculiar' dominates the landscape. It capitalizes the summit of the "Great Divide" in Lancaster county, separating substantially the 'Upper' and 'Lower' ends—the limestone and the barren lands, the light and heavy timber, the German-Swiss Palatine sects, and 'plain people' from the Scotch-Irish Presbyterian, Quaker and Baptist—it indicates an absolute differentiation in social, political and religious life, different ways of living and different ways of thinking."

"The lofty iron and brick chimney 'stack' on Mine Ridge, to be seen for so many miles around, is a relic. The lands immediately about it were devastated, long years ago, by noxious fumes from the smelting ores. Copper was mined here before the Revolution; and nickel, with profit, at a later period." The late proprietor Joseph Wharton reaped a fortune here.

In Leaman Place a railroad village, the junction of the unique Strasburg railroad is a spacious mansion, the Leaman homestead, from which four notable sons went forth. "Charles Leaman a Presbyterian Missionary in China; Henry and Rosh are eminent physicians in Philadelphia and William (deceased) was the most intellectual personage of his generation at the Lancaster Bar."

After crossing the stream beyond Leaman Place the country seat of Silas Eshleman is passed on the left

hand side. "To the right and south of the trolley line, along the base of the Mine Ridge, lie the famous 'London lands,' a large tract taken up nearly two centuries ago by a London company—whence London run and



GAP AND PEQUEA VALLEY

London Grove tavern of earlier days. On the picturesque "Wolf Rock" road, which leads across the hill, is the site of the grist mill, distillery and hemp mill built by Frederick Wise in 1760." "The imposing manor

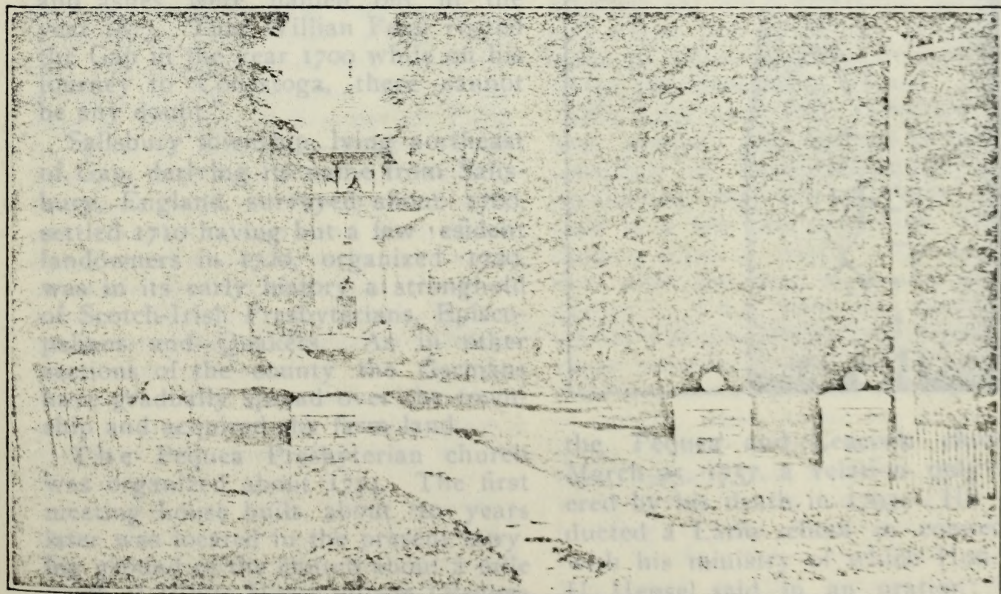
house, which crowns the hill on the left, inside a wooded lawn is the house of Mr. N. Milton Woods, President of the First National Bank of Lancaster, and one of the many rich men of the county. This splendid house was built by Dr. Leaman—preacher, physician and professor at Lafayette College."

Just north of Rotary Station, at Williamstown, is a hill top from which, with a strong glass and vivid imagination, on a clear day, one can see 'the whole thing' from Compass to Swatara, having glimpses of Chester, Berks, Lebanon, Dauphin and York, and overlooking half of Lancaster county."

From Williamstown to Gap the trolley line leaves the turnpike giving us a better chance to study the fields with the varied crops. A short distance beyond the thriving young village of Kinzer we enter historic Salisbury township, embracing the upper end of the Pequea Valley enclosed by the Welsh mountains on the North and the Mine and Gap hills on the South meeting on the East.

"The fine farm which sweeps along the hillside for nearly half a mile is the ancestral country seat of Mr. P. Eckert Slaymaker, president of the People's National Bank and Trust Company and one of the most efficient projectors of the Lancaster and Eastern line."

Hon. W. U. Hensel's "Bleak House" to the right, noted for its many social gatherings and hospitable entertainments has among its curios three well preserved famous Revolutionary tavern signs — "Grapes," "Three Crowns" and the cocked "Hat." Half a mile farther on we pass a farm "house built about 1790, rendered notable by mantels of stucco and of Delft tiles, such as have not been made for one hundred and twenty years, and by a blue and white marble tiled pavement forming the basis of a pillared porch, 70x14 feet. These it is rumored, were originally shipped to President Washington, for Mount Vernon, by him declined and sold for freight in New York, bought and erected here" by Jasper Yates a justice of the Supreme Court of Pennsylvania. Hon. Amos Slaymaker,



ENTRANCE TO BELLEVUE PRESBYTERIAN CHURCH

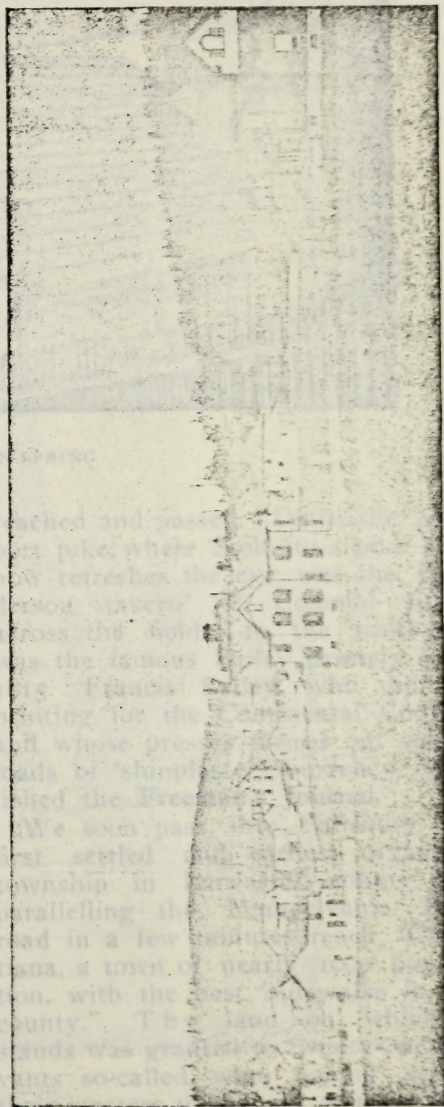
a member of Congress built the stone mansion to the right of the trolley line as it returns to the turnpike, famous as the "Slaymaker stage tavern and also "White chimneys" now the "possession and home of Samuel R. Slaymaker, lock manufacturer and one of Lancaster's most successful business men." As we approach Gap we pass the Kennedy, Kauffman and Ellmaker farms, famous "Rising Sun" tavern, "Sunnyside," "Pleasant View" a popular summer boarding house, and historic Bellevue Presbyterian church.

Gap "has been a place of considerable importance ever since the first settlement of the Pequea and Conestoga Valleys. It was situated on the main thoroughfare, leading from the landing place at New Castle, Del., to the new settlements to the westward and one day's journey from the former place, and consequently it was the stopping place over night of the large parties of immigrants from the Emerald Isle and from the valleys of the Rhine. Here in the Gap are the traditional Penn Rock, Penn Spring, and the Shawnee garden and the bed of the old Indian reliquiae from which fifty-seven cart-loads of coal and ashes were hauled out in the year 1873. That William Penn visited the Gap in the year 1700 while on his journey to Conestoga, there cannot be any doubt."

Salisbury township, lying northeast of Gap, deriving its name from Salisbury, England, surveyed about 1700, settled 1710 having but a few resident landowners in 1720, organized 1729, was in its early history a stronghold of Scotch-Irish Presbyterians, Episcopalians and Quakers. As in other sections of the county the Germans have gradually spread over the township and acquired the farm land.

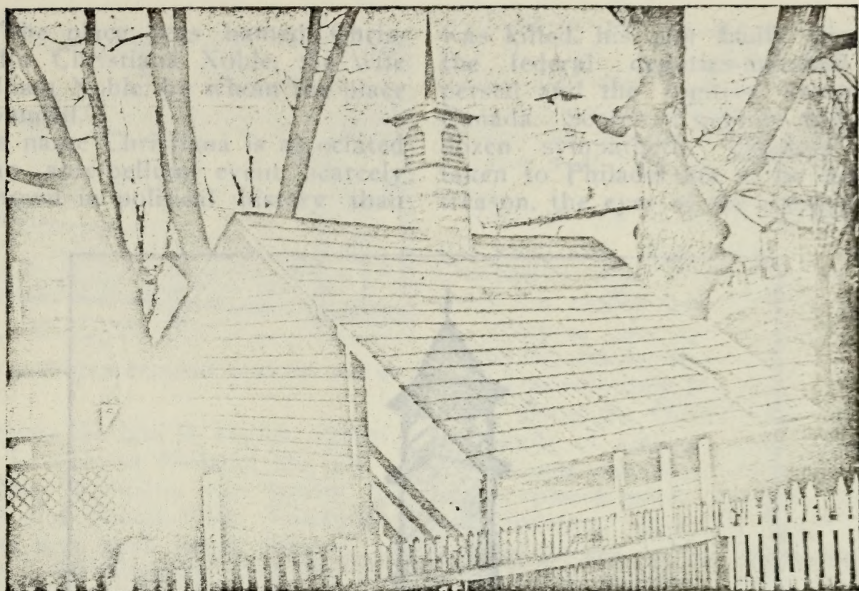
The Pequea Presbyterian church was organized about 1724. The first meeting house built about 10 years later was located in the present burying ground of the church about a mile north of White Horse village (Pequea

postoffice) on the old Philadelphia road. One of the most noted ministers of this church was Rev. Robert Smith, born in Ireland 1723, converted 1738 under the preaching of Whitfield, ordained and installed over



VIEW OF GAP, PA.

the Pequea and Leacock churches March 25, 1757, a relation only severed by his death in 1793. He conducted a Latin school in connection with his ministry of which Hon. W. U. Hensel said in an oration: here



WILLIAM PENN SPRING

"a great part of the clergy of this State received the elements of their education or perfected their theological studies.".....One of Smith's pupils, John McMillen, became the apostle of Presbyterianism in Western Pennsylvania, founded Jefferson College, and from a log cabin in Washington, sent more young men into the ministry than any other individual on the continent before the days of Theological Seminaries. From the loins of that same Robert Smith sprang a son, John Blair, who became President both of Hampden Sidney and Union Colleges, and that eldest son, Samuel, whose birth he reverently chronicled as "asked of God," lived to become Professor of Moral Philosophy, reorganized Princeton College when the incidents of the Revolutionary War has dispersed its students and faculty, married Witherspoon's daughter and succeeded him in the Presidency."

Leaving Gap "the road makes a steep climb to get over the ridge." The clock tower and the memorial over the Penn Spring are soon

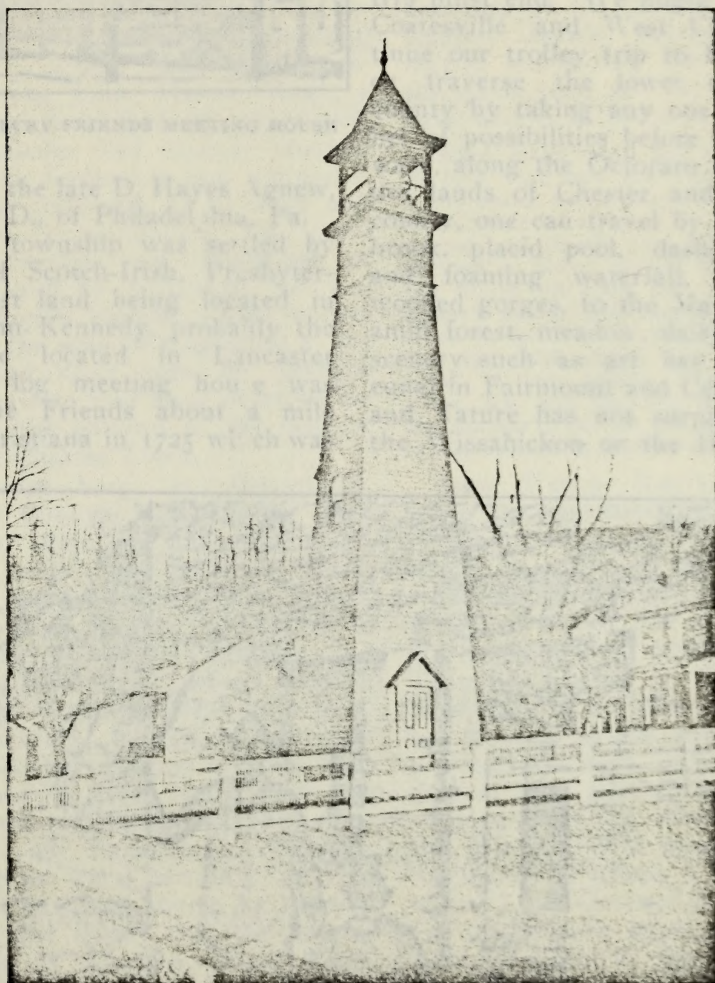
reached and passed. "Down the New-port pike, where Stoltzfus's pink barn now refreshes the eye, was the 'Henderson tavern' of Colonial times, across the fields, to the southwest was the famous Bailey printery until 1815. Francis Bailey, who did the printing for the Continental Council, and whose presses turned out wagon loads of 'shinplaster' currency, published the **Freeman's Journal**.

We soon pass into Salisbury the first settled and earliest organized township in Lancaster county and parallelling the Pennsylvania Railroad in a few minutes reach Christiana, a town of nearly 1000 population, with the best 'sidewalks in the county.' The land on which it stands was granted to twenty-one servants so-called, who, having served their masters to the end of their term of service, were, under the provincial laws, entitled to fifty acres of land each; hence it was know as the "Servants' Tract." At the time of the building of the Pennsylvania Railroad, in 1852, not a half dozen buildings stood on the present borough

site. The place was named Christiana for Christiana Noble, the wife of William Noble, by whom the place was founded."

"The name Christiana is associated with an ante-bellum event scarcely less known in political history than

was killed, his son badly wounded, the federal deputies-marshal dispersed and the fugitive escaped to Canada. Scores of negroes and a half dozen sympathetic Quakers were taken to Philadelphia to be tried for treason, the eyes of the country were

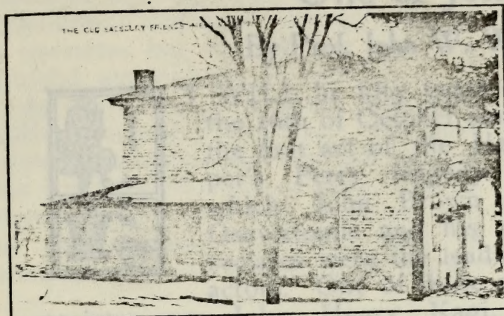


GAP CLOCK TOWER

John Brown's raid and the Harper's Ferry riot. In September, 1851, the first blood shed in the United States in resistance to the odious fugitive slave law was along the "long lane" leading from the State or Valley road to the Noble road about a mile west. Gorsuch, the Maryland slave owner,

for a time focused on the scene of the memorable 'Christiana Riot.' It determined the election of a governor, and the course of Pennsylvania politics for some years."

Christiana also marks the birthplace of one of America's most eminent professors, physicians, surgeons



THE OLD SADSURY FRIENDS MEETING HOUSE

and authors the late D. Hayes Agnew, M. D., LL. D., of Philadelphia, Pa.

Salisbury township was settled by Friends and Scotch-Irish, Presbyterians, the first land being located in 1691 by John Kennedy, probably the first to be located in Lancaster county. A log meeting house was built by the Friends about a mile north of Christiana in 1725 which was

replaced by the present stone structure in 1748. This house had originally galleries, was once on fire, once burnt down, served as a place of worship by the Amish for a time and is used now only on funeral occasions.

Here at the county's borders our trip must end. We might by way of Coatesville and West Chester continue our trolley trip to Philadelphia or traverse the lower end of the county by taking any one of a number of possibilities before us. "Southward, along the Octoraro on the border lands of Chester and Lancaster county, one can travel by murmuring brook, placid pool, dashing torrent and foaming waterfall, through wooded gorges, to the Maryland line, amid forest, meadow, dairy and farm scenery such as art has striven to equal in Fairmount and Central Parks and Nature has not surpassed along the Wissahickon or the Hudson."



THE OLD "RIOT HOUSE"—PETE WOODS AND SAM HOPKINS (WITH THE CORN CUTTER USED IN THE FIGHT TWO OF THE COLORED PARTICIPANTS.

CHRISTIANA RIOT HOUSE

One of John Brown's Men

By Prof. John W. Wayland, Harrisonburg, Va.



IT WILL be fifty years on the 16th of October since the first act of the Harper's Ferry tragedy in which John Brown of Osawatomie and his associates were the leading actors. One of those associates was John Henry Kagi, a young man less than 25 years old, whose talents had already marked him out for leadership and eminence, but whose judgment as to ways and means of accomplishing the great ends of freedom was doubtless as much swayed by fanaticism as was that of Brown himself. Rifle bullets cut short the span of Kagi's life at the Ferry, and thus was he perhaps spared the fate that soon overtook his leader on the gallows at the near-by village of Charles Town.

Kagi was born at Bristolville, Trumbull County, Ohio, on the 15th of March, 1835. He had one sister, Barbara, older, and another, Mary, younger than himself. His father, Abraham Neff Kagey, was born in Shenandoah County, Virginia, in 1807; and his mother whose maiden name was Anna Fansler, was of Virginia ancestry, though a native of Ohio. Both the Kageys and the Fanslers appear to have belonged to the well-known nationality usually characterized as Pennsylvania-German. The Kageys were certainly of that stock. It has been shown by the historian of the family that the first of the name, in America, Hans Kägy, came from Switzerland to Pennsylvania in the year 1715. In 1768 Henry Kagey, the fourth son of Hans, went to the Valley of the Shenandoah, in Virginia; and from him Abraham Neff Kagey and his son, John Henry Kagi, were descended.

The name, as already indicated, is spelled variously. Brown's lieutenant usually wrote it "Kagi," though he

sometimes adhered to the form generally recognized and adopted by the Virginia Kageys. "Kagi" was perhaps the original form of the name; and it has been ascertained that the branches of the family still living in Canton Zurich write it so. The legend accounting for the origin of the name may not be out of place here, and is as follows:

"Many many years ago a Mr. Kaller fell in love with and married a Miss Gibler. Their union was blessed with a son. From some cause or other, after a time they disagreed, and finally separated, and the lady became so bitter toward her husband that she would not allow her child to bear his father's name. The matter was finally decided in the courts, and the decision was, that the child should bear a name composed of two letters from the father's name, Ka, and the two first letters from the mother's, Gi; so the name Kagi, as it is yet written in Switzerland, was started."

John Henry Kagi's mother died when he was three years old. Thus he grew up without the influence that might have shaped his career differently, and have guided him to greater length of days. His early education was such as the common schools of Trumbull County in that early day afforded. In a letter written December 7, 1848, by his sister Barbara, to a Virginia cousin, is found the statement: "John goes to school now and so does Mary. Pa wanted me to go this winter, but I cannot and do the work too. Perhaps I shall go next winter." A sentence or two near the end of the same letter is significant in view of "John's" later political and racial sympathies: "Write often, for postage is as cheap as it will be if Old Zac is President. May be postage will be high to support his niggers, or take them to Texas."

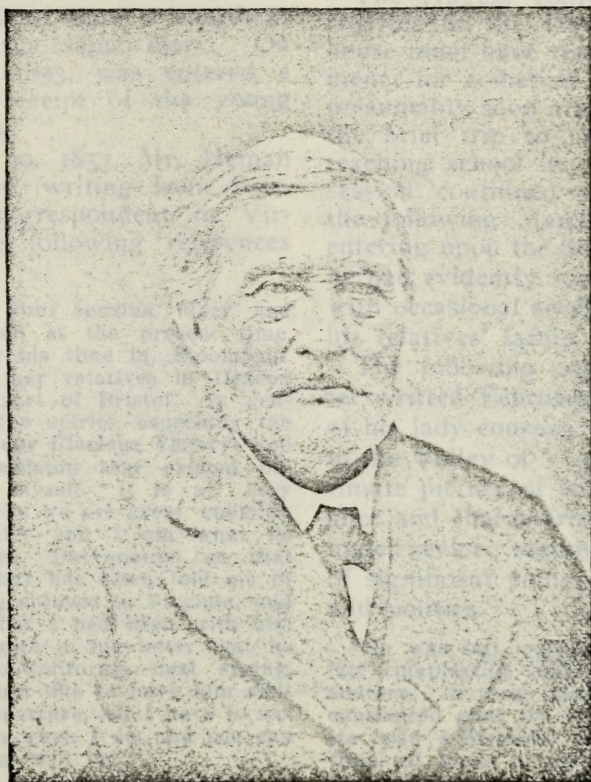
Barbara was just fifteen at this writing, and spoke with the directness and frankness characteristic of youth. Whether the thirteen-year-old John had at that time any well defined

opinions on such subjects as postal regulations and negro slavery may be a question; but evidently he was in a fruitful atmosphere, at least.

As a student John Kagi was precocious, possibly brilliant. He possessed a retentive memory and learned his lessons easily and quickly. He is described as quiet and studious, and of good moral character, and is credited with the respect of all his ac-

his friends—at least those of the gentler sex. Possibly the effect upon some of the young men was different.

In the summer of 1852 young Kagi, then just a few months over 17, accompanied his father to Virginia. They arrived at the home of the latter's brother, Jacob Kagey, near Mt. Jackson, on the 18th of June, 1852, as is shown by an entry in the diary kept by Jacob Kagey's daughter Anna.



ABRAHAM NEFF KAGEY

quaintances. In the school exhibitions, he was usually—perhaps always—assigned the part deemed most exacting and difficult. Out of school he did a great deal of independent reading and study, some for the better, some for the worse. Among other accomplishments he acquired the ability to write shorthand with accuracy and rapidity. His skill as a penman was the wonder and admiration of all

Shortly afterward, probably in the succeeding autumn, the young man's father, Abraham Neff Kagey, started to the California gold fields, where he spent the next three years working at his trade as blacksmith, sharpening picks for the miners.

The young man possibly remained in Virginia awhile after his father's departure on the long journey to the Golden Gate. He spent the time visit-

ing his relatives, Kageys, Neffs, and others, who were numerous in the counties of Shenandoah and Rockingham. But this first sojourn in Virginia could not have lasted over six months; for under date of January 5, 1853, the following entry appears in Anna Kagey's diary: "Father was at Mt. Jackson; I received a letter from J. H. Kagey." The latter had evidently returned to Ohio at this date; and during the next year and a half letters were exchanged between the two cousins, at intervals of about a month, as appears from the same diary. On September 9, 1853, was entered a record of the receipt of the young man's "likeness."

On October 30, 1853, Mr. Heman Bangs Hammon, writing from Bristolville to a correspondent in Virginia, made the following references to Kagi:

"The health of your cousins, Mary and John, is very good at the present time. John is spending his time in Bloomfield, Mary is visiting her relatives in Deacon Creek, the east part of Bristol. In general we are in fine spirits, especially the Democrats, after **our Glorious Victory**. You spoke of the friendship that existed between John and myself. It is all very true; but in **politics** we are **great enemies**. He is a Free-Soiler and I am what he terms a Loco-Foco. But enough on that subject. He (John) has often told me of the fine sports he enjoyed in Virginia, and I often wished that I had been with him there.—John wrote in his letter that he intended to go to California next spring, and that you would like to have him visit you before his departure. All I have to say is that he will go when **I do**, and you can imagine when that will be."

California at that day would doubtless have afforded a congenial atmosphere to young Kagi's adventurous spirit, but he did not go to that State, though he did accept the invitation to return to Virginia. In June of 1854 he was again at his uncle's home, three miles north of Mt. Jackson. On the 24th of August he and his uncle were in the neighboring village of Hawkinstown, in conference with the local school trustees. Hawkinstown is just two miles northeast of Mt. Jackson,

and both are on the Valley Turnpike leading from Winchester to Staunton, the same thoroughfare that is celebrated in connection with Sheridan's ride and many of Ashby's daring feats. On the 18th of the following month (September, 1854) Kagi left for Ohio. He must have gone home to act as escort to his younger sister, Mary, on her journey to Virginia; for on October 14 they both arrived at Jacob Kagey's.

The August conference with the trustees of the Hawkinstown school house must have resulted in an agreement; for sometime in the autumn, presumably soon after his return from the brief trip to Ohio, Kagi began teaching school in the village. The session continued until the 13th of the following March (1855). Before entering upon the duties of the school, he had evidently spiced his pleasures with occasional service as helper upon his relatives' farms.

The following extracts from a letter written February 15, 1909, by one of his lady cousins, who is still living in the Valley of Virginia, gives an intimate picture of his personal appearance and characteristics, at the period under review, together with a number of significant points as to his religion and politics.

"He was tall, perhaps over six feet; of fair complexion and rather pleasant of address. In those days his education was considered good for one so young—not 21. He was a decided vegetarian—abstained from all kinds of meats. He was also a strong Republican. We did not have many Republicans in Virginia then. He, like Lincoln, believed in freeing the slaves. Several times he told me the time was fast approaching when slavery would pass out of existence. For argument sake I tried to uphold it, possibly in some measure upon Scriptural ground. He was much better versed in the Scriptures than I was, so he beat me out.

"I remember your Uncle Abe Kagey and others were at my father's one Sunday, and Cousin John Henry said the colored race was as smart and good as the white, for Solomon was black. Your Uncle Abe asked him how he knew Solomon was black, and he remarked 'Why the Bible says so.'

"He was rather skeptical in matters of religion. I often tried to change his views, and among other things I made him a present of the biography of a young minister. Of course he read it though he remained unchanged. Sometime in the early thirties he and his father visited the then new territories of Nebraska and Kansas, for the purpose of purchasing a home. While there Cousin John wrote me that of the two he preferred Kansas, though either would do for an infidel. He was a talented young man, and could have been very useful. But I am convinced he did what he believed to be right when he came with John Brown to Harper's Ferry.

"I said he was tall. He did not look strong, since he was rather spare; but he was strong and active. He helped his Uncle Henry Kagey harvest in heavy wheat—followed a cradle, raking and binding the sheaves. Very few men could do it. Two binders were usually allowed to a cradle. He had his envious friends, who sometimes talked about him. When he was told of unpleasant remarks he would laugh as though he enjoyed them, and would never reply. He taught a school in Hawkinstown. A friend of mine who visited the school spoke of it in very complimentary terms."

Further particulars of Kagi's doings at Hawkinstown are given in the following paragraph, quoted from a letter written February 16, 1909, by one of his relatives who lives in the village:

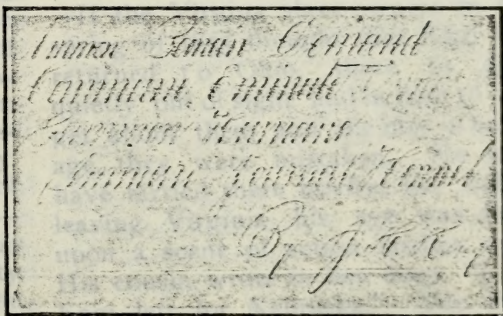
"He taught school in Hawkinstown one winter. At the same time he tried to put a bad spirit in the negroes around here toward their masters. If my father (Jacob Kagey) had not talked to some of the men who had slaves they would have arrested him; but through father's influence they let him go back to Ohio with a promise never to come back here again."

This enforced departure from Virginia was made on the 26th of March, 1855, thirteen days after the closing of the Hawkinstown school. Whether the school was closed prematurely on account of the strained conditions does not appear; but it is evident that between the time of the school-closing and his departure from the State Kagi was not in hiding. On the 22d of March he went with his uncle to a sale in the neighborhood, and on the next day he went to the home of another uncle who lived at a distance of about seven miles, near New Market.

He returned to Jacob Kagey's on the 25th—the day before the departure for the West.

It will be observed that during his two sojourns in Virginia, up to this departure, Kagi had spent altogether in the State nearly a year and a half; June to December, 1852; June to March, 1854-1855, barring the month in September-October, 1854. These protracted stays in the Shenandoah Valley must have enabled him to become fairly well informed as to the geographical, historical, political, economic, and social conditions obtaining there, and may have had a considerable influence in the selection of Harper's Ferry, four years later, as a strategic point for the carrying out of the plans he had aided Brown and his sons in maturing.

Shortly before leaving his uncle's home in March, 1855, Kagi, whose skill as a penman has already been mentioned, scratched off one day upon a scrap of blue-tinted paper,



HANDWRITING OF J. H. KAGI

about 7½ inches by 8 inches, a number of curiously wrought words, in different styles of script, and gave it as a souvenir to his cousin—the keeper of the diary—who had then been married about a year but was still living at her father's house. This specimen of pen-work, with the writer's signature attached, is reproduced in the reduced facsimile above. Curiously enough he here writes his name "Kagey," though at the same period he was probably accustomed to

write it "Kagi." He had a first-cousin living near New Market who had identically the same name—John Henry Kagey; and this fact, together with the fact that the Valley of Virginia Kageys almost without exception wrote—and still write—the name as it appears in this sentence, may afford some clue to the reasons why the subject of this sketch usually wrote his name otherwise.

It may not be out of place at this juncture to speak briefly of the attitude toward slavery that was generally maintained by Kagi's relatives in Virginia. It may be appropriate to go back a step further, to begin with, and speak of the attitude of the Valley of Virginia people as a whole toward the same great question.

The Shenandoah Valley of Virginia was settled, beginning about 1730, by people of three nationalities: German, Scotch-Irish, and English. In what are now the counties of Augusta and Rockbridge was the Scotch-Irish stronghold. A good many families of the same stock located in what is now Frederick County, about Winchester. The English got possession of the district now comprised in Clarke County, Virginia, and the southeastern part of Jefferson County, West Virginia,—the part of the lower Valley just west of the Blue Ridge, from the vicinity of Greenway to Harper's Ferry. The rest of the country was occupied mainly by the Germans. The heart of their settlement was in the present county of Shenandoah. Where the English and Scotch-Irish predominated, slavery was much in evidence; but among the Germans it was comparatively rare. Most of the German farmers, with their wives, sons and daughters, did their own work. Sometimes they hired help. A few of them had slaves, but in these unusual cases the number of slaves owned by one master was in most instances limited to two or three. As a general thing the Germans of the Shenandoah Valley either were opposed to slavery upon principle or found it undesirable

for other reasons. It is probable that these statements would hold true of the majority of the Virginia relatives of John Henry Kagi. But it is also probable—almost quite certain—that none among them would have favored or adopted his final plans for abolition. On the other hand, many of them, the majority of the men and 17-year-old boys among them, fought in the armies of the Confederate States, a number of them holding commissions as officers. One of his cousins fell in the leaden storm at Second Bull Run, leading as colonel one of the regiments of the famous Stonewall Brigade. But it is also doubtless true that the majority of these men, like thousands of others in Virginia and the South, had reasons for fighting other than those upholding slavery. Had they regarded the question at issue merely, Shall we fight to maintain slavery? they would never have drawn a sword.

If the Virginia slave-owners in the spring of 1855 thought that Kagi had returned to Ohio, there to drop quietly out of sight and in time to forget about them and the race in bondage, they were mistaken. He may have tarried there briefly; but before leaving Virginia his eye was fixed upon a scene of action farther west. His cousin wrote in her diary, "J. H. Kagi left for Nebraska." The Pandora-box known as the Kansas-Nebraska Bill, had been cast among the multitude the year before, and the struggle between the free-State men and the slave-State men had well begun. Eli Thayer had launched his great scheme for emigrant aid; the Missouri "border ruffian" had put in his hand; "Kansas Bibles" were being distributed, and blood was being stirred and spilled. Kagi scented the fray from afar, and it lured him. Yet, he did not plunge at once into the struggle of the rougher elements. He doubtless was disposed to win by legality and justice, rather than by force of arms.

He studied law at Nebraska City; finished his course, and was admitted to the bar. He was a fluent speaker, a ready and forceful debater. His companions called him "Greeley," because he was like Horace Greeley, or they fancied him so, in manner and style, as well as in his political sympathies.

In 1856 James H. Lane took a party of emigrants to Kansas by way of Nebraska. Kagi went with them, having probably joined the company at Nebraska City. At first he was engaged chiefly in reporting the news for some eastern papers, *The Tribune* and *National Era* among others; but very soon, though not suspending his duties as reporter, he entered the field of Mars, enrolling his name as a member of Co. B, Second Regiment of Kansas Volunteers. This force, commanded by Colonel Stevens, then known as Colonel Whipple, was opposed mainly to a force of pro-slavery rangers commanded by Colonel Titus, of Florida. They followed Titus, with occasional skirmishing, where, in September or October, 1856, they were arrested by the order of Governor Geary, who had sent out a force of United States troops to arrest all men found under arms.

After the surrender to the national troops, Kagi, and his comrades in arms were taken to LeCompton, where, by one of the odd coincidences of human life, they were placed under a guard commanded by the same Colonel Titus they had but lately been trying to capture. The prisoners were confined in a new, unfinished enclosure, where they were kept, in anything but agreeable condition, till about December; then they were taken to Tecumseh for trial. Kagi was charged with murder—of having killed one of Titus' men in a skirmish; but he proved satisfactorily that at the time of the skirmish in question he had not yet enlisted in the military service,—of his country, as he had stated it.

One day, during the marches in the "campaign against Titus," the rangers

of Co. B, tired, footsore, and thirsty, paused at a small town to rest. While there some of the company obtained a quantity of liquor and brought it into camp. It was duly distributed in equal portions. Each man took his share and drank it, except Kagi. Upon second thought he also took his, and bathed his feet with it, saying his stomach was in good condition, and did not need any alcoholic applications, but for his feet he could not say so much. One who shared the hardships and dangers of this period with him said of him:

"He was truly a model man in temperance and good morals. I never heard him swear an oath; nor saw him drink intoxicating liquors, chew or smoke tobacco. He was a brave, fearless man, a warm, true, and steadfast friend; he suffered many hardships in marching and fighting to make Kansas a free State. He was not afraid of death, and was a firm believer in the doctrines as taught by Thomas Paine, Voltaire, and other free thinkers."

While in prison Kagi managed by an ingenious contrivance to carry on his newspaper correspondence. He would borrow a plug of tobacco from a comrade who used the weed, hollow it out carefully with a knife or other similar instrument, insert his letters, and then cover the opening neatly with a tobacco leaf. When a friend from without would call to see him he would manage to exchange pieces of tobacco with him, and by this means have his communications dispatched with a fair degree of promptness. Thus he contrived to keep the public informed of many of the events going on around him.

Soon after his liberation from prison, which he effected by completely vindicating himself from the false charges upon which he had been detained, Kagi gained a wide notoriety from his encounter with a certain Judge Elmore. The store of a free-State man at Tecumseh, a village about four miles from Topeka, had been robbed. The owner of the store, being *persona non grata* to the party then in power, could obtain no redress

by the ordinary channels of justice. Finally, having failed otherwise to bring the thief to a reckoning, he applied to the "Topeka Boys" for assistance. The organization responded with a persuasive message. They said that if an investigation were longer delayed they would come and burn the town. With some promptness, upon the receipt of this message, a committee was appointed to investigate the robbery. The committee was made up of three men: first the man of well-known free-State sympathies; second, the person suspected of the robbery; third, Ex-Judge Elmore, a supposed conservative, as chairman. Full and explicit evidence was heard, upon which the free-State member of the committee decided that the stolen goods should be restored, while the accused party opposed this decision. The responsibility of breaking the tie therefore fell upon the third committee-man, Judge Elmore, who, like the scribes of old, tried to dodge both horns of the dilemma by declaring his inability to reach a decision. Kagi's press comment was rather caustic. He remarked that

"President Pierce need not have sought a pretext to dismiss Elmore on account of his judicial investments, as it was self-evident that a man who could not decide a case where the clearest evidence was given, whether a convicted robber should restore stolen goods or retain them, was hardly qualified for a seat on the Supreme Bench of a Territory."

Elmore became greatly incensed at these comments. Meeting Kagi in Tecumseh, on the court house steps, he said to him, "Are you the man who writes under the signature of K?" Being answered in the affirmative he immediately struck Kagi over the head with a heavy gold-headed cane, knocking him down. The latter, though half stunned and half blinded by the blow, drew his revolver and shot the judge in the groin. The latter also drew his revolver, and several shots were exchanged. A ball from Elmore's pistol struck Kagi near the heart, and although the force of its impact was mainly expended in pass-

ing through a memorandum book an inch thick, it still followed a rib for several inches, lodging in its side. His friends took him to Topeka, where he removed the bullet himself with his pen-knife.

Shortly before the assault Elmore had sent a note to Kagi requesting an interview, and the latter was on his way to meet the appointment when he was accosted in the manner described. It was reported that Elmore said afterward that had he known Kagi had so much pluck he would have invited him home to dinner.

At any rate, Kagi and the "Judge" met again. The latter was then a member of the legislature that assembled at Lecompton, while the former, in addition to being correspondent for several eastern papers was also associate editor of the *Topeka Tribune*. Being a rapid stenographer Kagi reported in full the proceedings of the lawmakers; moreover, he commented upon the same with much freedom. So thoroughly did he provoke the resentment of the body that a plot was laid for his arrest and, it is said, even his assassination. At an extra night session, possibly arranged with a purpose, Judge Elmore rose and moved that the person who was reporting their proceedings be arrested and summarily dealt with. But when search was made Kagi was not found. His landlady had learned of the plot and prevailed upon him not to attend the night session. Acting upon the woman's friendly advice he had gone to Topeka instead of to the halls of the Lecompton legislators.

Romance as well as tragedy claimed its telling hours in Kagi's brief career. The two are often found in close company, and in the case before us—doubtless the same has been true in many instances—the one was handmaid to the other. After the struggle in Kansas had in a measure subsided, Kagi returned to his old home in Ohio. Hardly a home it was to him then; for his elder sister some years before had married and gone to Ne-

braska; in October, 1856, his father, having returned from California three months before, moved to the same territory. Mary, the younger sister, had gone in 1857 to be housekeeper for her father. Therefore the old home at Bristolville had really ceased to exist when John Kagi returned, after his participation in the struggle for Kansas. He perhaps would not have returned at all had he not been carry-

sections by another, had accepted the proposals of another man and married him. Kagi was heart-broken. "Now," said he, "I care not what becomes of me." He returned to Kansas, and with John Brown engaged in running off slaves from Missouri into Iowa, and thence into Canada.

Having spent some time with others at Springdale, Iowa, in the study and practice of military tactics, he went



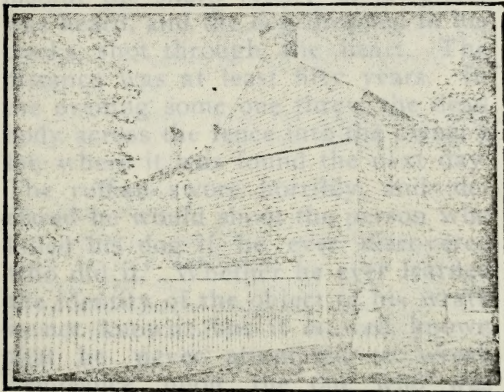
JOHN HENRY KAGI AND LADY FRIEND

ing about with him, through all the changing scenes, the image of a face, a face young like his own, but fairer, with a woman's beauty. His sweet-heart had not been forgotten, though by reason of his many changes of address and the unsettled condition of the times the correspondence kept up between them for a while had finally ceased. The young lady, concluding after a time that she had been forgotten, or had been displaced in his af-

in the spring of 1858 with Brown and others to Chatham, Canada, where was held a convention of the "Friends of Freedom." Kagi was elected secretary of the convention, and also Secretary of War of Brown's provisional government. He was by this time regarded as highly accomplished in military science.

In the following year, 1859, about June, Kagi and Brown, with possibly others of their band, came to Cham-

bersburg, Pennsylvania, and engaged board at the house of Mrs. Mary Rittner, on East King street, where they remained three months or more. Kagi gave his name at this time as "John Henri." The greater part of his time was spent in reading and writing. Occasionally he would go away from his boarding place, to return after an interval of a few days. Within the period of this sojourn in Pennsylvania, Frederick Douglass, who was then publishing his famous paper at Rochester, New York, came down to Chambersburg, evidently by appointment, and had a conference with Kagi and Brown in an old stone quarry near the creek at the south side of the town. This conference was held August 19, just about two months before the fatal raid at Harper's Ferry.



FORMER RESIDENCE OF MRS. MARY RITTNER
(Picture taken May 1890)

Another boarder of Mrs. Rittner's at this time was Franklin Keagy, Esq., already referred to, who has since published a voluminous history of the Kagi Family. This gentleman is still a resident of Chambersburg; and it is from him that a number of the incidents herein narrated, pertaining to the later periods of Kagi's life, have been obtained. Kagi and Keagy were distant relatives. They went in and out together, and ate at the same table; but since they had been strangers to each other before, their association at this time did not result in

more than a passing acquaintance. The one, hidden under the name of "John Henri," had his own very decided reasons for not claiming kinship or identity of name; and the other, not suspecting any disguise among his table-companions, was none the wiser until after the outbreak at Harper's Ferry.

I quote from Mr. Keagy the following paragraph:

"During the time of his stay at the home of Mrs. Rittner, Kagi won the good opinion of the family and boarders by his friendly manner and social disposition. He took a great interest in instructing and pleasing the young folks in the family by engaging with them in social games, etc. All of these young misses have grown to womanhood and now have families of their own, but to this day speak of the kind conduct of Kagi toward them and sincerely mourn his unhappy fate. He was a fluent talker and freely discussed the questions of the day with the boarders, always using good language that at times sparkled with humorous wit. To the writer of this sketch he appeared more like a divinity student than a warrior. He was of medium height and build, had large blue-gray eyes, and a somewhat round face, full of expression when engaged in an animated conversation, but somewhat careless in his dress."

The writer just quoted relates two interesting incidents of Kagi's Chambersburg sojourn. One day he went with one of Mrs. Rittner's little daughters to a photograph gallery. Whether hit upon by chance or chosen by design, the particular gallery visited was kept by a Mr. John Keagy, a distant relative of John Henry Kagi. After the sitting for the pictures the photographer, following his custom, proceeded to make a record of his customer's name and address. The latter, of course, gave his name as John Henri. The photographer, being an aged man and somewhat deaf, had to ask a second and a third time before he was certain that he understood correctly. "I could give him," Kagi remarked aside to the little girl, "a name he could readily understand and would always remember," referring to his own real name, which, omitting the middle term, was identical with that of the artist.

The other incident shows another phase of Kagi's character, and gives evidence of his skill as a marksman. A worthless dog owned by one of Mrs. Rittner's near neighbors annoyed the community by running over gardens and destroying them. Repeated requests that the dog be kept out of mischief had no effect upon the owner other than to give him a sort of increased estimate of his own importance. Day after day the dog continued to come into Mrs. Rittner's garden, there digging and tearing among the vegetables at his own free will. One day Kagi sat by an open window writing, where he could look upon the garden, and where he heard Mrs. Rittner's exclamation of annoyance as the dog leaped the fence and began his accustomed foray. In an instant the sharp report of a pistol was heard, and the dog dropped in his tracks, shot through the heart. The distance was at least fifty years. In the evening some one threw the dead body across the fence into the owner's lot, where it was found the next day. The ruffian swore horribly, and declared he would shoot the person who killed his dog if he ever discovered who did it. Whether he ever learned the identity of the object of his wrath is not known; but it is well known that he never attempted to wreak vengeance upon the one who was really guilty. It is altogether probable that Kagi would have welcomed an opportunity to try his hand upon the dog's master, since the latter was a notorious slave-catcher.

About the first week in October Kagi, with Brown and others of their band left Chambersburg. As afterward ascertained, they went to the vicinity of Harper's Ferry, where they had for their headquarters the Kennedy farm. It is possible that, within the interval of two weeks just preceding the raid, extended tours of observation were made into the surrounding country. Certain farmers of the Shenandoah Valley, upon the disclosures following the raid, were of the

opinion that a keen-eyed, talkative stranger whom they had given food and lodging over night shortly before must have been John Brown. The writer's mother was well convinced that John Kagi had, at about the same time, stopped at her home, incognito, and somewhat disguised. She was the cousin to whom he had given the pen-wrought souvenir upon leaving Virginia in the spring of 1855. At the period to which we have now come, October, 1859, she was still living in Shenandoah County, Virginia, only a short distance from the home of her father, Jacob Kagey, and only about two miles west of Hawkins-town, where John Kagi taught school during the winter of 1854-1855. She was several times on the point of greeting the man at her door as her relative and associate of four and a half years before; but inasmuch as he gave no sign of acquaintance she received him only as a stranger and gave him the food for which he made request. Nevertheless, during all of the brief period he spent in her house she could not rid herself of the recurring impulse to demand an explanation. Had she known at the time what she learned soon afterward she doubtless would have challenged his disguise, or at least would have understood why he did not care to be recognized.

On the fateful night of October 16 Kagi, with part of the band that seized Harper's Ferry occupied and endeavored to hold the rifle works, which was situated about half a mile above the town, on the west bank of the Shenandoah River. The next day, driven out by a large force of Virginia militia, he was shot while trying to make his escape by swimming the river. His body was one of those that were buried on the south bank of the river, under the morning shadows of the towering Blue Ridge, whence, forty years later, the remains were taken for reinterment to North Elba, New York.

Thus and here might end this narrative, were it not for one of those strange coincidences that sometimes arrest attention and startle us by their odd fatality. Judge N. A. Gilbert, of Bristolville, Ohio,—the place of John Henry Kagi's birth and early life,—when a young man was for a short time a visitor at Harper's Ferry. The date was probably a year or two subsequent to the raid of Brown and his band. One day, in company with others, Gilbert was bathing in the Shenandoah, and while diving caught hold of something he at first supposed to be the root of a tree. It gave way, however, and upon being raised to the surface proved to be a gun. Holding it in one hand he swam to a nearby island, where a resident of the locality who chanced to be at hand immediately exclaimed, "That is John Kagi's gun, for here is where he was killed." The gun was kept as a valued relic, and was carried back to the Ohio town where the brilliant but ill-fated possessor had first beheld the light of day.

Letter written from the California gold-fields in 1853 by Abraham Kagey, father of John Henry Kagi.

Nevada [City], Cal., Oct. 27, 1853.
My Dear Niece,*

I embrace the first opportunity of a mail leaving California for New York to inform you that I received your kind and very affectionate letter by the last mail, and I assure you that I was glad to hear from you and the rest of them, and I will just state that I will take care of that lock of hair which you send to me in token of your regard for my welfare. . . . I had no letter from home in the last mail, but in the next to the last I had two from home and one from Barbara Ann.¹

Our business is dull now, and has been for some time, on account of the dry weather; for miners must have water to wash gold with; and from them we expect our money for our work. We have to furnish them with tools to work with.

I was informed in John's last letter that your uncle David had sold his share of the old homestead. He just stated that he had a letter from his Cousin Abe, and that they had sold for \$5000, and that was all the information that I had from there.

As a general thing it is healthy about Nevada [City], and but few deaths since I have been here; but we hear of a good many murders committed in California,

but by whom no one knows but the ones who do it. There is one man in the county jail now who was found guilty at the last court of murder, and very likely will be hung by the neck until he is dead, for killing a Chinaman some time in August last. The man is from the state of Indiana, and has a wife living there.

You wanted me to send you some pretty flower seed if I saw any in California. Now I saw a good many last spring, and some very nice ones too, but it is out of season now for them, and another thing is, I am in the shop almost the whole of the time. But if I should live till next spring and can get some I will endeavor to send you some, so that should I ever get to Shenandoah again I may see some California flowers growing there in your yard.

Now I will give you a short description of our village, that is, Kayatorville. It is a little village about half a mile from Nevada City, and the incorporation line runs through the center of it. There are about 12 or 15 houses; or you may call the half of them not log cabins, but clapboard cabins, sealed with paper or cloth, and some of them not that; and perhaps some of them have no floors in them. I have not been in them all.

In this village there are but three families with children; one with 3; one with 4; and the other with five; and the rest of us do as old bachelors and old maids do, and that is, keep bachelor's hall. We have one of the greatest cabins out of jail. Oh, if you were to see it you would laugh out loud before you would think. Now it is one of 'em. It is 12 by 16, or thereabout, and about 6 feet high—that is, to the roof. Two doors in it; and I know you could not guess in a week how many windows, so I will tell you. There is not one window or one window hole. Now you have it. We have one old table (and that is all black), four stools, and one of them has but three legs, two bunks to sleep on, and a few tin dishes. But I try to keep them clean, for on them we eat our potatoes and ham, and sometimes beans and cabbage.

Now I will give you the price of such things as we buy—that is, in the provision line. Ham 30 cents per pound; potatoes 7 cents per pound; butter 50 cents per pound; onions 12½ cents per pound; cabbage 50 cents per pound; honey 37½ cents per pound; dried apples 25 cents per pound; candles 62½ cents per pound; and milk 37½ cents per quart.

Well, I must bring my letter to an end, for it is almost full of such as it is. Remember my love to your father, mother, brothers and sister, and all inquiring friends. So good bye. Be a good girl, and I remain your affectionate uncle.

A. N. KAGEY.

NOTE.—The original of the above is in the possession of the writer of the article on "One of John Brown's Men."

* Anna M. Kagey. Mt. Jackson, Shenandoah county, Va.

1. Barbara Ann, his older daughter was at this time married to Allen May New, and was living near Nebraska City; "home" was Bristolville, Ohio.

An Hour with John Brown

By Dr. I. H. Betz, York, Pa.



ALL men are embodied in the great army of humanity until they accomplish some deed which is transmitted down the corridors of time when history makes their names immortal. Such were, Moses, David, Alexander, Caesar, Hannibal, Napoleon, Washington, Lincoln and Grant. Sometimes the lapse of time is required until the full import of an act gradually dawns upon a wondering world. There is nothing like success and we love to celebrate it as such.

But at times defeat is really victory in disguise. But for defeat ultimate success might have been impossible. Thus the blood of the martyrs has been the seed of the church which has passed into an unquestioned truism and is applicable in many other directions.

In the summer of 1859 a youth accompanied his father to Harrisburg, Pa. After the business of the day was transacted they proceeded to the old depot from which the trains proceeded to Philadelphia, Pittsburg, Baltimore and Chambersburg. Through some means or other trains of the Northern Central and Cumberland Valley roads were late—being nearly two hours behind time. The afternoon was well spent and the day was very warm.

Travel and passengers at the depot that day seemed to be comparatively small in number. Waiting on trains is always a tedious process and any method of whiling away the time is gladly welcomed. Having ascertained that the trains would be delayed no less than two hours they settled down to wait. While they had to solace themselves as best they could, their attention was directed to an elderly man who entered accompanied

by three younger men—in fact mere appearing youths.

A subject of common interest was at once opened by the two older men, which embraced the vexatious delays of travel.

For a time the younger men or youths all listened intently to the conversation of the elders which quickly assumed a wide latitude. The father and son had been engaged in droving from the Western Reserve in Ohio. The stranger then took occasion to give his name as Smith and introduced the three youths as his sons. He mentioned the fact that they lived in York State, as he termed it, and that they were on their way to Virginia to seek a less rigorous climate than that prevailing in the state from which they had come.

He said that owing to the earliness of frost it was impossible to mature a corn crop and after remaining there for a number of years till their patience became exhausted they resolved to go to a more favorable climate where it was to be hoped better success would reward them. During this conversation the father and son carefully scanned the man whose appearance became indelibly engraved upon their memories and often afterward recalled to their vision. He was a man tall, rugged and bronzed in appearance. He was imposing in figure, especially after removing his hat.

He was tall not less than 5 feet 10 or 11 inches high, with square shoulders. His eyes were deep gray, very penetrating and prominent. Those who have looked upon the fragile figure of Jesse James, Jr., at Kansas City, can well appreciate what such eyes mean. His hair shot backward from low down on his forehead. His nose was large and prominent. His lips were set and although hidden by his beard his chin was prominent. His

beard was long, white and flowing. He wore a moustache with side beard trimmed short, however. His step was firm though elastic and slow and his tread was measured. He appeared about sixty years of age although some might have placed him over though he was actually under that age. The appearance of the man was striking and characteristic. His conversation was on a serious plane and of a still more earnest cast. He would perhaps have weighed one hundred and sixty pounds.

He did not appear fleshy or adipose. He was of a build that would evidently endure much hardship. He was plain and unpretending in manner and conversation. He seemed alert and wide awake and was a good listener. His answers to questions were prompt, terse, expressive and vigorous. He was a man who impressed one as having considerable intelligence. His questions were to the point and evidently well considered.

The two men discussed droving in which they both had figured as well as in the buying and selling of wool. Both had been farmers. Smith said he was born in Connecticut, but his father in earlier days removed from there to northern Ohio, with whose people he was evidently well acquainted. The conversation took such an interesting reminiscent turn in swapping experiences that the youths listened intently to the unusual turn which the conversation had taken. It was only at rare intervals that the youths ventured into conversation.

The whole party were evidently Yankees, a people with which those Pennsylvanians who had lived on the Reserve were familiar. The youths when opportunity offered made and answered remarks relating to the surrounding country, its people, etc. But the elder men from droving, farming and the Reserve passed on to religion, politics, the present condition of the country, the doings of congress, the state and condition of Kansas and

kindred topics. Smith seemed to be calm, cool and collected in the conversation concerning those topics.

It never struck his listeners that here was a man who had made history and whose real name was a household word to them. They had read the Tribune from 1854 up to the time of this conversation and never for a moment dreamed that here was the man before them, and if apprised of the fact they would not have believed in its possibility. The time passed very rapidly and it was all too short until train time came and the passengers bid each other good bye. They wished the strangers success in their new field and in their undertaking. The strangers must have listened grimly to these cordial good wishes and doubtless accepted them with mental reservation as a result of misinterpretation.

The Northern Central railroad train moving away first the youth recalls that the strangers waved a parting adieu to their late found friends. That the father and these young sons should have enacted such a conspicuous role in the past would have seemed impossible could it have dawned upon the youth and his father. But read in the light of the past the matter can even hardly now be conceived as one of reality. The youth and his father returned home and very little was thought about the matter for some months when the whole country was convulsed by the famous outbreak at Harper's Ferry, which was attended with so many tragic side lights.

It was then when the country was flooded with pictures of the old man and his sons that the episode at Harpersburg was recalled and interpreted.

In the light of subsequent events that hour's conversation with John Brown as Smith, later became known to the surprise of all who had met him and is now recalled as an event of the greatest interest.

The talk of the man was so trenchant and impressive as to be imprinted

upon recollection after fifty years have passed away. His expression, his manner, his gestures have all become engraved on the tablets of the memory. Even his voice and measured utterances can be recalled. And yet it can now be seen how guarded he was in his expressions and comment upon things with which he was best acquainted.

He was "wise as a serpent," and yet impressed one as gentle but firm,

and unprofitable and thus wound it unto death.

The undertaking was one of tremendous extent and possibility, but events never occur just as they may be expected to do. Sometimes they are flat failures and sacrifices. At other times what may be looked upon as an ignominious failure turns out to liberate and inaugurate events unforeseen and in the last analysis largely beneficial.



JOHN BROWN'S ASSOCIATES

austere yet kind. His companions must have had a different train of reflections when listening to his conversation and when they afterward boarded the Cumberland Valley train.

This was John Brown who after completing his work on the plains of Kansas had planned to do a still greater work in Virginia, "to beard the lion in his den," to paralyze the slaveholder by his boldness and to strike a death blow at the institution of slavery and to render it insecure

So it was in the case of Brown. He was a man of one idea—a man who hated, detested and abhorred slavery. For years he had nursed this idea and believed that he was an instrument in the hands of Providence to be used as a means to eradicate this blot from humanity. In fact, he later said, he believed he was worth more to be hung in this cause than to exist for any other purpose whatever.

All through those trying and dark days he never lost his equanimity

nor did he ever question the righteousness of his purpose. He believed that the future would do justice to his memory and that posterity would set him right on the pages of history.

Those who did not know Brown nor realize the realities of slavery of course, took a different view of the purposes which animated him. To a man who views person as property without going "behind the returns" or its basis foundation of human rights and duties the course of Brown will appear dishonest. In this case the basis laid down by Proudhon "that property is robbery" when applied to the person will strictly apply.

Brown placed himself on this rock from which it was impossible to dislodge him. While possession may be "nine points in law" the enormity of the offense of robbery, theft and piracy could not for a moment be used in extenuation of slavery.

All arguments to the contrary were raised on sophistry and subterfuge. Brown's education was based largely on common sense as can be readily recalled from his conversation. Many looked upon him as a madman, but if he was such "there was method in his madness."

His acts at Harper's Ferry were certainly not based on proper judgment, as he himself frankly admitted later. But while that was the case his intentions in their last analysis were better than their execution. When Brown went up the Cumberland Valley he and companions stopped at Chambersburg for some time. Here he became a well known figure in his frequent calls to the postoffice for sending and receiving mail. He and his companions and later a number of his followers at times boarded at the house of a Mrs. Ritner, who was the widow of the son of ex-Governor Joseph Ritner. This house is still standing.

Next they moved still farther onward and we hear of them being at a tavern at Sandy Hook, Maryland, three miles below Harper's Ferry.

This is a very dingy primitive place on the Potomac, on the Baltimore and Ohio railroad. In this locality they encountered a very rough class of people and they speedily took to the hills, and in the end rented what was known as the Kennedy farm, containing a lot of old buildings, which are still standing, about four miles up the canal road on the Maryland side of Harper's Ferry. Brown speedily procured a horse and covered wagon as well in which he made trips back and forth to Chambersburg—the railroad only extending thus far.

By such means he transported the supplies from Chambersburg as well as the arms and other materials. He here purposed digging for minerals and listed his freight as tools for that purpose.

On these trips to and forth, from the Kennedy farm to Chambersburg Brown frequently stopped along the way and struck up many acquaintances. A Mr. Harne, a shoemaker, informs us that a man by the name of Smith came in to have a pair of shoes half soled. He wished a particular part of the side of sole leather used.

The shoemaker protested saying that such a proceeding would mar the side and would be a positive loss to him. But Smith (Brown) told him to go ahead and follow his directions and charge his price. These shoes were found upon Brown when he was imprisoned at Charleston. He had used them during the fight at Harper's Ferry.

Before the outbreak at Harper's Ferry Frederick Douglass came on to see Brown at Chambersburg. They had several conferences on the outskirts of the town in a limestone quarry, which had then been disused and which is now filled up.

Douglass wisely declined to form part of the expedition and parted from Brown. When the outbreak failed five of Brown's men who were left on the Maryland side, commenced their flight north and later verged to northwest. They passed

through Chambersburg at night and hid in a thicket near the town for several days. This ticket has also been removed. Captain Cook left the party near Mt. Alto, where he fell into the hands of Fitzhugh, Daniel Logan and the Brumbaughs.

The others proceeded in a body and near Cootland, a town on the C. V. R. R. they left Francis J. Merriam, who stopped the early morning train and went on through to Philadelphia to the Merchants hotel, at Fourth street, above Market where he was taken in charge by the colored secretary, William Still and later safely sent to Canada. Merriam came of a wealthy family and furnished some money to the cause. However he was of a delicate constitution and utterly unfitted for such a foray.

Owen Brown, a son of the "Liberator," led the remainder of the party to northern Pennsylvania. The sufferings endured by the party were great as night traveling was necessary and during the day they remained concealed.

Owen died in southern California, where so many of the people went who were identified with this foray. Here Major H. N. Rust who made the pikes also lived.

He took pride in showing the writer his thirty-foot rose bushes in this land of flowers. Here John Brown's son Jason who visited York some years ago also lived. His sister Ruth, who died several years ago was married to Henry Thompson who took part in the battle of Black Jack in Kansas.

In Oregon the writer met another son of John Brown, Salmon, who was one of the two sons who have been named after the "Pottawattamie Slayers." He presented the writer with an autograph card containing five generations of the Brown family. Ann Brown who was one of the two women who for a time kept house at the Kennedy farm also lives in California.

Of the three youths met in Harrisburg one was Watson Brown, and his brother Oliver. The third was Jeremiah Anderson, who was pinned by a bayonet thrust from a marine in the old engine house at Harper's Ferry. He lived for some time and was approached by a Virginian who squirted a mouthful of tobacco juice in the dying man's mouth. Returning after a time and finding him still alive he profanely remarked "It takes you a — time to die."

It was another of the three youths met at Harrisburg. Watson Brown, was crammed into a barrel and sent to the medical college at Winchester and dissected by the students, the skeleton mounted and during the war captured by our soldiers. The skeleton fell into the hands of the medical army doctor and was for years in his possession in Indiana. It was identified and given to the family and interred at Mont Elba, N. Y., where twelve of the twenty-two men are buried.

Captain Cook has a marker at the spot where he was captured at Mt. Alto. He was taken to Chambersburg jail and but for a train of fatalities would have escaped from jail by connivance. He was taken to Charlestown. He was a brother-in-law of Governor Willard of Indiana who brought Daniel W. Voorhees, "the Tall Sycamore of the Wabash," to defend him. Voorhees' plea was eloquent and brought him a national reputation, but was unsuccessful. The following Fourth of July he was invited to deliver the literary address before the Literary societies of the University of Virginia.

Osborne Perry Anderson escaped with Hazlett from the Virginia side. He made his way to York and was hidden by Goodridge in the third story of his building in Centre square.

Several weeks later he was hidden in one of his cars and sent to Philadelphia and put in care of William Still and was sent safely to Canada.

Hazlett got as far as Carlisle and was captured there. He was overtaken there by some Chambersburg kidnappers who trafficked in flesh and blood. After a most determined defense by his counsel A. B. Sharpe, Messrs. Miller and Shearer he was remanded back to Virginia and tried there and executed.

Cook made some sort of a confession through the strong pressure of his friends and counsel. James Redpath the first biographer of Brown spoke in very severe terms of Cook. However the later biographers have accepted this confession at its true worth. Richard H. Minton one of the Kansas correspondents, informed the writer that he had reached Chambersburg and had gone on towards Harper's Ferry, when he heard of the attack and returned and came back

as far as York. He then went on to Cincinnati and returned to Carlisle incognito in time to see Hazlett taken from Carlisle to Virginia helpless to interfere.

The mansions of Dr. Ratherford at Harrisburg, still standing, is the place where Higginson, Hinton, etc., met to concoct plans to rescue Brown and his men from the jail at Charlestown. The noted Captain James Montgomery and a number of men came on and stopped at the old Drovers hotel near the river, a building no longer standing. These are a few of the reminiscences that came very near to us during that stormy time. The hour and John Brown were both propitious and momentous in initiating a train of events that have become historic.

History of the Blauch Family

By D. D. Blauch, Johnstown, Pa.



HE name is now spelled in various ways; Blauch, Blouch, Blough, Plough and Blouke.

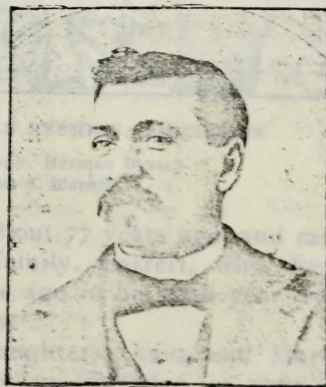
November 3rd, 1750, the ship "Brotherhood" arrived at Philadelphia, with a passenger list of three hundred. Only 118 of these names are on record as the names of heads of families and boys over fifteen were the only ones recorded. Among the names we find the familiar ones—Schrock, Schaffer, Lehman, Kauffman, Funck, Fisher, Meyer and Blauch.

Only two Blauchs, Christian and Hans (John) appear. However, it is known that at least five boys came along, but to which of the Blauch brothers they belonged is not known.

Christian located in Lebanon township, Lancaster county, buying 171½ acres of land from Thomas and Richard Penn. The patent for the tract of land was dated Nov. 7th, 1761, and is

on record in Patent Book, A. A. 3, Page 12, in Harrisburg.

In the Pennsylvania Archives, Christian is assessed with 160 acres



D. D. BLAUCH

in 1771-1772, and with 171 acres in 1782.

As far as can be learned, John (Hans) Blauch located in what is

now Franklin county.

Christian, one of the five boys who came over with the elder two, was born in the Canton of Berne, in 1743. He married Magdalena Bender, and had six sons and two daughters. In 1767 he moved with his family, from Lancaster county, to Berlin, Somerset county.

Jacob, the oldest son of Christian of Berlin, was born in 1765. He had ten children, and Jacob, his seventh son, became an elder in the German Baptist Brethren church, being fol-

lowed in the ministry by his own sons and grandsons. One of these sons became a Bishop of the Mennonite church, and another son, Tobias, became a prominent minister in the German Baptist Brethren church. Rev. L. D. Spaugy, of Ohio, a minister of the Methodist Episcopal church is a grandson of Tobias.

Henry and Peter, twin sons of Christian, were born in 1771. They both married and had large families. Captain Henry Blough, of Cumberland, Md., is a descendant of Henry. One of Peter's sons, John, moved to



FIRST OFFICERS OF THE BLAUCH-BLOUGH-PLOUGH REUNION ASSOCIATION

Standing—T. K. Saylor, C. M. Blough, P. A. Blough, Herman Blough

Sitting—C. E. Blough, D. D. Blauch, Rufus S. Blauch

lowed in the ministry by his own sons and grandsons.

Christian, the second son of Christian, better known as "Little Christ," was born in 1767. He married Anna Berkey, and had seven children. A number of his descendants became ministers, among them being the venerable Jonathan Blough, of Hooversville, Pa., now 84 years of age, who is the oldest living descendant of this branch.

John, the third son of Christian, was born in 1769. He married Bar-

bara Miller and had ten children. One of these sons became a Bishop of the Mennonite church, and another son, Tobias, became a prominent minister in the German Baptist Brethren church. Rev. L. D. Spaugy, of Ohio, a minister of the Methodist Episcopal church is a grandson of Tobias.

Two daughters, Anna and Martha, were born to Christian in 1773 and 1775.

The youngest son, David, was born in 1777, the year Christian died. This son married, settled in Ohio and was the father of twelve children. He took with him his father's Bible, published in 1536 in Switzerland, which con-

days Miller and had ten children. One of these was Thomas a Bishop of the Reformed Church, and another son, Tobias, became a prominent minister in the German Baptist Brethren Church. Rev. L. D. Weaver of Ohio, a minister of the Methodist Episcopal Church is a grandson of Tobias. Henry and Peter, sons of Christian, were born in 1772. They both married and had large families. Captain Henry, though in Lancaster land, Ill. is a descendant of Henry. One of Peter's sons, John, moved to

now Franklin County. Christian, one of the five boys who came over with the elder two, was born in the Canton of Bern in 1743. He married Magdalena Bender, and had six sons and two daughters. In 1767 he moved with his family from Lancaster County to Berlin, Somerset County. Jacob, the oldest son of Christian, was born in 1752. He had ten children, and Jacob, the seventh son, became an elder in the German Baptist Brethren Church, being for



FIRST OFFICERS OF THE BLANCH-BROWN BRETHREN ASSOCIATION
Standing—T. M. Kasper, C. M. Brown, P. A. Brown, Herman Brown
Seated—C. E. Brown, D. B. Brown, Kate A. Brown

Canada about 75 years ago, and raised a large family. A sister, who died a short time ago in his 85th year, was son of his. Two daughters, Anna and Martha, were born to Christian in 1773 and 1775. The youngest son, David, was born in 1777. The year Christian died, 1810, his son married, settled in Ohio and was the father of twelve children. He lived with him his father's Bible, published in 1536 in Switzerland, which con-

tained in the ministry by his own sons and grandsons. Christian, the second son of Christian, better known as "Little Christ," was born in 1767. He married Anna Berkey, and had seven children. A number of his descendants became ministers, among them being the rev. Josiah Blough, of Haverhill, Pa., now 84 years of age, who is the oldest living descendant of the branch. John, the third son of Christian, was born in 1769. He married Mar-

tained valuable records. It is now owned by one of his descendants.

This line of Blauchs descended from Christian of Berlin, and known as the Berlin Branch, is scattered all over the United States, and are farmers, professional and business men, who mostly spell the name Blough.

J. J. Blough, of Berlin, lives on a part of the original tract on which his ancestor, Christian, located in 1767.

Jacob Blauch, was born in the canton of Berne, Switzerland. The date of his birth is not known, but it is generally supposed he was younger than Christian of Berlin, his brother.

He married a Miss Kauffman and lived in Lebanon Township, Lancaster county, until after the birth of his younger son, David. In 1790, he moved his family to Somerset county, and located at the junction of the Quemahoning and Stonycreek. To distinguish his children from the Berlin Blauchs, they are called the Quemahoning branch. The old home Jacob built remained standing over 100 years.

Jacob had nine children. Jacob, the oldest, became a minister in the Mennonite church, the first one in Paint township, Somerset county. Later, he was ordained Bishop, being the first one in the Johnstown district. He had a family of ten children and a number of these, as well as his grandsons and greatgrandsons, became ministers. He died in 1849, aged 75 years. Tradition says he was a man of fine physique and a powerful preacher. At his death, Samuel, a grandson of Jacob and a nephew of the former Samuel, became bishop. At his death, Jonas, another grandson of Jacob, became bishop. Thus the office of Bishop was held by Blauchs continuously for over 100 years.

Christian, called "Big Christ" to distinguish him from "Little Christ" of Berlin, was the second son of Jacob of Quemahoning. He married Sarah Cable, who bore him ten children. The majority of his descendants are

living in the western States. Dr. Milton B. Blouke, of Chicago, being a well known member of this family.

John, the third son of Jacob, married and had one daughter.

Henry, better known as "Lame Henry", the 4th son of Jacob, married Elizabeth Miller. He had two daughters, one of whom married Mr. Eash and the other Jonas Weaver. He died at Holsopple in his 95th year.

Mary, the oldest daughter of Jacob, married Henry Harshberger, and had three daughters.

Veronica, another daughter, married Jacob Barkey, and was the mother of twelve children. She and her husband moved to Canada in 1806, and in 1906 her descendants numbered 871, among whom is the aged Rev. Daniel Hoover, of Ontario, Canada.

Elizabeth, third daughter of Jacob, married John Seilor (Saylor). She was the mother of three sons and one daughter.

Anna, the fourth daughter, married Samuel Keim. She was the mother of five sons and three daughters.

David, the youngest son of Jacob, was born in Lancaster county, in 1789. He married four times and had 16 children, D. D. Blauch, of Johnstown, being the youngest, and the owner of his father's Bible, published in Somerset county in 1813. He was a splendid horseman and a beautiful singer, usually leading the singing for the bishop, his brother. He has many descendants.

Abraham, Henry and John Blauch were born in Switzerland and came with their parents to America. Little is known of Abraham and Henry. Abraham and John served in the American Revolution, being privates in Capt. Michael Holderbaum's Company, 2nd Battalion, Lancaster county, in 1781.

Tradition says Abraham was captured by the Hessians and starved to death. This may not be authentic, as his name appears in the archives later on.

tained valuable records. It is now owned by one of his descendants.

This line of Blanches descended from Christian of Berlin, and known as the Berlin Branch, is scattered all over the United States, and are farmers, professional and business men, who mostly spell the name Blough.

J. J. Blough, of Berlin, lives on a part of the original tract on which his ancestor, Christian, located in 1757.

Jacob Blough, was born in the canton of Bern, Switzerland. The date of his birth is not known, but it is generally supposed he was younger than Christian of Berlin, his brother.

He married a Miss Kaufman and lived in Lebanon Township, Lancaster county, until after the birth of his younger son, David. In 1790, he moved his family to Somerset county, and located at the junction of the Quemanoning and Stony Creek. To distinguish his children from the Berlin Branch, they are called the Quemanoning branch. The old home, Jacob built, remained standing over 100 years.

Jacob had nine children. Jacob, the oldest, became a minister in the Mennonite church, the first one in Fair Township, Somerset county. Later, he was ordained Bishop, being the first one in the Johnstown district. He had a family of ten children and a number of these, as well as his grandsons and great-grandsons, became ministers. He died in 1849, aged 75 years. Tradition says he was a man of fine physique and a powerful preacher. At his death, Samuel, a grandson of Jacob and a nephew of the former Samuel, became bishop. At his death, Jonas, another grandson of Jacob, became bishop. Thus the office of Bishop was held by Blanches continuously for over 100 years.

Christian, called "Big Christ," distinguished him from "Little Christ," was the second son of Jacob of Berlin. He married Sarah Cable, who bore him ten children. The majority of his descendants are

living in the western States. Dr. Miller, of Chicago, being a well known member of this family. John, the third son of Jacob, married and had one daughter.

Henry, better known as "Lame Henry," the 4th son of Jacob, married Elizabeth Miller. He had two daughters one of whom married Dr. Lusk, and the other James W. Miller, who at this time is his sixth year.

Henry, the oldest daughter of Jacob, married Henry Hachbarger, and had three daughters.

Veronica, another daughter, married Jacob Barker, and was the mother of twelve children. She and her husband moved to Canada in 1800, and in 1820 her descendants numbered 87, among whom is the aged Rev. James Hoover of Ontario, Canada.

Elizabeth, third daughter of Jacob, married John Selzer (Selzer), she was the mother of three sons and one daughter.

Anna, the fourth daughter, married Samuel Klein. She was the mother of five sons and three daughters.

David, the youngest son of Jacob, was born in Lancaster county in 1750. He married four times and had 10 children. D. C. Hantz of Johns town, being the youngest, and the owner of his father's little published in Somerset county in 1815. He was a splendid horseman and a beautiful singer, usually leading the singing at the bishop's brother. He has many descendants.

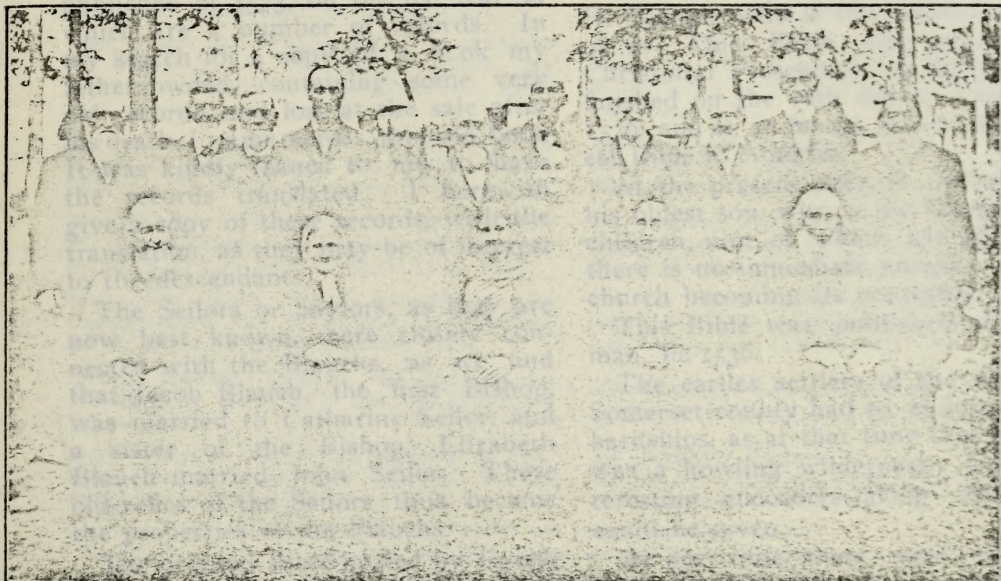
Abraham, Henry and John Blough were born in Switzerland and came with their parents to America. Little is known of Abraham and Henry. Abraham and John served in the American Revolution, being ministers in Cape Mayland (Hachbarger's) County, and Baltimore, Lancaster county in 1781.

Tradition says Abraham was captured by the Hessian and served to death. This may not be authentic, as his name appears in the archives later on.

John married twice, his first wife being a Miss Smith, who bore him two children, John and Jacob. The second wife was a Miss Long who bore him 11 children—John, who moved to Ohio; Polly, who married Mr. Leshner; Mary, intermarried with Jacob Rupp; Simon, who located in Bethel township, Lebanon county, and was Commissioner; Henry, located at the Union Water Works in

In Franklin county, near Rocky Spring church, there is a branch of the family, who spell the name Plough. From an old sale bill, dated 1836, we find that one Peter Plough was administrator for the estate of Christian Plough. Among Christian's descendants are Wm. H. Plough, a druggist in Pittsburg, and Attorney H. Plough, of Patterson, N. J.

It has been a very difficult matter



OLD FOLKS OF BLAUCH—BLOUGH—PLOUGH REUNION ASSOCIATION, 1909

Sitting—Christian Blough, 88; Mrs. Hannah Berkebile, 84; Mrs. Barbara Ream, 75; Mrs. D. J. Miller, 75; Rev. J. W. Blough, 84. Standing—D. J. Miller, 70; Aaron Blough, 79; Emanuel Blough, 75; Samuel Cable, 75; J. H. Kauffman, 72; Noah Kauffman, 74; Mrs. Samuel Cable, 75; A. W. Blauch, 70; J. B. Kauffman, 71; J. J. Blauch, 72; H. D. Blough, 75; Jerry Weaver, 71.

Average age 82.19

Lebanon county; David, who located at Blue Ball, Penn.; Joseph, located at Pottsville, Penn.; Benjamin and George, located in New York; Michael and Christian, moved to Michigan; and Samuel, located at the Union Water Works, Lebanon Co., and married (1) Rebecca Miller and (2) Rosa Long, who bore him ten children, two of whom died young.

One of Samuel's sons, David, located at Steelton, and became a great worker and exhorter in St. Johns Evangelical church.

to find the records of this family, as the name is spelled so many ways. This also makes it difficult to trace the name back to Europe?

Several families name BLAUCH have come from Europe in recent years, but they are Jewish, and have some famous records of Jewish Rabbis in their line.

Whether there is any connection between the two lines has not been found out, but the close resemblance the Blauchs have to each other and the fact that many of the ministers in

the family have been taken for Rabbis seem to indicate a remote relationship.

In Switzerland many named BLAU are found, which an educated Swiss says is identical with Blauch, the "CH" being merely a German accent.

One of the Bloughs in Somerset county has in his possession a copy of Menno-Simons Confession of Faith, published in 1575, on the fly leaf of which are a number of records. In my search for a copy of a book my father owned, containing some very old records, and lost at the sale after his death, I came across this old book. It was kindly loaned to me to have the records translated. I herewith give a copy of these records, with the translation, as they may be of interest to the descendants.

The Seilors or Saylor, as they are now best known, were closely connected with the Blauchs, as we find that Jacob Blauch, the first Bishop, was married to Catharine Seilor, and a sister of the Bishop, Elizabeth Blauch married John Seilor. These old relics of the Seilors thus became the properties of the Plauchs.

The original Bible owned by Joseph Seilor has been handed down from generation to generation. In a will probated in Somerset county in 1796, Jacob Saylor, a Mennonite preacher, made special mention of some books, as follows: "John Saylor shall have my Bible and Menno-Simon book and Christian Knegi shall have the Philip Diedrick book and hymn book, which he already hath, and my daughter Catharine shall have my daily Testament and book called the "Golden Apple."

This Bible finally came into the possession of Bishop Samuel Blough, the second, who wrote a small history of it: Jacob Saylor received the Bible from his father-in-law Stalder as a

present and brought it, with him from Switzerland, he gave it to his son John Saylor, and John Saylor gave it to his daughter Catharine Saylor who married Jacob Blauch the Bishop of the Mennonite church. Jacob Blauch gave it to his son John Blauch and John Blough on the 21 of June, 1881 gave it to his son Samuel Blough the third bishop in line, and at his death it became the property of his son J. H. Blough, who is the present owner of it. This Bible was printed by Christoffal Froschower in Zurich, and finished on the 16th day of March in 1536, and is so far as known the oldest Bible in America.

At the present time, it is held by his oldest son, who is the father of 14 children, nine of whom are sons, so there is no immediate prospect of the church becoming its possessor.

This Bible was published in German, in 1536.

The earlier settlers of the wilds of Somerset county had to endure great hardships, as at that time that section was a howling wilderness. Very interesting anecdotes along this line could be given.

At one time there were miles of farms joining each other, in Somerset county, all belonging to the Blauch's. Arbutus Park near Johnstown, where the first Annual Reunion of the Blauch-Bloughs was held in 1908, and again on August 24th, 1909, is a part of a tract of land that John Blauch, a son of the founder of the Berlin branch gave to his daughter, Christiana, who married John Blough, better known as "Strong John", a descendant of the Quemanhoning branch. This tract was the property of the Bloughs for over ninety years, and is a fitting place for the annual reunions. Between 1,200 and 1,500 people have attended these reunions each year.

present and brought it with him from Switzerland. He gave it to his son John Saylor and John Saylor gave it to his daughter Catherine Saylor who married Jacob Black, the bishop of the Mennonite church. Jacob Black gave it to his son John Black and John Black on the 17 of June 1881 gave it to his son Samuel through the third bishop in line and at his death it became the property of his son J. H. Black, who is the present owner of it. The Bible was printed by Christian Frederick Prosser in Zurich and finished on the 15th day of March 1750 and is so far as known the oldest Bible in America.

At the present time it is held by his oldest son who is the father of 12 children, nine of whom are sons so there is no immediate prospect of the church becoming its possessor. This Bible was published in Germantown in 1750.

The earliest settlers of the state of Somerset county had to endure great hardships as at that time this section was a howling wilderness. Very interesting anecdotes along this line could be given.

At one time there were mills of various kinds each under its own master, all belonging to the Blacks. Arthur Link born Johnston, who the first Annual Session of the Mennonite church was held in 1700, and again on August 25th, 1701, is a part of a tract of land that John Black, a son of the founder of the Bethel church gave to his daughter, Catherine, who married John Brought, a German known as "Strong John", a descendant of the Quasimungo branch. This tract was the property of the Broughts for over ninety years and is a fitting place for the annual session between 1700 and 1750 people have attended these sessions each year.

The family have been taken for Brought seem to indicate a remote relationship.

In Switzerland many named Blau are found, which an educated Swiss says is identical with Black, the "CH" being merely a German accent. One of the Broughts in Somerset county has in his possession a copy of Mennonite-Simon's Confession of Faith published in 1775, on the fly leaf of which are a number of records. In my search for a copy of a book my father owned, containing many very old records and lost at the sale after his death, I came across this book. It was kindly loaned to me to have the records translated. I herewith give a copy of these records, with the translation, as they may be of interest to the descendants.

The Saylor or Saylor, as they are now best known, were closely connected with the Blacks, as we find that Jacob Black, the first bishop, was married to Catherine Saylor, and a sister of the Bishop, Elizabeth Black married John Saylor. These old relics of the Saylor thus became the properties of the Blacks.

The original Bible owned by Joseph Saylor has been handed down from generation to generation. In a will probated in Somerset county in 1700, Jacob Saylor, a Mennonite preacher, made special mention of some books, as follows: "John Saylor shall have my Bible and Mennonite book and Christian Knapp shall have the Fifth Diederick book and hymn book which he already hath, and my daughter Catherine shall have my daily Testament and book called the 'Golden Apple'."

This Bible finally came into the possession of Bishop Samuel Brought, the second, who wrote a small history of it: Jacob Saylor received the Bible from his father-in-law Saylor as a

Saylor Bible Record Referred to on Preceding Page

Dies Buch gahort Jacob Seilor mir zu und
habe es geerbt von meinem
Vater Joseph den 12. January 1740.
Melspach.

Dies Buch gehort mir Jacob Seilor zu war
es nit mein, so schrieb ich mein Namen nit
drein.

Gott gebe mir die Gnad
Dass ich drin lernen
Und halten, was drin stat.
Jacob Seilor bin ich genannt. mein Gluck
und segen steht in Gottes-hand.

Mein erster son Ulrich Seilor is geboren
zu Willsteig. den 16. Winter Monet, das
Zeichen ist im Widder von Neumond. Anno
1706. gestorben in Juni 1707.

Mein Sohn Daniel Seilor ist geboren zu
Sembach. den 15? Juni das zeichen ist im
Skorbion im Vollmond Anno 1708.

Mein Tochter Hedwig Seilor ist geboren
zu Obermelingen im Januar. das Zeichen
ist im Skorbion im Vollmond Anno 1712.

Mein sohn Jacob Seilor ist geboren zu
Obermelingen den 30 Januar, das Zeichen
ist im lowen in neumond anno 1715.

Meine Tochter Gertrud ist geboren zu
Ischbach im Martz 1718 und ist gestorben
Januar 1719.

Meine Tochter Gertrud it geboren zu Ish-
bach den 1. Juni, das Zeichen ist die
Jungfrau in Vollmund anno. 1720.

(This may seem an error but cases are
known where a name was given to a child
and if it died the next being the same sex
was given the same name. In Somerset
County a family by name of Grady had a
son whom they named John; he sickened
and was thought to be dying, when another
son was christened who was also named
John. The first John got well and thus
two brothers grew up named John Grady).

Mein sohn Johannes ist geboren zu Ish-
bach den 22. Juli 1731 das Zeichen ist im
Fisch im Neumond und ist gestorben den
26, Juni 1725.

Den 19, Mart 1739 habe ich Jakob Seilor
mit der Magdalene Hald Hochzeit gehalt-
en.

Den 26 Mai 1740 ist mir durch Gottes
Gnade ein sohn geboren worden im Zeichen
der Zwillingen im Newmond 1740.

This Book belongs to me, Jacob Seilor, and
I inherited it from my Father Joseph. Jan-
uary 12th 1740.

Melspach.

This Book belongs to me Jacob Seilor;
were it not mine I would not write my
name therein.

God gives me the grace
That I may learn
And retain, what therein is,
Jacob Seilor is my name my happiness and
my blessing rest in God's hand.

My first son Ulrich Seilor is born at Will-
steig. the 16th Wint er month in the sign
of the Aries of the new moon. Anno 1707:
died June 1707.

My son Daniel Seilor is born at Sembach
the 15th of June, in the sign of the
Scorpion in the full moon Anno 1708.

My daughter Hedwig is born at Obermel-
ingen in January, in the sign of the Scor-
pio in the full moon anno 1712.

My son Jacob Seilor is born at Obermel-
ingen the 30th. of January, in the sign of
Leo in the new moon Anno 1715.

My daughter Gertrude is born at Ischbach
in March 1718 and died January 1719.

My daughter Gertrud is born at Ishbach
the 1st of June, the sign is the Virgo in
the full moon anno, 1720.

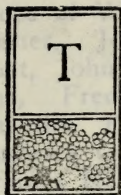
My son Johannes is born at Ishbach the
22nd of July 1723, the sign of the Pisces
in the new moon. and dated June 26th
1725.

The 19th of March 1739 I Jacob Seilor held
wedding with Magdelene Hald.

The 26th of May is born to me by God's
grace a son in the sign of the Gemini in
the new moon 1740.

Berlin and Brothersvalley

By W. H. Wellfley, Somerset, Pa.



THAT part of Somerset county lying between the summits of the Allegheny and Negro Mountains and the southern part of the ridge in which the latter ends in the north was in the earliest days of its settlement known as Brueders. Thal (Brothersvalley) a name given it by the Amish, Mennonites and Tunkers, who were mostly its pioneer settlers and all of whom were either Germans or of German parentage. By this name the region was generally known by their co-religionists in the east. However to some of these it was also known as a part of the Stony Creek Glades which also included about all of the present township of Stony Creek. Even the Somerset settlement in its earliest days was known as a part of the Stony Creek Glades. But the distinctive Brueders Thal is that described in the beginning of this article and its name is still preserved in that of the present township of Brothersvalley.

When Bedford county was created in 1771 all of its territory between the Allegheny mountains and the Laurel Hill was created into a single township that extended from the line of the province on the south to within two or three miles of Ebensburg, the county seat of Cambria county on the north and upon it was bestowed the name of Brueder's Tahl, under its English form of Brothersvalley. Verily it was a principality within itself. But as new townships were created out of its ample area, it was in time reduced to its present area. So far as is known at the present day most if not all of these early Amish, Mennonite and Tunker pioneers settled between Pine Hill on the north and the Maryland line in the south. Among them were the Wagerlines

(Wegleys), Saylors, Fahrneys (Forney), Keageys, Livergoods, Olingers, Bueckleys and Burgers, all except the last still well known names in Somerset county. It is not known who of these was the first to venture making his home here in this then wilderness. Neither is the time known to a certainty but it must antedate the year 1768.

The lands west of the Allegheny mountains were not then open for legal settlement. In the spring of 1768 Rev. Capt. John Steele was at the head of a commission sent into the Redstone settlement beyond the Laurel Hill to warn the trespassing settlers to vacate their lands. In his report he also makes mention of settlers as "living nigh unto the Little Crossings" an early local name of the stream now known as the Castleman's River. While the Rev. Steele makes mention of no names his report must be accepted as authentic evidence that some of these early settlers were living in Brueders Thal at that time for there is no other locality to which this report can be made to apply.

While this region must have received its name from the Amish and Tunkers it by no means follows that all the early settlers were of these faiths. That part of Brueders Thal in the more immediate vicinity of Berlin was also settled by Germans and by those who were of German parentage. In fact it was more distinctively a German settlement than was that part further to the south where there are known to have been at least a few English speaking settlers while here among the names of the early pioneers that have come down to us we fail to find a single one that is not a German name.

These were mostly members of the Lutheran and Reformed churches, and some of them were here at almost as

early a day as were any of those of the denominations first named. Among the names which can be connected with this particular settlement are those of Walter Heil (Hoyle), Jacob Fisher, John Sweitzer, Valentine Sont, John Glässner, Philip Wagerline, Frederick Ambrose, Bastian Shaulis, Peter and Jacob Wingard, Ludwick Greenawalt, Adam Palm and Francis Hay. These names all appear in the first assessment for Brothersvalley township for 1772 or possibly 1773, for there is some uncertainty as to this. All of them had more or less cleared land, showing that most of them had been here for several years. Christian Ankeny, George Countryman, Frederick Walker, Frederick Altfather, sr., John Eideneger, Jacob Peter and Henry Glessner all came a year or two later, as did Peter Kober, Nicholas Foust, John Foust, and John Coleman, names that are still well known in the community.

There were but few German emigrants who did not bring with them from the Fatherland a trade or occupation of some sort. But these men had not made their way into the wilderness to ply trades. They had come to acquire lands and become tillers of the soil, in which pursuit nearly all of their time would be occupied—though there can be no doubt but that so far as they could do so they would at times try to help out their neighbors in things pertaining to their particular trades.

Necessarily it was not long until there was need for a class of settlers who would devote their entire time to their respective trades or occupations. This is a class of labor that usually concentrates itself for convenience. A blacksmith shop, a shoemaker's shop, a store and a tavern have formed the nucleus for almost every town and village in the county.

In time the needs of the community required the laying out of a town. Part of a farm near what is now Pine Hill and about three miles from the

present town of Berlin and which is now owned by Elias Cober was selected as a town site. Near this spot had already been built a house that was used for school purposes and public worship. This was certainly the first house in Brothersvalley Township to be built for this especial use. A day was fixed on which the lots were to be staked off and sold. This was in 1778 and antedates the town of Berlin by about a half dozen years. Naturally the beginning of a new town was an interesting event to the entire settlement and on the appointed day almost every one therein was drawn to this proposed town site, among them a party of young men on horseback. Coming to a smooth piece of road in a spirit of banter it was proposed to ride a race, the winner to have the first choice of lots in the new town. In running the race the horse of Jacob Walker while at full speed suddenly swerved to one side, throwing his rider against a tree, killing him instantly. While still a comparatively young man, Walker left a wife and family and was the ancestor of a numerous and well-known family. This untoward accident put a stop to any further proceedings for that day. It cast such a damper over the spirits of the promoters of the new town that the project was abandoned entirely. All things considered this proposed town site was a fairly good one and had this accident not happened it is just possible that we would never have had the town of Berlin.

Brothersvalley Township as it now exists is a fine agricultural district and is rich in mineral resources. The town of Berlin from its earliest day has always been its business centre. It also enjoys the distinction of being the oldest town in Somerset county.

It appears to have been founded in 1784, having its beginning in this way. It was laid out on a tract of land surveyed for Jacob Keffer in trust on a warrant dated July 27, 1784, and on

which warrant and survey the Supreme Executive Council of Pennsylvania on April 4, 1786, granted a patent to Jacob Keffer and his heirs in trust for the use of the Lutheran and Calvinistic (Reformed Congregations of Brothersvalley Township) **** and for the use of the schools of said societies a certain tract of land called Pious Springs situated on the head spring of Stony Creek containing forty and a half acres of land with allowance of six per cent. for roads, etc. It is to be remembered that these congregations have Church Records that date as far back as 1777 and that they were visited by ministers from the East at a still earlier date.

At this distant day it looks as though the male members of these congregations or least some of them had selected this land as a suitable place for the founding of a town and at the same time providing a perpetual source of revenue for themselves or their congregations and that under their instructions Jacob Keffer had acquired and perfected the title for them. For the carrying out of these purposes they entered into a certain indenture which they signed and in which they style themselves as the owners of "the city of Berlin."

This indenture antedates their survey somewhat, being under the date of June 2, 1784, though not acknowledged until March 21, 1786. It is more than probable that there may have been a few houses built here prior to that date. There certainly was a log building used as a church and school house. The indenture may be looked upon as being first an agreement among themselves, as to certain things. Second, an agreement with certain stipulations, and covenant between the owners and the purchasers of the lots. This quaint and curious instrument of writing is here given as it has been copied from the records of Bedford County.

Kundt und zu wiessen seÿ hiemit Jederman das diese Intenter und Instrument gemacht is den 2ten Juny ihm Jahr unsers Herrn und Heylands Ein Tausend Sieben Hundert und Vier und Achzig Vor ein Stück and in Bruders Wälly Townschip Bedford Göntÿ Staat Pensilvania Welches gemutz an Jacob Keffer Johipt Johnes und Jacob Gut, und ist auf genommen Von den Nachfolgenden Männe Vor Kirchen und Schul Landt und dieses Landt ist hernach Ausgelegt worden Von den Eigenthümern in Lotten Vor eine Stadt Namens Berlin und Sollen Nach folgende Artickel vest gesetzt werden von den Eigenthümern Lutherischen und Reformirten nämlich Zwischen Jacob Glässner, Jacob Fischer Jacob Keffer Jacob Geibeler Philip Wagerline Walter Heil Peter Kober Henrich Glässner, Valentine Laut Franz Höf Friederich Altvatter, Johannes Eydeneÿer Peter Schweitzer Nicolas Miller Godfrid Knöpffer Nicolaus Faust Michael Beyer Peter Loble und Peter Glässner Sämtlich Eigenthümer der Stadt Berlin'

1tens. Seidt Bieder Seÿtige Eigenthümer der Stadt Berlin Lutherische und Reformirten Einig Worden, die Lotten zu Theilen und aufzufangen Beÿ Nummer Eins—Nummer Eins ist den Reformirten zum Loos gefallen und Nummer Zwei denoven Lutherischen und so fort Aber die Kirche Lotten sind zusser diessen Loos—was aber Von Ankauf oder Lotterie gezogene oder was Noch zum Verkauf liegende Lotte seÿnd Solchs geld wird von biederseitigen Eigenthümer gleich getheilet.

2tens. Das zu jedem Kirchen und Schulplatz Bieden gemeinde alls Lutherisch und Reformirte Dreÿ Lotten gelecht seÿnd als Number 61, 62, 63 und Number 34, 35, 36 und ist der Lutherischen gemeinde zum Loos gefallen. Number 61, 62, 63 und denen Reformirten Numer 34, 35, 36 oder der alte Kirch und Schulplatz beÿ der Spring, So ist das alte Schulhaus by der Spring von Biederseitigen Eigenthümer Lutherischen und Reformirten zu Twantzig Pfundt geschätzt worden und soll damit bis zurtven May Beÿderseits gehalten worden ihn Endtziehenden Fall das Sich Beÿde gemeinde Trennen So müssen die Reformirten den Lutherischen Zehen Pfundt den oben gemelten Zwantzig Pfundt heraus geben und dieses geld soll Vondem Ersten ein Kommende geld der Stadt Berlin Bezahlet werden folgendes haben Beÿder seitige Eigenthümer Vor gut Augschen zu jeder Kirchen einen oder Wiesen zu legen wie auch einen oder wiesen zu jeden Schulhaus

3tens. Das Ein jeder Nach Komling Von dennen unterschrieben Eigenthümern der Stadt Berlin alls Lutherische und Reformirte auf Ewig das recht zu Kirchen und Schulen Behalten soll wan se beÿ ihrer

Religion Bleiben wan aber Einer Von Beyden Seiten Von Seiner Religion abgethet so ist Seyn Recht zu Kirchen und Schulen Verloren und soll auch Keinen Verstatlet werden seine Rech zu VerKaufen

4tens. Soll Ein jeder Besietzer Einer Lott in der Stadt Berlin auf derselben ein Haus bauen in der front von wenigstens 22 fuss, Welches mit einem Steinernen Schornstein versehen ist damit es Keiner gefahr von feuer augesetz sey dabey muss aus nach art und weisse Einer Stadt mit Schindeln gedeckt seyn indoch muss ein jeder Besitzer eines Lotts oder Eigener jährlich denen Eigenthümer Einen Spanischen Thaler zu sie ben Schilling und Sechs bns gerechnet Bezahlen Vor Grund Rent

5tens. Soll einen jedes diesser Lotts wan der Eigenthümer Sich Nicht Nach den Vorge Schriebenen Bedingungen richten Würde Verfallen Seyn und diesses Verfallenen Lott zu dem Nutzen der Sämtlichen Eigenthümer der Stadt Berlin zu Klerchen und Schulen Verfallen Seyn und die Eigenthümen sollen das geldt des verfallenen Lotts Nehmen und vor Kirchen und Schulen n der Stadt Berlin anwenden wis auch alle audere Ein Künfte der Stadt Berlin als Von AuKauf, und Quit Rente der Lotten eben zu Solchen Entzweck wie obengemeldet angewendet werden soll auch immer und ewig.

6tens. Ist ausgemacht Von dennen Eigenthümern der Stadt Berlin das Keine Gerberei Weiter an den Spring Wasser soll hinauf gebaut werden als des Martin Daübele (This name is Martin Diveley in English.—Ed.) seyn Gerberie und Sonsten Keine der Schädliche Handering errichtet werden soll

7tens. Sollen alle Jahr auf einem vest Bestimten Tag als den Tag von Neuen Jahr Jede gemeinde ihre eigene Rechnungs führer Welches aus Zweyer Manne auf jeder seite bestehn soll damitt jede gemeinde ihre eigene Rechnung zu verwalten hat weitens sollen erwähute Männer alle Jahr auf obengemelt Tag Vor dem Neuen Jahr ihre Rechnung ab legen und was es Nothwendig andere andere erwahlen die innige Männr dei als Rechnungs führer er wäh werden vor die Stadt Berlin seynd Befolmächtigt alle AnKauf gelden wie auch die Grund Rente Einzumehmen von Einen Jeden Eigenenthümen oder Besitzer eines Lotts in der Stadt Berlin Die Lotten von Numer Eins bis Zwölf seynd in der Länge Elf Ruthen und in die Priete Vier Ruthen und von Nummer Dreýzehn bis Nummer Vier und Zwanzig seynd Zehn Ruthen in die lange und vir Ruthen in die Breit und von Nummer fünf und Zwanzig bis Sechs und dreýseg vir Zehen Ruthen in die Länge und vir in die Breite und von Nummer Siebe und dreýsig bis acht und virzig Zwölf Ruthen in dei Länge und vir in der Breite

Nein und virtzig bis sechtzig Zwölf Ruthen in die Länge und vir in die Breite von ein un Sechtzig bis dreý und siebenzig Zwölf Ruthen in die Länge und vir in die Briete

9tens. Wir die Eigenthümer versprechen einen Jeden der ein Lott zieht oder Kauft ein gutes Recht darüber zu Geben—wis die Eigenthümer der Stadt Berlin—als Lutherisch und Reformirte verbinden uns und unsere Erben Executors und Administrators in die Suma Von Ein Tausend Pfund gut und ganber geld wie es in Pensilvania geld zu Halten Alle die oben gemeltete artikel wie sie vest gesetzt seynd bezeigen unsere Hände und Segel beider Siete

JACOB GIEBELER (S)
 JACOB KEFFER (S)
 JOHONN NICKELAS FOUST (S)
 PETER KOBER (S)
 VALENTINE LANDT (S)
 PETER LOEBLE (S)
 JACOB FISCHER (S)
 FRANTZ HOEF (S)
 his
 WALTER X HEIL (S)
 mark
 JACOB GLAESSNER (S)
 HENRICH GLAESSNER (S)
 PETER GLAESSNER (S)
 FRIEDRICH ALTVATTER (S)
 his
 PETER X SCHWEITZER (S)
 mark
 MICHAEL BEYER (S)
 GOTTFRIED KNEPPER (S)

Den obgemelteten Datune geseynet wie gesiegelt in unseren gegen wart alles ziegen

JACOB HAETCHEL
 GEORGE RAUCH

Bedford county, ss. Personall appeared the hole number of the Subscribers within mentioned and signed before me one of the Justics and Common Please for Said County and one and all acknowledged the foregoing Instrument in writing to be their act and Deed and the all was desiris that the same Might be record a their act and Deed as witness my hand and seal the twenty first day of March in the year of our Lord One thousand seven hundred and eighty eight 1788

* ABRAHAM CABLE (Seal)

Recorded and Compared with the original the 26 day of March 1788

DAVID ESSY
 Recorder

*(Abraham Cable was the first Justice of the Peace commissioned in what is now Somerset County.)

(TO BE CONTINUED)

LITERARY DEPARTMENT

On the German Dialect Spoken in the Valley of Virginia

By H. M. Hays, University of Virginia

The following paper, prepared under the direction of Professor James A. Harrison of the University of Virginia, is designed to give a general idea of the language once in common use throughout the northern part of the Valley of Virginia and which is still spoken to some extent by the older inhabitants. The Germans who settled in the Shenandoah Valley came chiefly through Pennsylvania from Bavaria and Switzerland, one hundred and fifty years or more ago. Hence their language is a South German dialect. It has suffered much of late years by the dropping out of German words and the substitution of English words in their stead.

For all the material of this paper I am indebted to my mother, Mrs. D. Hays, who was born and spent most of her life in the Forestville neighborhood of Shenandoah County. Not only was this dialect her mother tongue, but she continued its use with much frequency for more than thirty years and still speaks it very well.

The paper has been divided into three parts: first, pronunciation; second, inflections; third, a vocabulary of common words. To these has been added a short narrative specimen of the language. As the dialect has no written existence, the question of spelling has been a perplexing one. In general the German spelling has been retained, except when the pronunciation deviates too much to be recognized. In a few cases English equivalents have been given in parenthesis.

PART I.—Pronunciation

Vowels:

a=*a* in calm, as: Band, Bank, Hand.

=*aw* in law, as: Blatt, Grab, sage. In composition the preposition *an* loses *n* and *a* has this sound, as: *afange*.

a=*o* in no, as: brate, da, mal, nach.

=*u* in but, chiefly in *lasse*, *hast*, *hat* and *gebracht*.

aa=*a* in calm as: Paar; or *o* in no, as: Haar.

ä=*a* in fate, as: *dät*, *Mätel*.

=*e* in met, as: *Bänk*, *Blätter*, *Dächer*, *hätt*.

e=*e* in met, as: *Bett*, *des*, *eng*.

=*a* in fate, as: *bete*, *Dege*, *drehe*.

e final has an obscure *u* sound.

ee=*a* in fate, as: *leer*, *Schnee*.

i=*i* in pin, as: *bis*, *bringe*, *Licht*.

o=*o* in no, as: *Bohn*, *Brod*, *Floh*.

=*u* in but, as: *Bode*, *Donner*, *hocke*.

oo in bloom, in *wo*.

ö=*a* in fate, as: *Schö*, *Öl*, *Löb*.

=*e* in met, as: *könne*, *Löcher*.

u=*oo* in bloom, as: *Blum*, *Bruder*.

=*oo* in foot: *Blut*, *Brunne*.

ü=*e* in meet, as: *Brück*, *Brüder*, *Bücher*.

=*i* in pin, as: *dünn*, *hübsch*, *über*.

=*u* in but in the diminutive, *Bübli*.

au=*ou* in house, as: *aus*, *baue*, *Graut*, *Gaul*.

=*aw* in law, as: *Aug*, *Baum*, *Frau*.

=*o* in no, as: *blau*, *grau*.

=*oo* in foot in the preposition *auf*.

äu=i in pine, as Gäul, Gräuter, Häuser.

=a in fate in Baum.

eu=i in pine, as: Deufel, deutsch, Freund.

=a in fate, in Freud and wetter-leuche.

=oi in oil, in Heu.

ei=i in pine as: bleive, Deich, drei, Zeit.

=a in fate, as: Bei, eimol, glei, zwei.

=oi in oil Ei-Eier, ai has the same sound in Mai.

ie=ee in meet, as: biege, Brief, die, fliege.

=i in pin, as: Spigel, Stifel, geblive.

Consonants:

b=b at beginning of words, as Band, Buch.

=p at end of words and before consonants, as: bleib, bleibt.

=v between vowels or between a vowel and liquid, as: bleive, have, aver, Arvit, Kälver.

d=d at beginning of words, as: dach ding.

=t at end of words or before consonants, as: Brod, Freund, freundlich.

=a soft *dth* between vowels or between a vowel and liquid, as: Bruder, Feder, Felder, oder.

g=k or *ch* at the end of words or before consonants, as: *k* in Aug, bringt; *ch* in Berg, Essig.

=hard g in other positions, as: ganz, Auge.

j=y in yet, as: ya, yung, Yohr.

=French j in just.

qu occurs in quelle, when it has the sound of *gw*.

r is sometimes trilled, as in Dreck. Usually, however, it is lightly pronounced, sometimes obscure, and again entirely lost. Before *r* a vowel changes its sound, as:

a=o in nor, as: Bart, Garde.

ä=ai in air, as Bärt, Garde.

e=ai in air, as Berg; in Kerl the *r* is lost

i=ai in air, as: Kirch.

o=a in hark, as: horch, Morge. Generally, however, after *o* the *r* is lost and *o=o* in not, as: dot, fot, Wot, Kon, zonig.

After *ö* the *r* is lost and the vowel has sound of short English *a*, as: Hörner.

u=ai in air, as: durch, kurz.

ü=ai in air, as: für, fürch, Dür.

s and *ss* are sharp in all positions, as: so, Hose, des, esse, fliesse.

v=f, as: von, vor, Vater, Vogel.

w is always English *w*, as: was, wie.

z=ts, as: Zeit, ganz.

ch is guttural, as: doch, Buch; palatal, as: Ich, u. s. w.

ng=ng in singer, as: Ding, Finger.

nk followed by a vowel=nasal *n*-|hard *gh*, as: denke, schenke, Balke, Hünkel.

st and *sp=scht* and *schp* in all positions, as: bist, best, Fenster, springe. *s=sch* in sogar and sonst. *tz=tsch*, as: letzt.

There is a tendency to interchange *g* and *k* at the beginning of words, *g* becoming *k* very commonly in the perfect participle and elsewhere, as: ksehne, akfange, khat, kschwind. Again *k* become *g*, as: Graut, Grebs, Grieg, Grot.

Initial *T* is almost always *d*, as: Dag, dapper Deich, Dochter, Dür. *p* has a tendency to become *b*, as: batzig=proud. *pf* becomes *pp* or *p*, as: Knopp, Kopp, dapper, Appel. When followed by *l* this combination is scarcely distinguishable from *b*, as: Planz, Plug. *nd* and *nt* followed by a vowel become *nn*, as: anne (anders), binne, gebunne, nunner (hinunter) and *rd* becomes *rr* as: werre.

PART II.—Inflections

In Valley Dutch there are regularly but three cases: nominative, dative and accusative. Only rare traces of a genitive occur, as in the old jingle: Oder's Müllers rote braune Kuh. A possessive relation is expressed in three different ways as follows: first, Der Mann sei Buch; second, Dem Mann sei Buch; third, am Mann sei Buch. Sometimes an *s* is attached to one of these forms without the possessive, as: 'n kühler nasser Moi füllt am Bauers Fass.

Articles—The definite article is indistinctly pronounced and is liable to contraction and elision. It is declined as follows:

Nom.	der	die	des-'s	die
Dat.	dem-'m	der	dem-'m	Pl. <i>dene</i>
Acc.	den-der	die	des-'s	die

The indefinite article is very indistinctly pronounced. It is often a simpl *n* with or without an indistinct preceding vowel-sound. The vowel-sound, which is generally *a* in fate, sometimes appears alone. In the dative the following forms occur: *eim*, *einer*, *eim*.

Nouns—The cases of nouns do not vary in form and the plural is formed regularly according to the classes of the strong and weak declensions, save that final *e* is lost in the second class of the strong declension, and final *n* in the weak declension, as:

Bruder—Brüder; Vogel—Vögel; Flügel—Flügel.
Hand—Händ; Kuh—Küh; Sohn—Söhn; Yohr—Yohr.
Haus—Häuser—Mann—Männer; Buch—Bücher.
Blum—Blume; Dür—Düre; Mensch—Mensche.

There is a tendency to reduce strong nouns to the weak declensions, as: Deller—Dellere; Tochter—Döchter or Dochtere. Diminutives end in *li* and add *n* in the plural, as: Kätzli—Kätzlin, Bübli—Büblin.

Adjectives—The terminations of adjectives are loosely used. As nearly as could be determined, they are inflected as follows:

Strong declension:

Nom.	guter	gute	gut	gute
Dat.	guter	gute	gut	Pl. gute
Acc.	guter	gute	gut	gute

Weak declension:

Nom.	gut	gut	gut	gute
Dat.	gute	gute	gute	Pl. gute
Acc.	gute or gut	gut	gut	gute

Comparison of adjectives:—

Schö	schöner	schönst
süss	süsser	süssest
arm	ärmer	ärmst
rot	röter	rötst
alt	älter	älst
gut	besser	best
viel	meh	menst
hoch	höcher	höchst
gross	grösser	grösst

Numerals—Cardinals:

eins (a)	elf	ein un zwanzig
zwei (a)	zwölf	dreissig
drei	dreizeh	vairzig
vier	vairzeh	fufzig
fünf	fufzeh	sechzig
sechs	sechzeh	sivezig
sive	sivezeh	achtzig
acht	achtzeh	neinzig
nein	neinzeh	hunnert
zehe	zwanzig	dausend

Ordinals: erst, zwet, drit, viert, fünft, sechst, sivet, acht, neint, zehet, elft, zwölf.

Numeral Adverbs: *eimol*, *zweimol*, *dreimol*, *viermol*, *fünfmol*.

Pronouns—The use of polite forms is unknown.

Personal:

	Ich	du	er	sie	es	Reflexive
Sing.	mir	dir	ihm	ihr	ihm	sich
	mich	dich	ihn	sie	es	sich
Plural	mir	dir		sie		sich
	uns	eich		ihne		sich
	uns	eich		sie		sich

Possessives: *mei*=my; *dei*=your; *sei*=his or its; *ihr*=her or their; *unser*=our; *eier*=your.

Following is the declension of *mei*:

Nom.	<i>mei</i>	<i>mei</i>	<i>mei</i>	<i>mei</i>
Dat.	<i>meim</i>	<i>meiner</i>	<i>meim</i>	Pl. <i>meine</i>
Acc.	<i>mei</i> or <i>mein</i>	<i>mei</i>	<i>mei</i> or <i>mein</i>	<i>mei</i> or <i>meine</i>

Unser is declined thus:

Nom.	<i>unser</i>	<i>unser</i>	<i>unser</i>	<i>unser</i>
Dat.	<i>unserm</i>	<i>unserer</i>	<i>unserm</i>	Pl. <i>unsere</i>
	<i>unser</i>	<i>unser</i>	<i>unser</i>	<i>unser</i>

Demonstratives: The nearer demonstrative *der* is declined like the definite article, except that it has in *reed* the dative singular feminine, and is distinctly pronounced. The remote demonstrative is *sel*, which is inflected as follows:

Nom.	<i>seler</i>	<i>sele</i>	<i>sel</i>	<i>sele</i>
Dat.	<i>selem</i>	<i>seler</i>	<i>selem</i>	Pl. <i>sele</i>
Acc.	<i>seler</i> or <i>sele</i>	<i>sele</i>	<i>sel</i>	<i>sele</i>

Relatives: The relative adverb *wu* is used for the relative pronoun in all cases. The following examples will illustrate:

Nom.	Der Mann, <i>wu</i> bei mir war. Die Männer, <i>wu</i> do sin.
Dat.	Die Frau, <i>wu</i> ich's dazu geve hab. Des Kind, <i>wu</i> ich mit war.
Acc.	Der Mann, <i>wu</i> mir ksehne hen. Die Mannsleit, <i>wu</i> ich ksehne hab.
Gen.	Der Mann, <i>wu</i> sei Kinner do sin. Die Männer, <i>wu</i> ihre Kinner do sin.

Interrogatives: The interrogative is declined as follows:

Nom.	<i>wer</i>	<i>was</i>
Dat.	<i>wem</i>	<i>wem</i>
Acc.	<i>wer</i>	<i>was</i>

A possessive relation is expressed as follows: *Wem* sei Katz is *sel*? The interrogative adjective is *was* für'n in all relations, as: *was* für'n Mann bist du mitkomme=What man did you come with?

Verbs—The indicative and imperative moods are freely used, but the subjunctive exists only in fragments, chiefly in the auxiliaries. There are in regular use but two tenses, the present and the perfect, as: *Ich geh* and *Ich bin gange*. The present is used for any present or future relation, the perfect for any perfect or past relation. There is also a progressive form for both present and past time, as: *Ich bin am gehe* and *Ich war am gehe*. A form corresponding to the English emphatic form, but without emphasis, sometimes occurs in the present, as *Er dut mich lieve*. To avoid ambiguity and for emphasis the modal auxiliary *welle* may be used for the future. The

distinction between the auxiliaries *bin* and *hab* is carefully and accurately made. The two most important forms of a verb are the present infinitive and the perfect participle.

Have—khat or khate.		
Pres. ind.	Ich hab du hust er hut	mir hen dir hent sie hen
Perfect ind.	Ich hab khat du hust khate er hut khat	mir hen khate dir hent khate sie hen khate
Preterite sub.	Ich hätt du hättst er hätt	mir hätte dir hättet sie hätte

sei—gwese or gwest.		
Pres. ind.	Ich bin du bist er is	mir sin dir sint sie sin
Pret. ind.	Ich war du warst er war	mir ware dir waret sie ware
Perf. ind.	Ich bin gwese or gwest u. s. w.	
Pret. sub.	Ich wär du wärst er wär	mir wäre dir wäret sie wäre
Imperative: sing. sei; plu. sein.		

werre—worre=get.		
Pres. ind.	Ich wer du werst er wert	mir werre dir werret sie werre
Perf. ind.	Ich bin worre, u. s. w.	

Es is am dunkel werre=It is getting dark.

The passive voice is formed with *werre* and the perfect participle, as:

Pres. ind. Ich wer gwippt, u. s. w.=I get whipped, etc.

Perf. ind. Ich bin gwippt worre u. s. w.=I got whopped, etc.

Weak Verbs:

lieve—geliebt.		
Pres. ind.	Ich lieb du liebst er liebt	mir liebe dir lievet sie liebe
Perf. ind.	Ich hab geliebt, u. s. w.	Imp. sing., lieb; plu., lievet.

Strong Verbs: No irregular forms are found in the present indicative or imperative.

breche—gebroche.		
Pres. ind.	Ich brech du brechst er brecht	mir breche dir brechet sie breche
Perf. ind.	Ich hab gebroche, u. s. w.	Imp. sing., brech; plu. brechet.
falle—kfalle.		
Pres. ind.	Ich fall du fallst er fallt	mir falle dir fallet sie falle
Perf. ind.	Ich bin kfalle, u. s. w.	Imp. sing., fall; plu., fallet.

Irregular Verbs:

wisse—gwisst=know.		
Pres. ind.	Ich weiss (a) du weisst (a) er wisst (a)	mir wisse dir wisset sie wisse

Note *t* added by analogy in *er wiesst*. In this form *st* is not pronounced *sch*t as elsewhere.

Perf. ind. Ich hab gwisst, u. s. w.

due—gedu.

Pres. ind.

Ich du
du dust
er dut

mir dune
dir dunet
sie dune

Perf. ind. Ich hab gedu, u. s. w.

Pret. sub.

Ich dät
du dätst
er dät

mir däte
dir dätet
sie däte

Imperative: sing. du; plu. dunet.

Geh—gange.

Pres. ind.

Ich geh
du gehst
er geht

mir gehn
dir gehnet
sie gehn

Perf. ind. Ich bin gange, u. s. w.

Imp. sing geh. Plu. gehnet.

Modal Auxiliaries:

welle. A rare form, gwot, is perhaps perfect participle of welle.

Pres. ind.

Ich will
du wit
er will

mir welle
dir wellet
sie welle

Pret. sub.

Ich wet
du wetst
er wet

mir wette
dir wettet
sie wette

The preterite subjunctive of welle corresponds closely in meaning to that of due, as: Ich wet geh=Ich dät geh=I would go. A form of the preterite indicative seems to occur in such expressions as: Ich wot ich hätt Zwei Bäuch, as the old glutton said.

könne.

Pres. ind.

Ich kann
du kannst
er kann

mir könne
dir könnet
sie könne.

Pret. sub.

Ich könnt
du könntst
er könnt

mir könntte
dir könntet
sie könntte

Ich hätt au geh welle, wann ich hätt geh könne.

müsse.

Pres. ind.

Ich muss
du musst
er muss

mir müsse
dir müsset
sie müsse

Wann du net gange wärs, hätt ich geh müsse.

selte.

Pres. ind.

Ich soll
du sollst
er soll

mir selte
dir sellet
sie selte

Pret. sub.

Ich set
du setst
er set

mir sette
dir settet
sie sette

möge.

Pres. ind.

Ich mag (aw)
du magst (aw)
er mag (aw)

mir möge
dir möget
sie möge

Pret. sub.

Ich möcht
du möchst
er möcht

mir möchte
dir möchtet
sie möchte

dürfe.

Pres. ind.

Ich darf
du darfst
er darft

mir dürfe
dir dürfet
sie dürfe

Reflexive Verbs:

sich schäme.

Pres. ind.

Ich schäm mich
du schämst dich
er schämt sich

mir schäme uns
dir schämet eich.
sie schäme sich

Perf. ind. Ich hab mich gschämt, u. s. w.

Separable Verbs:

Pres. ind. Ich mach uf ufmache—ufgmacht.
 du machst uf mir mache uf
 er macht uf dir machet uf
 sie mache uf

Perf. ind. Ich hab ufgmacht. Imp. sing., mach uf; plu., machet uf.
 ufsteh—ufkstanne.

Pres. ind. Ich steh uf mir stehn uf
 du stehst uf dir stehnet uf
 er steht uf sie stehn uf

Perf. ind. ich bin ufkstanne. Imp. sing., Steh uf; plu., stehnet uf.

Sel is der Kel, wu nie net ufsteht. Ich will die Dür net ufmache wu ich zugmacht hab.

Prepositions:

With dative:

aus, as: aus 'm Haus.

bei, as: bei mir; beim Weg.

nüt, as: mit mir; mit ihm.

neve, as: neve 'm Weg.

noch, as: noch dem Dag.

von, as: von ihm.

wege, as: Ich hab mich kschämt wege ihm.

zu, as: zu mir; vom Haus zum Haus.

zwische, as: zwische 'm Haus un'm Weg.

With accusative:

bis, as: bis den Dag.

durch, as: durch 's Feld.

für, as: für mich.

um, as: um den Disch 'rum.

üver, as: üver 's Feld.

wetter (wider), as: wetter mich.

With dative to express rest, with accusative to express motion:

an, as: an der Mühl; an die Mühl.

hinner, as: hinner 'm Ofe; hinner den Ofe.

in, as: im Haus; ins Haus.

uf, as: ufm Disch; uf den Disch.

vor, as: vor dem Haus; steh vor mich.

Hi and her:—Guck eimol do her. Guck eimol dat hi. When spoken to small children *her* takes the diminutive ending, as: Komm eimol herli. In composition *hi* and *her* become 'n and 'r, as: komm 'ruf, geh 'nuf; komm 'runner, geh'nunner; komm'rei, geh'nei; komm 'raus, geh'naus; u. s. w.

PART III.—Vocabulary

The following vocabulary contains a number of illustrative and peculiar words. The gender of nouns has been indicated by the article, and the plurals have been given, when these were obtainable. In the case of verbs the two principal parts (present infinitive and perfect participle) have been given and the auxiliary (bin or hab) has been indicated. A few expressions and rhymes have been inserted to illustrate the use of words and attention has been called to various points of interest.

afange, Ich hab akfange=begin, commence.

all=all, each, every. Alle zwei=both.

Antwot, des=answer. Note gender agreeing with Wot.

arege, Ich hab agregt=touch.

Arm, der, Aerm=arm. o

as=as, than, when, that; used for als, dass and the general relative was. Des is all as er ksat hut. Ovet-rot, morge früh nix as drocke Brod. u. s. w.

au (aw)=too, also, mir hen au net=we don't have either.

Aug (aw), des, Auge=eye. Augewasser=tears.

Band, des, Bänner=ribbon. Des Bündel=string.

Bäsel, die=aunt. Note gender of diminutive.

Bauer, der=farmer. Die Bauerei=farm. Bowers as surname.

binne, Ich hab gebunne=tie.

Bir, die, Bire=pear. Bauer schickt des Jockli naus, Bire schüttle; Jockli will net Bire schüttle, 'n Bire welle net falle. So begins the Valley Dutch version of "the house that Jack built."

bleich (a)=pale. bleiche, gebleicht=bleach.

bleive (bleib), Ich bin geblive=stay.

blöse, es hut geblose=blow.

bös, böser, böst=cross, "mad."

brenne, es hut gebrennt=burn. der Brenner=burner, as proper name written Branner.

bringe, Ich hab gebrucht=bring.

brote, Ich hab gebrate=fry.

Brüh, die=broth. Fress au Brocke, net just Brüh, as the child told the sake in the story. Brüh has passed over into English among the uneducated in some sections.

brülle, er hut gebrüllt=cry, bawl (of children and animals). Brüll also has crept into English.

Bu, der, Buve=boy: diminutive des Bübli. Knabe not in use.

Butter, der=butter. Note gender.

dapper (for tapfer)=quick. Spring dapper.

dat (for dort)=there. Guck eimol dat anne=look there once! Just look at that!

daub (aw)=deaf.

Daub, die, Dauve=dove.

Deich, des=hollow, depression between hills.

denke, Ich hab gedenkt=think.

do (for da)=here; Guck eimol do=look here once!

doch=though, however. Er is doch komme=he did come though.

Dreck, der=mud, dirt. Dreckig=muddy. Schmutzig is used in the sense of greasy. soiled.

dreffe, Ich hab gedroffe=hit. adreffe, Ich hab agedroffe=meet.

dreive (drieb), Ich hab gedrive=drive.

drinke, Ich hab gedrunke=drink.

Duch, des, Dächer=cloth.

dummle, gedummelt=hurry. dummel dich=hurry up!

eb or ev=before or whether. Ich hab ihn ksehne, ev er gang is. Ich weiss net eb sie fat is oder net. eb occurs before consonants and ev before vowels.

Epper=somebody. eppas=something.

Ern, die=harvest. ernte, Ich hab gernt=to harvest.

esse, Ich hab gesse=eat. Ess-sache=eatables.

fahre, Ich bin kfahre=drive.

fertig=finished, "done." As proper name written Fatic.

finne, Ich hab gfinne=find.

fat (for fort)=forth, away. Used in composition with many verbs, as : fat-fliege; der Vogel is fat-kfloge=the bird has flown away.

frem=strange.

fresse, Er hat kfresse=eat (of animals and vulgar). Fress oder verek is a very common expression. Compare, Root, hog, or die.

Fress-grunkhit, die=gluttony.

Friede, der=peace. Ei du lieber Friede noch eimol! is a common exclamation.

frage, Ich hab gfrogt=ask.

früh=early. Des Früh-yohr=spring.

Funk, die, Funke=spark. Funk is a common family-name.

fürche, Ich hab mich kfürcht=be afraid.

futsch=undone, "done for." Very commonly used in English.

Gang, der, Gäng=hall, passage-way in house.

gar=done; gar nix=nothing at all. Gerver=tanner, whence the very common family name, Garber.

Mann, der, Männer or Mannsleit=man. Diminutive, des Männli used of an old withered man, as in the incantation to cure burns: 's alt Männli springt üvers Land
, 's Feier muss net brenne, 's Wasser muss net lösche.

Maul, des, Mäuler=mouth. The usual word. Mund not in use.

Milch, die=milk. Melke, Ich hab gmolke=to milk.

Middag=noon. Noch-middag = afternoon. Vor-middag=forenoon. Middag-esse =dinner. Morge-esse=breakfast. Nacht-esse=supper.

Mück, die, Mücke=fly.

Nagel, der, Nägel=nail; diminutive, des Nägli = clove, pink. Näglistock = pink stalk.

nehme, Ich hab gnomme=take. Nehm Stuhl=take a chair.

nei (a)=no. net=not. noch net=not yet.

Obs, des=fruit. die Frucht=grain.

Ovet, der, Ovete=evening. Sometimes pronounced Avend, especially in Avend-mahl=the Lord's supper.

Peiß, die=pipe. peife, Ich hab gepiffe=whistle.

quelle, es hut gequellt=bubble. 's Wasser quellt 'ruf so schö.

Rad (aw), des, Räder=wheel.

Rege, der=rain. regere, es hut gregert=to rain.

reisse, Ich hab grisse or verrisse=tear.

riche, es hut groche=smell.

Rind, des, Rinner=heifer.

Rock, der, Röck=dress, coat

Rüb, die Rüve=turnip.

rutsche, grutscht=slide (of children). Commonly used in English.

saufe, ksoffe=drink (of cattle and vulgar).

Schof, des, Schof=sheep.

schaße, Ich hab kschafft=work.

schiesse, Ich hab kschosse=shoot. der Schütz, der schiest un' der Wassermann giesst.

schinne, Ich hab kschunne=skin, flay. Used sometimes in English.

schlofe, Ich hab gschlofe=sleep. Schläfrig=sleepy.

Schloss, des, Schlösser=lock, schliesse, Ich hab gschlosse=,to lock. der Schlüssel =key.

schneide, Ich hab kschnitte=cut. Schnitz=cut-apples, used commonly in English both as noun and verb.

Schrecklich and unerbärmlich are used to emphasize a quality; sehr is not used; recht is used for mild emphasis. Compare English.

schreibe (schreib), Ich hab gschrive=write.

Schreiner, der=carpenter.

schwätze, Ich hab kschwätzt=talk. The usual word; spreche not used except in verspreche, versproche=promise. tz=tsch as usual.

schwimme, Ich bin kschwumme=swim.

sinke, es is ksunke=sink.

sogar, nearly, almost. Sie is sogar dot.

Speck, der=bacon. Speck un' Bohne is a common dish.

Speicher, der=second story of a house. Über-speicher=garret.

spinne, kspunne=spin. die Spinn=spider. Spinn-rad=spinning wheel.

spot=late; (perhaps for spat rather than for spät.)

springe, Ich bin ksprunge=run. Spring dapper=run quickly.

Stadt, die, Städt=town. des Städtli=village.

Stei (a), der=stone.

steige, Ich bin kstige=climb. Reduplication scarcely audible a often.

sterve (sterb). Er is kstorve=die.

stosse, kstosse=hook. die Küh stosse mit ihre Hörner. Also of elbow.

Strump, der, Strümp=stocking. Strum-bündel=garter.

strublich=strubly" (of hair and feathers); no exact equivalent in English.

Tier, or Ktier, des=beast.

trage (aw), getrage=carry.

unnergehe, die Sonn is unnergange=set, sink, go under.

verfriere, es is verfrore=freeze. Simple word not in use apparently.

vergehe, es is vergange=fade, die away.

vergesse, Ich hab vergesse=forget.

verliere, Ich hab verlore=lose.

verrote, Ich hab verrote=betray. Die Diefel verrot uns!

versammle, mir hen uns versammelt=meet, assemble.

verschrecke, Ich hab verschreckt=scare. Ich bin verschrocke=be scared.

- versuche**, Ich hab versucht=taste.
wachse, Ich bin gwachse=grow. des Abwachse="under growth."
wahr=true. die Wahrhit=truth.
Wald=wood, used by older people. der Busch is now in use.
wann=when: both rel. and int.
weve (web), Ich hab gweve or gwove=weave.
weg-gehe, Ich bin weg-gange=go away. Geh weg do! Pach dich!
Weg, der=road. e is long in substantive, short in adverb.
weib, des (or die), Weiver=wife, woman. die Weibslait=womankind. Diminutive, des Weivli.
Wei, der=wine. As a proper name written Wine.
Wel, welle=which? Compare Was fur 'n=what?
wie=how (int.), as (rel.) Wiffel Hörner hut 'er Bock?
Wieg, die, Wiege=cradle. wiege, Ich hab gwoge=weigh.
Wis, die, Wise=meadow.
winke, Ich hab gwunke=wink, beckon.
Witt-frau (aw), die (or des Witt-weib): Wittweiver=widow.
wüst, ugly. hässlich has literal meaning, hateful.
Zah (aw), der, Zäh=tooth. Zah-weh=toothache.
zerspringe, es is zersprunge=spilt, fly in pieces.
ziege, Ich hab gezoge=pull. Ich bin gezoge=move.
Zirkel, der=circle. As family name Zirkle.
Züver, der=tub.
zumache, Ich hab zugmacht=shut. Mach die Dür zu.

The following story is still told by the elderly women of the Valley. It is the more interesting as it contains a very old and common German legend, which has been immortalized by Bürger in his splendid poem, "Lenore."

'S war eimol ei Mätel, wu ihr Liebling fat in der Grieg is, un' is dot gmacht worre. Sie hut sich so arg gedrauert un' hut ksat: "O wann ich ihn just noch eimol sehne könnt!" EiOvet is sie an 'n Partie gange, aver es war ken Freud dat für sie. Sie hut gwünscht, ihre Liebe war dat au. Wie freudlich sie sei hätt könne! Sie is 'naus in den Garde gange, un' war allei im Monlicht khockt. Kschwind hut sie'n Reiter höre komme. 'S war ihre Liebe ufm weisse Gaul. Er hut ken Wat ksat, aver hut sie uf den Gaul hinner sich gnomme, un' is fatgritte. As sie kschwind fatgritte sin, hut er ahalte sage:

Der Mon scheint schö hell,
Un' die Dote reite schnell.

Des is all as er ksat hut un' nix sonst. Am letzt sin sie an 'n Begräbnissplatz komme, un' dat recht vor ihne is sei Grab ufgange. 'S Mätel is in die Kirch-Dür sprunge, wu uf war. Der Spuk is ihr nochgange, un' wu er die Dür agregt hut, dat hut sich sei Hand gebrennt. 'S Mätel war so verschrocke, as sie net lang glebt hut.

H. M. HAYS.

UNIVERSITY OF VIRGINIA,
Ap '24, 1908.

NOTE.—The foregoing paper, reprinted from Dialect Notes, Vol 111, Part IV, 1908, will interest our readers and may serve as an occasion for noting dialect variations, in spelling, gender, sound, etc. We shall be pleased to hear from our readers.—Editor.

Reviews and Notes

EDUCATION (BOSTON) for September contains an article on Macaulay's Essay on Milton, by Chas. H. Rominger. Mr. Rominger is a teacher of English at the Nazareth Military Academy, Nazareth, Pa. We do not know that we have been told anything new or interesting about Macaulay or Milton; and surely the article is not written in Macaulay's style.

THE EXILES by Elsie Singmaster in Harpers' for October, is again a story whose scene is laid in Millerstown, Pa. It is a story of the Civil War time. A half dozen young men enlisted in the army; one of these, Calphenus Knerr, did not come back alive. The wife has her troubles with an unruly, posthumous child, a boy, who finally enlists in the army to desert it and return to his mother. To avoid being detected they move from town to another. Finally the boy decided to give himself up, when the mother produces a paper which shows that he is free; she had kept this to herself for five years. It is not easy to tell whose torture was the greater, the boy's or the mother's. It is a pathetic little story full of interest; the suspense is fully maintained until the end.

FOUNDATIONS OF GERMAN: By C. F. Kayser, Ph. D. Professor of the German Language and Literature, Normal College of the City of New York, and F. Montser, Ph. D. Head of the German Department, DeWitt Clinton High School, New York. American Book Company, New York, 1909.

The teaching of German is getting farther and farther away from the use of the large, comprehensive grammar of former times. It has been found out that it is not good pedagogy to put such comprehensive, detailed text-books of German, or of any language for that matter, into the hands of beginners. This book was written with that end in view. It might be questioned however, whether it does not still contain too much material for the beginner; it is believed that still more could have been profitably omitted. For the real "foundations" in German can after all be expressed in a very limited space.

It must be borne in mind, however, that this book is not an abridgement of the authors' former book, "A Brief German Course." The book is an entirely new work and is written from a different standpoint. It makes use of what is called "living grammar"; and this is one of its desirable features. Its vocabulary is that of every day life, and the phrases of its exercises are colloquial and idiomatic. It is a workable book written by teachers for

teachers and pupils as well. It is worth examining by those who are looking for a beginners' book in German.

THE PSYCHOLOGY OF THINKING: By Irving Elgar Miller, Ph. D., Department of Psychology and Pedagogy, and Supervision of Practice Teaching, State Normal School, Milwaukee, Wis. Cloth 12 mo., 303 pp. Price \$1.25 net. The McMillan Company, New York, 1909.

Here is something new and original; in this respect we know of nothing of its kind since the appearance of "Thinking and Learning to Think" by Dr. Schaeffer, State Superintendent of Schools of Pennsylvania.

A marked change has taken place in the views on Psychology; for the last quarter of a century it has been slowly severing its connections with Philosophy, or Metaphysics, and has been trying to ground itself as a natural science. The psychological laboratory with experiment in physiological psychology is the fruitful expression of this powerful impulse. And with this movement there has sprung up an interest in the genetic and functional aspects of mind. It is in this way that the biological point of view has come to dominate psychological thought.

The main point of view which the author follows in the discussion of thinking is biological, but it is biological in the broad sense. He does not think of life as reduced to its lowest physical terms; he makes it include everything that makes life worth living; and he thinks of the life process in the terms of the satisfaction of the needs of man at his present level of evolution and civilization.

Thinking thus has a functional and a biological interpretation. So "The Psychology of Thinking" is an attempt to follow the working and actions of the mind as it struggles with problems of concrete life, and to arrive at the significance of the processes involved and to show how the control over the forces of the world has grown; for "thinking is the task to consciously adjust means to ends"; and this is really of what our life consists; to think out solutions to the problems that confront the individual the nation, and the world. The book is thorough in its development of the dynamic aspect of mental processes.

It is strongly pedagogical in its aim and purpose. It points out very clearly the significance of the psychological facts and principles for education and the teaching process. It is well worth the while for every teacher to read it, especially if he is an extreme advocate of formal discipline.

The illustrations and comparisons of the

author are simple and original; they are taken from the common experiences of every day life. We must readily accept the author's reason for the preponderance of the mathematical interest and the many references to mathematics, for nowhere else does the teacher get closer in touch with the actual mental processes involved in thinking. The book is a most wholesome one to read it is packed with thought. It is written in a plain non-technical style, and is most interesting and instructive reading.

SCHWENKFELDER HYMNOLOGY and the

Sources of the First Schwenkfelder Hymn Book Printed in America. By Allen Anders Seipt, A. M., Ph. D., Member of the Historical Society of Pennsylvania, and formerly Instructor in German in Ohio Wesleyan University. American Germanica Press, Philadelphia, 1909.

Dr. Seipt was born and raised at Worcester, Montg. Co., Pa. He obtained his university education at the University of Pennsylvania, from which institution he also received his degree of Doctor of Philosophy. The book under consideration was his thesis submitted to the institution for the degree.

This is the first time an attempt has been made to give an account of the Schwenkfelder hymn books and hymn writers. The author had the rare opportunity of working on virgin soil. There was also something to investigate to make the effort worth while. The book has to do with material relating to the production, transcribing, compiling, and editing of hymns of Schwenkfelder authorship, dating from the middle of the sixteenth century to that of the nineteenth, a period of well nigh three hundred years.

The main part of the thesis, however, centres around the "Neu-Eingeichtetes

Gesang-Buch," printed by Christopher Sauer, Germantown, 1762. This was the first Schwenkfelder hymn-book printed in America, in fact the first one printed at all. Its compilation led the writer back to Germany to the time before the Schwenkfelders fled to America. It was found that Casper Weiss and Rev. George Weiss, father and son, the latter of whom only came to this country, were the first promoters of a Schwenkfelder hymn-book.

Following these men came Rev. Balthasar Hoffman, and Christopher Hoffman, also father and son; the former had already distinguished himself in Germany. The next foremost hymnologist was Haas Christopher Hübner. The man, however, who was chiefly instrumental in compiling and writing the edition of 1762 was the Rev. Christopher Schultz, a man of the most scholarly attainments and talents, a man to whom the Schwenkfelders are indebted as they are to no one else for what they are and what they possess.

This is an admirable piece of work; it is scholarly. And it is scholarly without being technical, and yet popular without being unscholarly. The writer has brought together an amazing amount of material and information. Surely very few, if any, of the Schwenkfelders themselves had any idea that there was so much material available concerning their hymnology.

The few extremely local references can be easily overlooked as being but references shown to favored friends. There are a few illustrations, some of which are facsimile reproductions of title pages. An admirable chapter is the one entitled "A Descriptive Bibliography." This gives a description and historical account of thirty-five hymn-books that were consulted. The book should appeal to every Schwenkfelder; it is a valuable contribution to things Schwenkfeldian.

"Yankee Doodle" in German

We are indebted to a Summit Hill subscriber for sending us the following, clipped from a daily paper.

In's Lager ging ich und Papa

Mit Hauptmann Herr von Gutwing;

Das maennliche Geschlecht stand da
So dicht wie Heftig-pudding.

Yankee Doodle, setzt es fort,

Yankee Doodle Pathchen,

Mit der Musik haltet Schritt,

Bereit seit mit den Maedchen.

Ein tausend Maenner sahen wir,

So reich wie Gutshen Darmstaedt,

Und was da in Verswuestung ging!
Ich wuensch dass ich's gespart haet.

Da war der General Washington

Auf seinem weissen Reiter;

Er sah so gross und maechtig aus

Man meint er waere breiter.

Ein kupfernes Geschuets war da

Von Ahorn-Blockes Wuerde;

Auf holzern Karren banden sie's,

Mei'm Vaters vie zur Buerde.

Und wenn es abgeschossen ward

Von Pulver nahm's ein Horn voll,

Wie Pap's Gewehr so macht's 'nen Laerm

Nur eine Nation mehr toll.

Da sah ich auch ein kleines Fass

Mit Leder war's umfangan;

Sie schlugen drauf mit Stoeckchen zwei

Die Mannschaft rief's zusammen.

Die Haelfte kann ich nicht erzahlen,

Es wurd zu dumpt zum Schwaufen,

Ich hob den Hut, verbeugte mich,

Und bin heimwärts gelaufen.

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Old Trappe Church

Lutheran Woman's Work for October has an interesting article on the Old Trappe Church by Miss Sarah Van Gundy of Washington, D. C.



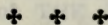
A Prosperous Business School

We are pleased to acknowledge receipt of catalogue and booklets of the Huntsinger Business School of which one of our subscribers, a hustling, prospering Pennsylvanian in Yankeedom E. M. Huntsinger of Hartford, Conn., is President and Principal. A school like Huntsinger's that places 2939 graduates in situations in 151 months becomes an important, an almost indispensable factor in a community. Continued health and prosperity to Brother Huntsinger.



Our Reprint Proposition

An insufficient number of advance orders having been received, the proposal to reprint the earlier volumes of THE PENNSYLVANIA-GERMAN can not be carried into effect at this time. We are anxious to make it possible for all who wish to do so to complete their files of THE PENNSYLVANIA-GERMAN. We will hold the matter under advisement for a time and hope to offer another plan later on. In the meantime we shall be pleased to receive suggestions on the subject.



Reprint of Articles

Of the articles that have appeared in THE PENNSYLVANIA-GERMAN so far this year the following have been reprinted:

Notes on the Kuntz and Brown Families, History of the Plainfield Church, Hans Joest Heydt, History of the Susquehanna County Historical Society, History of the Blauch Family, One of John Brown's Men, The German Dialect Spoken in the Valley of Virginia. In addition to these the series of articles on "Seeing Lancaster County from a Trolley Window" will on completion be revised and issued in pamphlet form. We are led to do this by the many words of praise respecting the articles. We would be pleased to receive from our readers suggestions respecting mistakes or omissions.

This reprint will contain between seventy and eighty pages, bound in paper covers and will be sold at the following rates: per hundred \$7.50, per dozen \$1.00, per copy 10 cents.



"Molly Pitcher" Pure Fiction

Mr. Martin I. J. Griffin, editor and proprietor of the "American Catholic Historical Researches" who has been referred to as the "engaging smasher of historical false gods", in the October, 1909, issue of his periodical takes Molly Pitcher off her hero's pedestal—Molly, "Dutch, Dutch as sourcrout" as her granddaughter called her. He quotes approvingly the words of J. Zeamer of Carlisle. "The story of Molly Pitcher's exploit at the battle of Monmouth is a pure fiction, for there is not anywhere the slightest corroboration of it." It is painful to see heroes consigned to the scrap heap, but truth must prevail and if idols have no clear title they ought to be dislodged. We hope to say more about this later.

Interest in Local History

The "Germantown Independent Gazette" of September 3 abounds in historic lore. We note the following interesting subjects of articles in this issue: DeBennville Estate at Branchtown, Concord School Puzzle, Early Records of Frankford Bridge, Facts and Traditions of Lower Dublin Township, Henry Antes. Historic Germantown must have lovers of historic lore.



Family Reunions

We gave in our September issue a list of family reunions to which the following may be added. We will repeat what we said in connection therewith. "We will on request send names and addresses of the officials of these meetings and would be pleased to reprint some of the papers read if submitted by the authors or their friends."

September

11. Miller, Powder Valley.
18. Geyer, Ringing Rocks Park.
25. Fisher, Rolling Green Park.

October

6. Reedy, Millbach.
7. Ruby, York.
14. Rockefeller, Easton. (A correction.)



For the Joke Book

—Dr. Philip Schaff was accustomed to say the Pennsylvania Germans used the following form of comparison: Schmärter

Kerl—Aerger schmärter Kerl—Verdammt schmärter Kerl.

—State Superintendent Dr. Schaeffer tells a story showing how astonished foreigners are that German farmers in America are able to give their children a good education. He says:—

"When I entered the University of Berlin they asked the occupation of my father. 'Ein Bauer,' I replied in good Pennsylvania German. They were astonished that the son of a peasant should cross the ocean to study. When I told them how many acres my father was tilling, they exclaimed: 'Er ist kein Bauer; er muss ein Gutsbesitzer sein.' (He is no peasant, but the owner of an estate.)"

—Joe Cannon made a speech in Lancaster soon after his election as Speaker of the House of Representatives. By way of introduction he related an incident that occurred in connection with revival services in Danville, Illinois. After the sermon the minister went through the audience making personal appeals. From one young man he received the reply: "No, I do not need the new birth, I was born in Lancaster county, Pennsylvania."

—"Ah, I have an impression!" exclaimed Dr. McCosh, the President of Princeton College, to the Mental Philosophy class. "Now, young gentlemen, can you tell me what an impression is?"

No answer.

"What; no one know? No one can tell me what an impression is!" exclaimed the Doctor, looking up and down the class.

"I know" said Mr. Arthur, "An impression is a dent in a soft place." "Young gentleman" said the Doctor, growing red in the face, "you are excused for the day."

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M. A. LL. M.

EDITORIAL NOTE.—Mr. Fuld has kindly consented to give a brief sketch of the derivation and meaning of the surname of any subscriber who sends twenty-five cents to the Editor of THE PENNSYLVANIA-GERMAN for that purpose.

18. DILLER

If the name DILLER is derived from the French it means "Great David" and if

it is derived from the Irish it means "one born at the time of the great flood." The Irish form of this name is also written DILLON.

Much more frequently however the name DILLER is German and means a man who cuts boards. The Middle High German word for board was DILLE and the Modern German is DIELE. This is a technical term used to designate boards cut from the trunk of a tree lengthwise, and the DILLER was the man who cut the DIELE. These boards were used in Germany for many years for street pavements, for ships and for house floors.

19. HIESTAND

HIESTAND is a compound of HIES and STAND. HIES is a contraction of MATTHIAS which is the German of MATTHEW, a Hebrew word meaning "the gift of Jehovah." The Latin of this name is MATTHAEUS, the French MATHIEU, the Italian MATTEO, the Spanish MATEO, the German MATTHAEUS or MATTHIAS and the diminutive MAT.

There are three possible derivations of the second syllable of the name HIESTAND. It may be derived from TAND meaning "a toy." It is more likely that it is derived from STAND, meaning a shooting box or place from which the shooter takes his aim when shooting at a target, and in a derivative sense, a man's position or station in society, as, for example, IN GÜTEM STANDE, in good condition.

If the name is of a comparatively modern origin, on the other hand the most likely derivation is from STANDKRAEMER, or stall keeper, retailer at a stall. Thus HIESTAND would be the stall, booth, or stand of MATTHIAS.

20. ARTZ

Two possible derivations have been suggested for ARTZ. It may be derived from ARTZ meaning a physician. It is more likely however that it is a corruption of HERZ, a heart, and denotes a strong, courageous man.

21. HERBEIN

HER means "hither," the meaning generally being one of motion in the direction of the speaker. BEIN means "legs." It is likely that this name is derived from an innkeeper's sign which had the picture of a pair of legs and the word "HER," thus expressing the motto: "Let your legs bring you hither."

LEONHARD FELIX FULD.



Wayland's "German Element"

In 1907 an edition of 500 copies of "The German Element of the Shenandoah Valley of Virginia" was published privately by the author, John W. Wayland, Ph. D., Instructor in History in the University of Virginia. In 1908 an index containing over 3000 items was added, being bound in with the copies then on hand. The complete book is a large octavo of 323 pages.

Six copies remain on hand for sale. Price, \$3.00, post paid. Address,

John W. Wayland,
Harrisonburg, Va.

York County Good Enough

A subscriber in York county sent us the following clipping from the Reformed Church Record:

Thomas A. Edison, the electrical inventor, says: I do not know that Dr. Cook's work has any particular value from a practical and scientific viewpoint, but it has great value as a demonstration of what American energy and brains can accomplish. Aren't we Americans great people? We call ourselves Americans, but as a matter of fact we are a lot of cross-breeds, and in that lies our power. We are a mixture of the best of Europe. To this he added these words:

"Ich will grad raus sage dasz die Pennsylvanische Deutsche Bauere Kinner gantz dankbar fühle dasz America discovered is worre lang vor dem North Pole un zwölf Zoll viereckig mee werth hott in Pennsylvania das 144 Acker am North Pole."



INFORMATION WANTED

Who knows anything of Jeremiah Miller who was a Revolutionary soldier. He may have had other brothers beside Yost. They were sworn into service at Ephrata, Lancaster county, Pa., in 1777. Any descendants knowing anything of these men will confer a great favor by communicating with

WM. H. MILLER,

Stoyestown, Pa.

A great grandson of Yost Miller.



Where was Montgomery, Virginia?

January 17, 1798 "Thomas Procter of the City of Philadelphia in the State of Pennsylvania, Esquire" deeded to "Mary Broom-burgh of Washington County Maryland" one certain Lot or piece of ground in the Town of Montgomery in the State of Virginia Marked in a general Plan of the said Town No. 1334 situated on the South side of Washington Street in the said Town." This deed was acknowledged before Thomas Smith, Esq. one of the Associate Judges of the Supreme Court of Pennsylvania February 3, 1798, and witnessed by Sarah A. Charlton and Daniel Grant.

The Library of Congress, and the Virginia State Library at Richmond, Va., are unable to afford any information as to the location or history of the "Montgomery, Virginia". The town was platted of considerable size to contain at least 1334 lots.

The deed was evidently intended for Mary Brumbaugh, born in 1767 and resident in Washington Co., Md. until her marriage to Samuel Ullery, a minister of the German Baptist Church and one of the

first ministers of that denomination in Bedford Co., Pa. German names were very often misspelled in legal documents through misinterpretation of speech or writing.

Any person who can throw any light on this matter will confer a decided favor by addressing the editor, or Dr. G. M. Brumbaugh, 905 Mass. Avenue N. W., Washington, D. C. he having the original deed & being engaged in the preparation of "Brumbaugh Families," which manuscript is soon to go to press.

* * *

• Rockefeller Ancestry

(Copyright, 1909, by the Brentwood Company.)

German genealogists have taken exception to the claims put forward by the French that John D. Rockefeller is descended from the Marquesses of Roquefeuil, in the Province of Languedoc, who were driven out of France by the revocation of the edict of Nantes.

They have, by dint of careful investigation of state, communal and parish records of the former principality of Neuwied, ascertained that he is descended from Johann Thiel Rockenfeller, who emigrated with his wife, Anna Gertrude Alsdorf, and children from Bonefeld, in 1735, to Germantown in New York. It is further shown that this John Thiel Rockenfeller was the fourth son of a certain Tonges Rockenfeller, who in 1685 married Gertrude Pauli, at Bonefeld.

Tonges Rockenfeller himself was born in 1660, his father, Johann Wilhelm Rockenfeller hailing from Ehlscheid. This disposes absolutely of the Gallic story to the effect that the Standard Oil magnate is descended from these Languedoc Marquesses de Roquefeuil, who were expelled from France on the repeal of the edict of Nantes.

John Thiel Rockenfeller, the ancestor of John D. Rockefeller, and who emigrated to America in 1735, was by no means the only member of his family to seek his fortunes in the New World. For a few years previously, his cousins Johann Peter Rockenfeller and John Wilhelm Rockenfeller, had emigrated from Segendorf, in the principality of Neuwied, to Ringoes, New Jersey.

The parish records show that the Rockenfellers were very numerous in the principality of Neuwied, not only at Bonefeld and Segendorf, but also at Altwied, at Meisbach, Rengsdorf and Ehlscheid, in the latter part of the sixteenth and throughout all of the seventeenth and eighteenth centuries.

It is a curious fact that the parish registers of the Neuwied village of Fahr show that a Johann Rockenfeller was born there on July 26, 1841, and that in his boyhood emigrated to America. Some people have attempted to identify him with the petroleum king, but there is nothing to warrant this belief, save the mystery which has always existed with regard to the father of John D. Rockefeller.

Historical Societies

Chester County Historical Society

Saturday Sept. 11, 1909 was the day set apart by the Chester County Historical Society for the dedication of the huge flint boulder and the metal marker at the grave of Old Indian Hannah, the last of the Lenni Lenape Indian tribe, who was buried in Newlin township, in 1802. In 1730, several Indian wigwams were located on the bank of a pond or on the farm of William Webb, the emigrant, near the present Anvil Tavern, in Kennett township, and not far from the East Marlborough township line and it was there that Indian Hannah was born on the property.

* * *

Lancaster County Historical Society

Lancaster county paid tribute to the achievements of one of her great native sons, Robert Fulton, when a handsome

bronze tablet erected in the place of his birth, was unveiled Sept. 21, 1909, by one of his great-granddaughters, Mrs. Alice Sutcliffe, his biographer. It was a notable gathering that surrounded Fulton house, in Little Britain township.

The tablet is of solid bronze in the form of a shield. At the top is a likeness of the Clermont and below is the inscription:

Clermont—Robert Fulton—1807.

Here on November 14, 1765, was born

Robert Fulton, inventor.

Who on the waters of the Hudson on August 11, 1807, first successfully applied steam to the purposes of navigation. At this place he spent the first years of his life.

"Without a monument future generations would know him."

Erected by the Lancaster County Historical Society at Centenary of His Achievement, September, 1909.

The tablet was designated by Miss Mary T. Magee and the work executed in bronze by John A. Weitzel, both local artists.

Space does not permit the printing of the excellent speeches and poems that were delivered. Lloyd Mifflin, the poet of Norwood Lancaster county, read the following sonnets:

I

A child of Lancaster, upon this land
Here was he born, by Conowingo's
shade;
Along these banks our youthful Fulton
strayed
Dreaming of Art. Then Science touched
his hand,
Leading him onward, beneath her wand,
Wonders appeared that now shall never
fade;
He triumphed o'er the Winds, and
swiftly made
The giant, Steam, subservient to com-
mand.

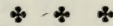
* * * * *

How soft the sunlight lies upon the lea
Around his home, where boyhood days
were sped!
These checkered shadows on the fading
grass
Symbol his fortunes, as they fleeting pass:
"He did mankind a service,"—could
there be
A tribute more ennobling to the dead?

II

Time-honored son, whose memory we re-
vere,
Around the wondering earth thy lus-
trous name
Shone in old days, a sudden star of
Fame!
Nor is that glamour dimmed. No leaves
are sere
Among thy laurels. Deeper seems, each
year,
Thy priceless benefaction. Let them
crown
Thy great achievement with deserved
renown.
Who reap the guerdon of thy rich
career!
Long thou hast passed the dark Lethan
stream,
Yet who but envies that illustrious
sleep?
Though thou art dust, yet vital is thy
Dream:
The waves of all the world shall chaunt of
thee:
Thy soul pervades the Ship, and wings
Deep,—
Thy Spirit is immortal on the seas!

The committee of the Lancaster County Historical Society which had charge of the exercises was composed of D. F. Magee, H. Frank Eshlman, W. U. Hensel, W. M. Franklin, A. K. Hostetter, Dr. Joseph H. Dubbs, the Rev. George I. Browne, George Steinman, Richard M. Reilly, Miss Maraha B. Clark, Mrs. Mary N. Robinson. The committee of southern Lancaster county citizens was composed of Joseph Swift, Frank C. Pyle, William F. McSparren, D. F. Helm, James M. Paxson, Frank Maxwell, Will Shoemaker, James G. McSparren, Day Wood and L. R. Swift.



Annual Meeting of the Moravian Historical Society

On the appointed day, the fourth Thursday in September, this Society held its Annual Meeting in its Museum in the Whitefield House at Nazareth. The business meeting was attended by 19 persons. The minutes of the last annual meeting having been read and approved, the reports of the Treasurer and Executive Committee were communicated. The total receipts for the year were \$947.08, expenditures \$316.04, balance on hand \$501.04, being ample to pay for the pamphlet that will soon be issued. The Trust Funds of the Society amount to \$5212.96. During the year one member died, 6 withdrew and 3 were dropped, a loss of 10. Five Life members and 6 active and associate members joined; the present membership is 110 Life, and 237 active and associate members; total, 347. The Secretary also read a letter from the pastor of the Moravian congregation at Sharon, O., Bro. J. E. Weinland, stating that the graves of the Indians buried in the old Goshen cemetery had been located and would probably in the near future be marked with memorial stones.

The Librarian reported that a large number of visitors had inspected the contents of the Museum during the past year, but only a minority were Moravians or members of the Society. The total number of books, manuscripts and relics is about 5000. The Publication Committee reported that the Transactions for the year, containing the History of the Moravian College and Theological Seminary, would soon be ready for distribution. Three new members were admitted and the old officers were re-elected. The meeting adjourned at 12 o'clock.

One hundred and forty-one persons sat down at 2 p. m. to enjoy the annual Vesper prepared by the committee of arrangements. Vice-President Abraham S. Schropp

called on all to unite in singing grace, "What Praise to Thee, dear Saviour." After all had partaken of the repast, the announcement of the death of one member during the year, Mrs. Rev. Eugene Leibert, was followed by singing the usual hymn, "Let us call to mind with joy."

The Vice-President now called on Bro. Paul de Schweinitz to read a paper relating many details concerning a settlement of Bohemians in Texas. Ever since 1848 Bohemians have been emigrating to the United States in small groups, some settling in the Northwest, others in Texas. Prof. A. G. Rau followed with a paper entitled, Notes concerning trades and industries in Bethlehem, beginning with the year 1759, when the abolition of the Bethlehem Economy was being agitated. The trades were so varied and at the same time so carefully supervised by the church authorities as to make Bethlehem independent, industrially, of other settlements in Pennsylvania.

At this stage Prof. Geo. T. Ettinger of Muhlenberg College and Prof. C. A. Marks, of Allentown, were requested to make a few remarks and responded with cordial greetings from the Lehigh County Historical Society. Bro. G. F. Bahnson also communicated some interesting facts concerning the Sbor at Jungbunzlau in Bohemia. The meeting was brought to a close soon after four o'clock with the singing of the Long Metre Doxology.



Historical Society of York County

Last June an interesting paper was read before this society to which the York Gazette referred in the following lines:

The paper was prepared by Samuel Small, jr. It refers to the business career of the firm of P. A. and S. Small, which was founded in 1809. It was during that year that George Small, grandfather of the senior member of the present firm, opened a general store at the northeast corner of Centre square and East Market street. He prospered in business and laid the foundation for an extensive hardware and general merchandising business before the close of the war of 1812-15. The purport of this paper was to show the growth and development of York and the mercantile business in general during the past one hundred years. The author of this paper says when George Small began the mercantile business in 1809 York had a population of 2,800, or about the size of Red Lion; Philadelphia, 78,000; Baltimore, 35,000; New York, 96,000; Pittsburg, 4,700; and Chicago was only a small Indian trading post.

The paper, which required about thirty minutes to read, was brimful of interesting

facts, and is the basis of a souvenir book which the firm of P. A. and S. Small expects to publish, containing the account of the growth and development of one of the leading business houses in southern Pennsylvania. The founder of this business is remembered only by a few of the oldest citizens of York, but his sons and successors, Philip A. Small and Samuel Small, sr., are remembered by many people of this community.

Philip A. Small, the head of the firm, was identified with a large number of the public institutions of York. He was looked upon as one of the best trained business men in southern Pennsylvania. His brother, Samuel Small, sr., was noted for his benevolence. He founded the York Collegiate institute and endowed it so as to enable it to prosper. He gave a large amount of money to charity and was one of the chief promoters of the Children's Home of York and the York City hospital. Under the excellent management of these two brothers the firm of P. A. and S. Small purchased nearly one-third of all the wheat grown in York county for a period of thirty years or more. They established the Codorus mills and manufactured thousands of barrels of choice flour, much of which found its way to foreign markets. A large quantity of Codorus flour was sold to the inhabitants of Cuba.

It was in the counting room of this firm that the Committee of Safety organized and conducted its business before York was captured by General Early, commanding ten thousand Confederate soldiers, on June 28, 1863. W. Latimer Small, George Small and Samuel Small succeeded their father and uncle in business. For twenty years or more W. Latimer Small managed the grain business and looked after the interest of the large flouring mills owned by the firm. Samuel Small, the present senior member of the firm, looked with judicious care after the mercantile business and other large interests, for the firm owned and managed the Ashland furnaces, situated along the Northern Central railroad, near Baltimore.

George Small, the eldest son of Philip A. Small, early in life moved to the city of Baltimore, where he became one of the leading citizens. He also looked after the interests of the firm of P. A. and S. Small in that city. Mr. Small was one of the persons who conducted President Lincoln through the city of Baltimore when he was on his way for the first time to Washington. General Grant, after he retired from the presidency, was a frequent visitor at his home in the Monumental city.

The story of the growth and development of the business of the firm was listened to with the closest attention and the paper was considered one of the best ever read before the Historical Society of York county.

The Pennsylvania-German

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Biography, History, Genealogy, Folklore, Literature, Etc.

VOL. X

NOVEMBER, 1909

NO. 11

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The Pennsylvania-German

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Seeing Lancaster County from a Trolley Window

(CONTINUED FROM OCTOBER ISSUE)

TRIP TO TERRE HILL



AFTER going north on Queen street and east at the Pennsylvania Railroad depot we turn a few right angles until we reach New Holland avenue, the beginning of the New Holland turnpike the historic highway to Blue Ball incorporated 1810 and completed 1825. As we proceed we shall notice presently to our right the buildings of the Lancaster Cork Works and at a distance a standpipe crowning the east end of the city; to the left are located Lancaster and St. Mary's cemeteries in use about 60 and 50 years respectively and the 1000-foot building of the Lancaster Silk Mill.

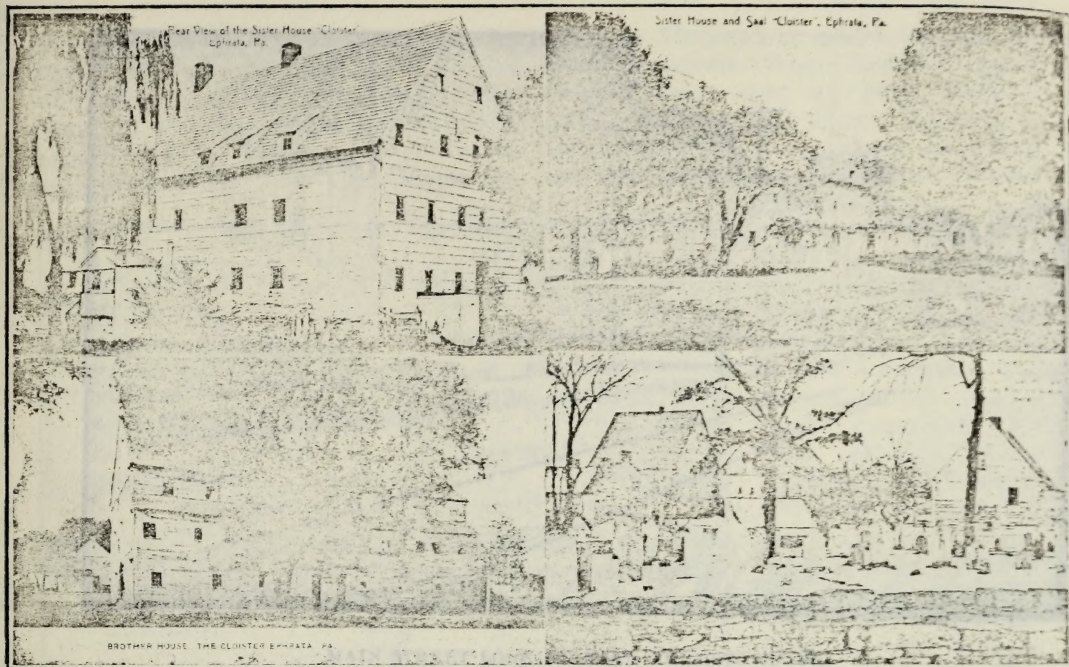
We now notice the two branches of the Pennsylvania Railroad converging and, passing under a bridge of the one, the Cutoff line, we presently reach at the McGrann farm the Rossmere suburban tracks leading northward to Rossmere, the ball grounds and returning to the city by way of the stock yards.

We are now in Manheim, one of the original townships with boundaries but slightly changed, a rich, produc-

tive, slightly undulating farming section lying between the two Conestogas. We shall say more of the township on our Lititz trip.

We turn away from the turnpike to the right at Eckerts or Eden Hotel near the village schoolhouse, made conspicuous with its yellow and blue colors, cross the Conestoga and after a short detour through the fields return to the pike at Zook's Corner. In crossing the stream we probably noticed the Eden Paper Mills to our left at a neat iron structure, Binkley Bridge, the original of which antedated by a few years historic Witmer Bridge. At Zook's Corner we notice the McGrann poultry farm to the left and presently to our right on a pleasing and prominent eminence the Frank McGrann residence.

We cross the upper end of East Lampeter township and enter Upper Leacock. Our road, running along a ridge, the water-shed between the Conestoga and Mill Creek, affords most of the time charming views reaching to a hazy distance—Furnace Hill, Ephrata Hill, Brecknock Hills, Welsh Mountain being in sight most of the way to Terre Hill.



EPHRATA CLOISTER BUILDINGS

Among the early settlers of Upper Leacock, formed out of Leacock in 1843, were Jacob Bushong, who settled near Heller's church the ancestor of a numerous, widely-scattered family, Emanuel Carpenter, himself noted and the head of a noted family, on whose land according to tradition the county's first court was opened to be later adjourned to Postlethwaite's place. Hans Good who acquired in 1734, 300 acres of land lying between Bareville and Mill Creek which he sold ten years later to Andrew Bare ancestor of the Lancaster book firm, Bare & Sons. Hans Graf who in seeking lost horses found Elysian fields which he settled 1718 now known as Groff's Dale. Isaac LeFevre son-in-law of the widow Madam Ferre and others.

Leacock, lying southeast of Upper Leacock, is with it an Amish settlement in a rich agricultural community, crossed near its center by the old Philadelphia road. Its most important village is Intercourse, 5 miles to

our right, formerly known as Cross Keys, the name of its hotel, built it is said, in 1754. The change of name was made in 1814 when a landowner, George Brungard, in an unsuccessful venture, laid out a village of over one hundred and fifty lots which were disposed of by lottery.

About a mile west of Intercourse is the historic Leacock Presbyterian church, to which reference was made in a previous article.

MECHANICSBURG

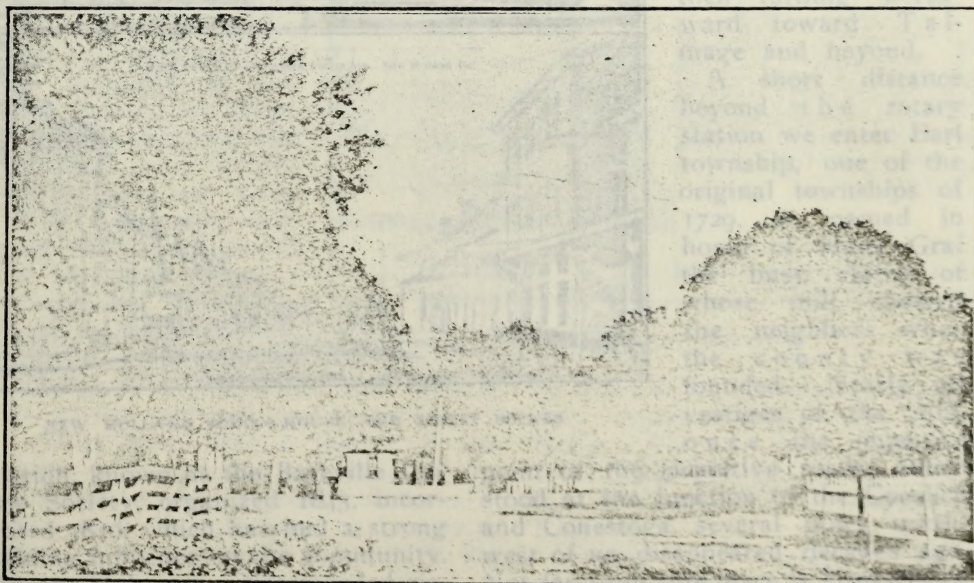
As we approach Mechanicsburg we notice about a mile south on elevated ground Heller's church, built 1860 and officially known as Salem church. It occupies the site of an original small log structure with seats of slabs and a floor of bare ground, the earliest Reformed church in Lancaster county. According to a paper in the cornerstone, "This congregation was founded in the year 1722, by a number of German Reformed fathers. The first house was built in 1722, re-



MAIN STREET LOOKING EAST, ADAMSTOWN, PA.

paired in 1802, rebuilt and enlarged by the same congregation."The Lutheran church held services here also until they built their own place of worship in the village in 1838.

Mechanicsburg, clean and peaceful, is the chief village and business center of the township over a century old and so named 60 years ago on account of the mechanics its machine shops



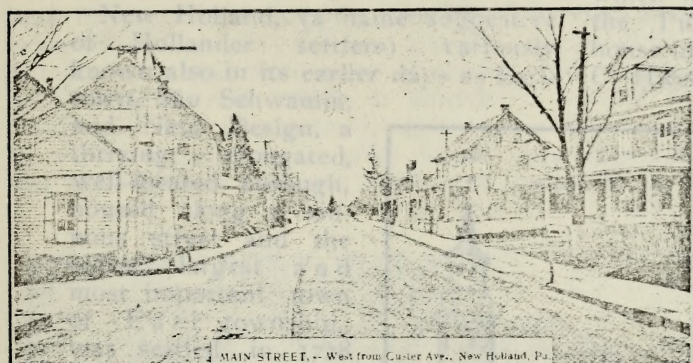
STREET SCENE, INTERCOURSE, PA.

drew to the place. From this point past Leola and through Bareville our ride takes us through a rosary-like chain of attractive homes. Bareville named after its first settlers can point with pride to the Bareville Trustee As-

Welsh Mountains made famous by the notorious Abe Buzzard gang whose haunt was at Blue Rock 4 miles southeast of New Holland, a stigma happily removed by the labors of the Mennonite Industrial Home near Mt. Airy.

Near the rotary station we get fuller views to the East. South and West and notice also the tracks of the Lancaster and Downingtown Railroad, completed to New Holland about 1876 and to Lancaster, 1890. At the rotary station we observe a road crossing our tracks obliquely from the southeast. This is the historic Peters road leading from White Horse near Springgarden, past Springville, across Mill Creek at Huber's Mill, constituting the pike for a short distance and then turning northward toward Talmage and beyond.

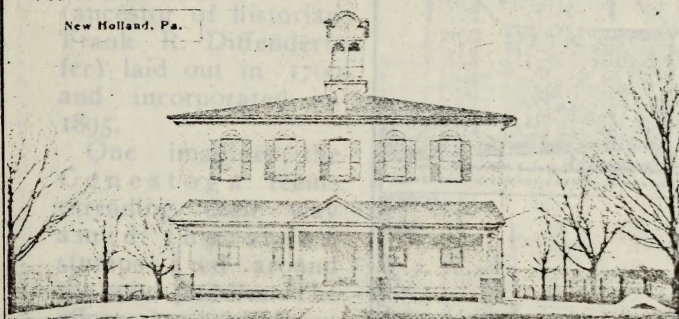
A short distance beyond the rotary station we enter Earl township, one of the original townships of 1729, so named in honor of Hans Graf the busy clatter of whose mill cheered the neighbors when the county was founded. Nearly all vestiges of the mill, once the objective



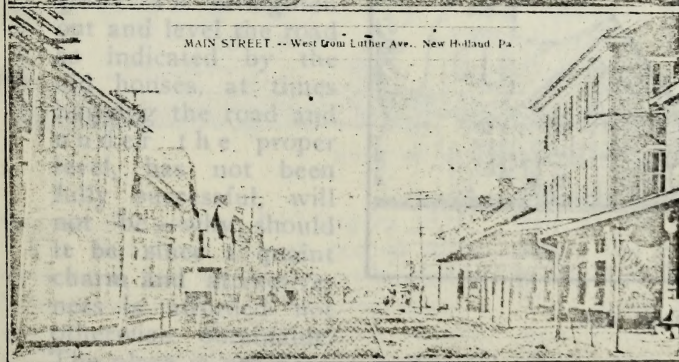
MAIN STREET -- West from Guster Ave., New Holland, Pa.

PUBLIC SCHOOL BUILDING.

New Holland, Pa.



MAIN STREET -- West from Luther Ave., New Holland, Pa.



NEW HOLLAND SCHOOL HOUSE AND STREET SCENES

sociation, known as the Bareville Literary Society, organized 1843, incorporated 1849, which has had a strong moulding influence on the community.

To our right we notice wooded rising ground, the western end of the

point of the primitive roads, which stood at the junction of the Cocalico and Conestoga, several miles northwest of us disappeared decades ago. Not far from this place is Hinkletown on the Paxtang road, named after

George Hinkle who was licensed to keep a tavern there before the Revolution. A part of the place was formerly known as Swopestown on account of the Swabians (Swopes) living there.

NEW HOLLAND

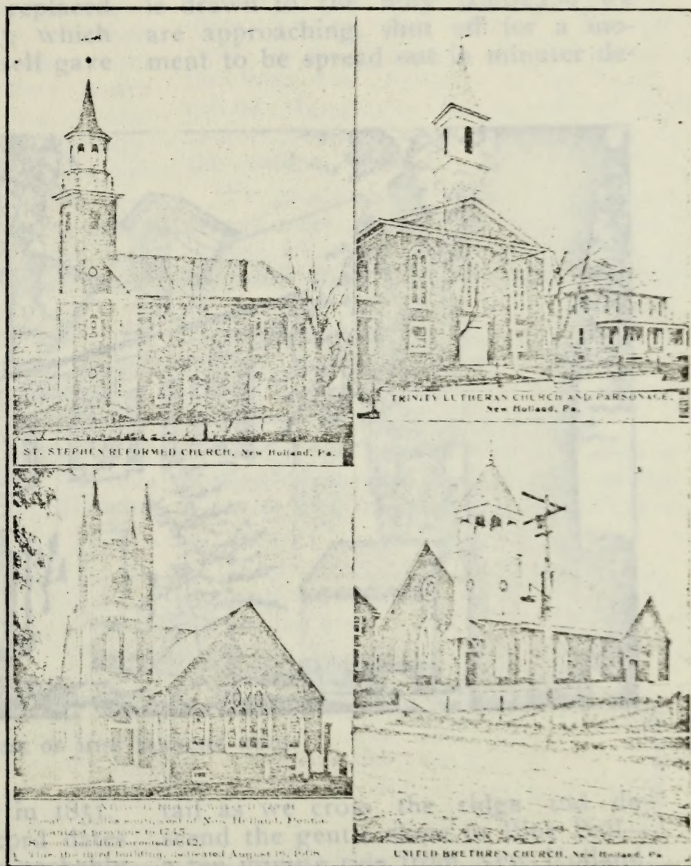
New Holland, (a name suggestive of Hollander settlers) variously known also in its earlier days as Earl-town, Sau Schwamm, and New Design, a thriving, elongated, well-located borough, housed along a sinuous street and the oldest, largest and most important town of Earl township, was settled in 1728 by John Diffenderfer, (aucestor of historian Frank R. Diffenderfer) laid out in 1760 and incorporated in 1895.

One imagines the Conestoga teams threading their way amid the trees, stumps and around the mud puddles. The effort to straighten out and level the road as indicated by the old houses, at times hugging the road and under the proper level, has not been fully successful, will not be—why should it be, since a quaint charm and attractiveness is afforded not otherwise obtainable. The place is prosperous and rejoices in its silk mill and iron industries.

Time was when a justice of the peace who was also a member of the Colonial Assembly would walk barefoot from New Holland to Lancaster and sit shoeless as a member of the Justices' Court. Times change.

New Holland may point with pride

to the movement organized in 1786 under the leadership of Rev. Melzheimer, aided by one hundred and thirty-three original subscribers besides other contributors, to establish an English and German free school which was kept up until displaced by the Public School System. The house in which Ex-Congressman Isaac C. Hiester was born is still standing



NEW HOLLAND CHURCHES

on Main street opposite Brimmer avenue. Another noteworthy house is Roberts Folly a three story double brick building erected by ex-Congressman and former U. S. Marshall A. E. Roberts.

Among New Holland's illustrious sons were Dr. Diller Luther and Dr. Martin Luther for more than fifty

years two of Reading's prominent men and Congressmen Isaac E. Hiester and A. E. Roberts.

But we must not fail to take a look at the two historic church buildings on the north side towards the east end of the town.

The Lutheran church records go back to 1730, the first entry probably being made by Rev. John Casper Stoever. In 1744 four acres of land were acquired on which a church building of logs was erected, replaced by a stone structure in 1763 which was remodeled in 1802 and itself gave

the orderly arrangement, the close cropped, velvety green, covering walks, graves and unoccupied ground.

There is quite a suggestive contrast between the condition of the cemeteries with their words and emblems of Christian hope and the appearance of a few graves in a family burying ground a mile or more to the north with their neglected weed covered unsightly stones glorying in man.

Beyond New Holland our attention is drawn to the hilly landscape we are approaching, shut off for a moment to be spread out in minuter de-



HOME OF MISS BLANCHE NEVIN

way to the present building in 1851.

The Reformed church record dates from 1746, but services were probably held prior to this. The congregation worshipped in the Zeltenreich church building about 2 miles southeast of New Holland until the present building was erected in town in 1799. The centennial of the structure was marked by a remodeling in 1899.

The cemeteries of the two churches adjoin and together form one of the loveliest rural burying grounds of the county with the gentle northern slope,

tail as we cross the ridge and descend the gentle slope to Blue Ball—a ten minute ride from New Holland. This noted spot, situated at the junction of the old Paxtang and Horse-shoe roads, so named on account of the blue balls of its hotel sign dating back to 1766 was already widely known prior to and in the Conestoga wagon era. Traffic from Lancaster, Harrisburg and beyond passed through on its way to Morgantown, Downingtown and points eastward. Residents of the place have not for-

gotten that the historian Sydney George Fisher once confounded Blue Ball with another place and incidentally cast discredit upon it.

We are now in East Earl founded 1851. Beyond to the east lies Caernarvon one of the original townships settled prior to 1730 by the Welsh (hence the name) the home of busy scenes in the height of its iron industries. The iron works in operation here prior to 1750 occasioned negro slavery and also drew white workmen into the neighborhood among whom were two prosperous brothers James and William Old. According to tradition James engaged as woodchopper, a young Irishman, Robert Coleman who was diligent in business and won the heart of his employer's daughter Ann Old. This union laid the foundation of the celebrated Coleman family of Cornwall.

It is here that the Conestoga rises, called creek by some though "river" would be more appropriate in view of the fact that, according to historian Diffenderffer, fifty of the most noted streams in history are of less volume. At Churchtown resides Blanche

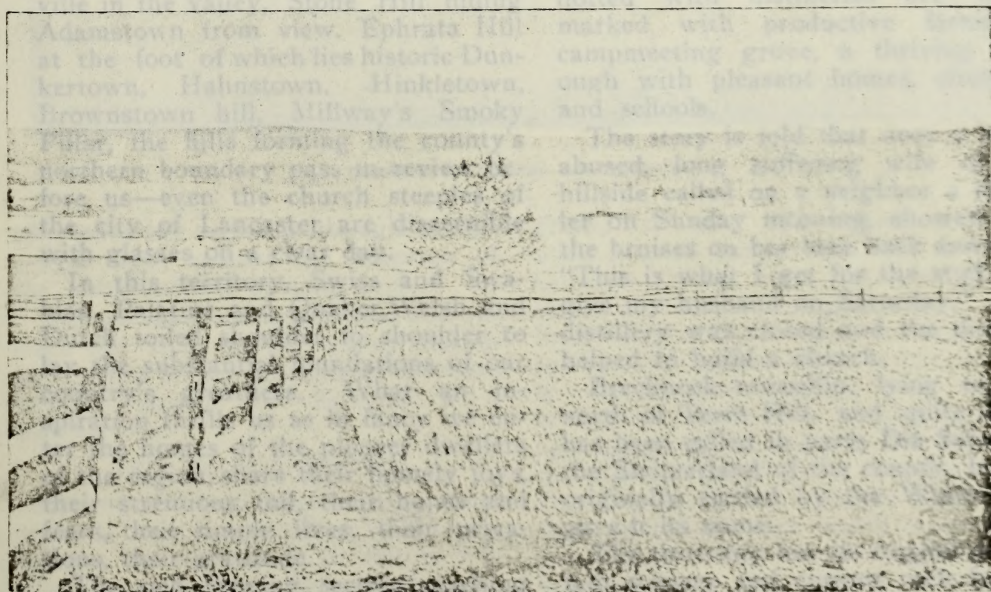
Nevin the noted sculptress and daughter of Rev. Dr. J. W. Nevin, in the old ancestral homestead of the Windsor property previously the Jenkins estate and home of Congressman Jenkins.

TERRE HILL

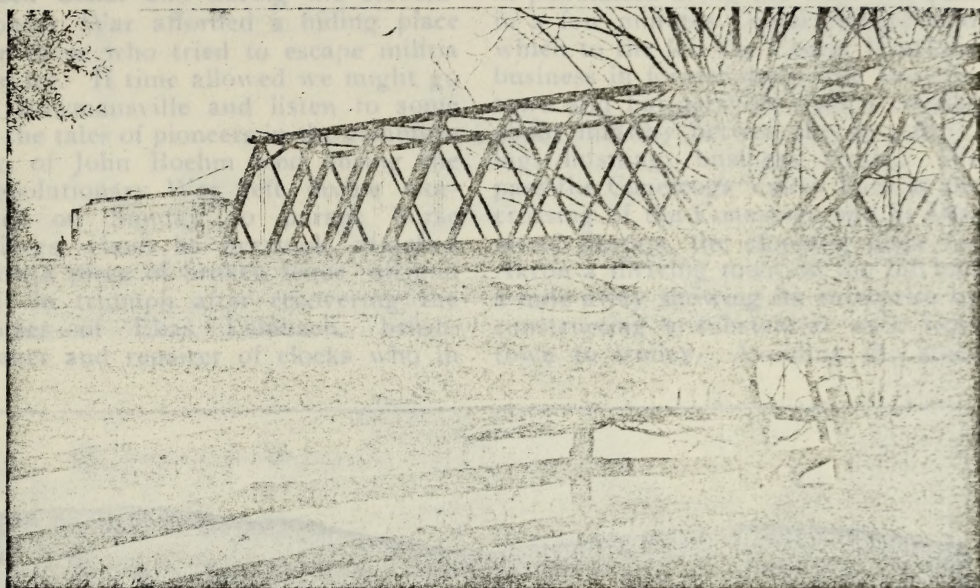
Resuming our trip we leave the road at Blue Ball and make a bee line for Terre Hill, through Weaverland, settled by the Webers, Martins, Witters, Nissleys and others. To our right on an eminence are the church buildings and cemetery of the Weaverland Mennonite church, one of the largest congregations of this faith in the county.

We gradually descend to the Conestoga after crossing which on an iron bridge we climb about 158.7 feet in a distance of 7664 feet to the terminus of the line on Main street of Terre Hill, the youngest borough of the county, known in its early history as Fairville the first houses of which were erected about 70 years ago.

To get our bearings we will take a walk to and over a knoll west of the town to find hill and vale, hamlet and



CONESTOGA VALLEY LOOKING SOUTH FROM CHURCHTOWN, PA.



BRIDGE ACROSS THE CONESTOGA NEAR BLUE BALL

town, forest and farm spread before us like a vast panorama. New Holland, Blue Ball, Goodville, Churchtown are soon located with the Welsh Mountains as a background. Turkey Hill and Center Church, Bowmansville in the valley, Stone Hill hiding Adamstown from view. Ephrata Hill at the foot of which lies historic Dunkertown, Hahnstown, Hinkletown, Brownstown hill, Millway's Smoky Pillar, the hills forming the county's northern boundary pass in review before us—even the church steeples of the city of Lancaster are discernible with glasses on a clear day.

In this territory, Swiss and Swabian, Palatine and Quaker, Welsh and Dutch toiled shoulder to shoulder to lay the substantial foundations of our country's greatness. What an inspiration thrills us as in fancy we enter the homes of the pioneer dwellers of the region, share their homely joys, their strenuous toil, their hopes and fears, their simple lives, their privations, their gratitude.

The rich farming section reaching from Blue Ball to Hinkletown and ly-

ing between the New Holland pike and the Conestoga once furnished an Indian hunting ground, covered with scrub oak which was burned over each year. The hillsides and hill top once covered with chestnut sprouts and dotted with distilleries are now marked with productive farms, a campmeeting grove, a thriving borough with pleasant homes, churches and schools.

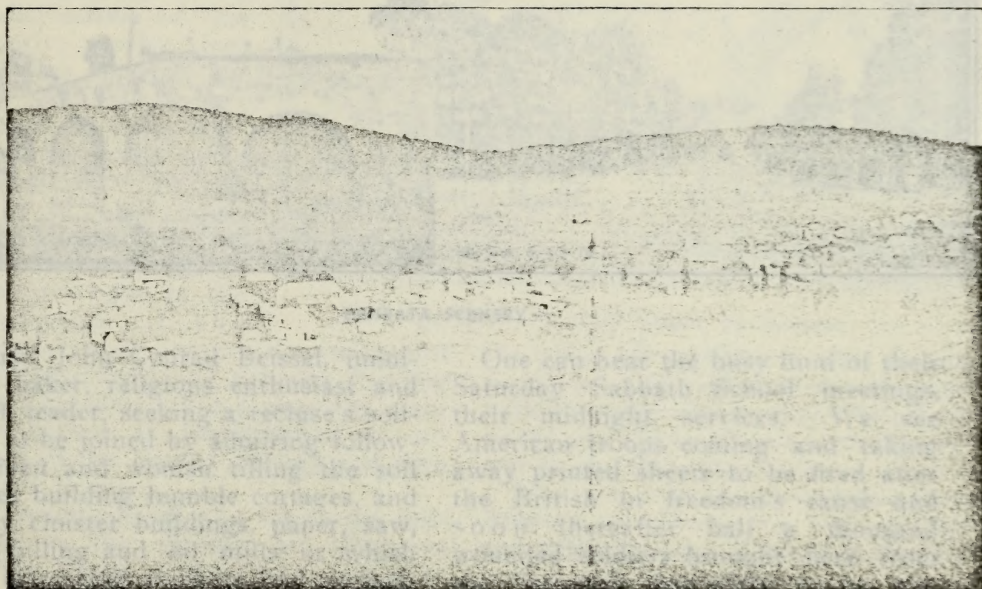
The story is told that once a much abused, long suffering wife of the hillside called on a neighbor a distiller on Sunday morning, showed him the bruises on her bare back and said, "This is what I get for the stuff you give my husband on Saturday." The distillery was closed and the distiller helped to build a church.

Brecknock township, lying to the north of Terre Hill, and quite hilly, has been called in parts *Die Schweiz* the Switzerland of the county. It was originally settled by the Welsh who gave it its name.

The township has its rugged mountain scenery and curious rock formations like *The Devil's Cave* and the

Rock Cellar and during the Revolutionary War afforded a hiding place for those who tried to escape militia service. If time allowed we might go to Bowmansville and listen to some of the tales of pioneers in the community, of John Boehm who during the Revolutionary War left divine worship on Sunday to pursue horse thieves whom he overtook, attacked with a piece of broken fence rail and left in triumph after recovering the horses—of Elias Leinbach, brush-maker and repairer of clocks who in

of population along the way. We pass in a few minutes Center Square near which to the left the Center Hotel did business in former days—the Browns-town and Farmersville road is crossed about midway between the two thriving, hustling, business rivals. We pass the Conestoga Valley Park at the crossing of the Conestoga and at Diamond Station, the stopping place for Akron a thriving town on the hill half a mile away showing its enterprise by constructing a substantial walk from town to trolley. Avoiding the steep



BIRD'S EYE VIEW OF ADAMSTOWN

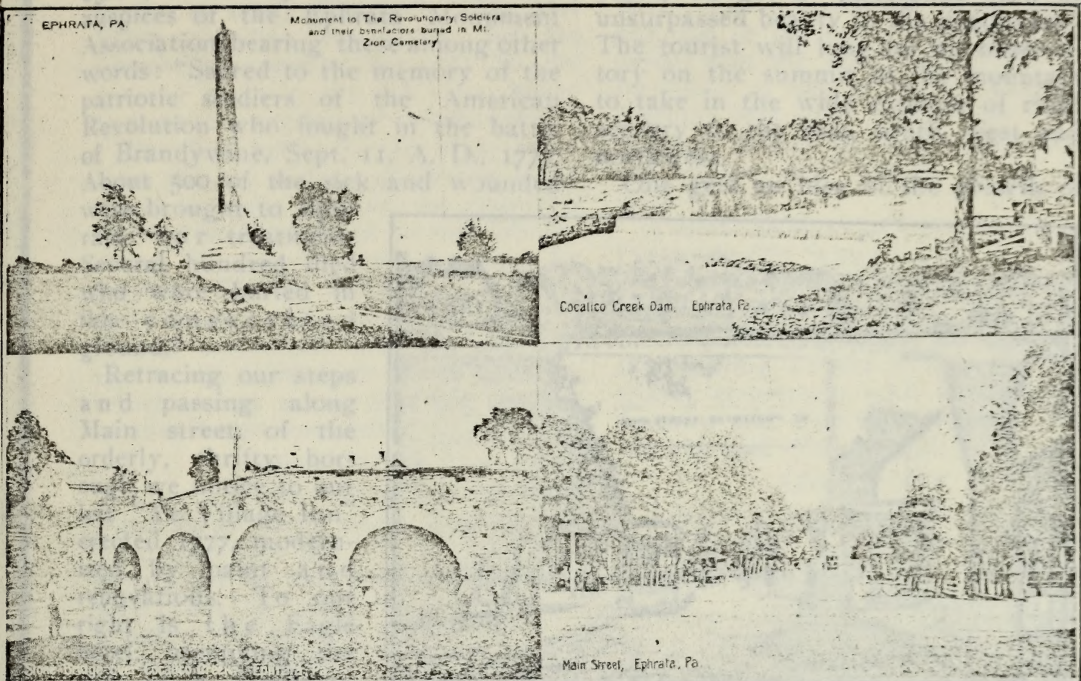
1850 made his vigorous though unsuccessful fight against the adoption of the public school system.

But we may not linger here and retrace our steps to the trolley station and return to the junction at Mechanicsburg bound for Ephrata and Adamstown.

TRIP TO ADAMSTOWN

Leaving the well kept waiting room with its neat surroundings at Mechanicsburg we start on a 30 minute trip through the fields to Ephrata, the trolley line apparently avoiding centers

grades of the hills about us we wind around and at the well known Cocalico Hotel turn into the main street of historic Ephrata where we leave our car for a stroll through the town. We follow Main street down to the narrow, humped arch stone bridge erected over a hundred years ago spanning the historic Cocalico to the cloister buildings of the Seventh Day Baptist Society. As we approach these sacred grounds, world renowned for various activities that ceased a hundred years ago, we see a vision pass before us covering well nigh a



EPHRATA SCENERY

century: John Conrad Beissel, immigrant baker, religious enthusiast and superb leader, seeking a recluse's solitude, to be joined by admiring followers; men and women tilling the soil besides building humble cottages, and stately cloister buildings, paper, saw, flour, fulling and oil mills in which their increasing numbers find employment, the crude printing press kept busy making half a hundred books (some heavy tomes) and continental money, the inmates of both sexes pale and emaciated, noiselessly moving about (barefooted when the weather permits) in their strange white capuchin dress of cowl and gown, male and female scarcely distinguishable at a distance. One sees men and women retire at night to their separate houses through the narrow hallways to their dingy cells with low ceiling, limited space, creaking doors with wooden hinge and latch, walls covered with strange and elegant German script, to meditate or sleep on their wooden benches and pillows.

One can hear the busy hum of their Saturday Sabbath School meetings, their midnight services. We see American troops coming and taking away printed sheets to be fired after the British in freedom's cause and soon thereafter half a thousand wounded soldiers brought here from the disastrous battlefield to be tenderly cared for and finally restored to health or carried away to their last resting places in Mount Zion cemetery. We see the growing country's leading men making pilgrimages hither to show their respects or to benefit by the bountiful products of the hand, head and heart of this strange communistic life and activity.

But historic reverie must give way to the mute reminders of these scenes. We will stroll through the cemetery by the roadside and read the inscriptions of tombstones, examine the buildings with their speechless though eloquent contents, pay our homage to the sacred soil of the hillside marked by a stately shaft costing

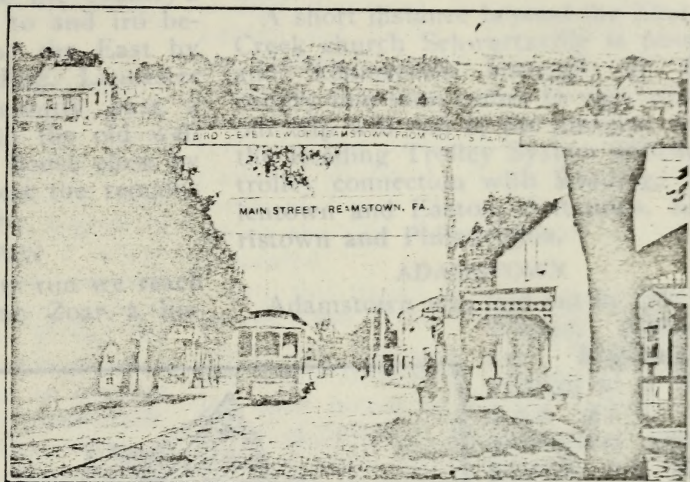
\$5000, erected by the state under the auspices of the Ephrata Monument Association, bearing these among other words: "Sacred to the memory of the patriotic soldiers of the American Revolution who fought in the battle of Brandywine, Sept. 11, A. D., 1777. About 500 of the sick and wounded were brought to Ephrata for treatment. Several hundred died who were buried in this consecrated ground."

Retracing our steps and passing along Main street of the orderly, thrifty borough we notice to our left "Ye Village Inn" erected 1777, modernized by paint and renovations. To our right is the Eagle hotel, occupying the site of a pre-Revolutionary hotel at the intersection of the historic roads between Downingtown and Harrisburg and between Reading and Lancaster. For a time the place was known as Dunkertown on account of the Baptist Society and then Gross' Corner.

Continuing our way across the railroad to the summit at Mountain Spring House, a noted resort for sixty

years, we get a "panoramic view of unsurpassed beauty to the northwest." The tourist will long for an observatory on the summit of the mountain to take in the wide expanse of rural scenery to the east, south, west and northwest.

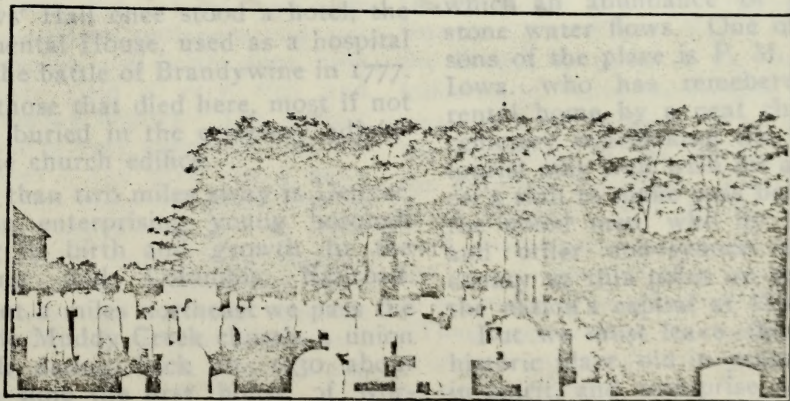
One gets an idea of the growth of



BIRD'S EYE VIEW AND MAIN STREET, REAMSTOWN

the place by comparing the present populous and substantial borough with the condition in 1854 when there were only eleven houses from this resort to the old stone bridge.

After the proposed trolley line from Ephrata to Lebanon by way of Clay and Schaefferstown is built the trolley tourist will have a convenient oppor-



THE OLD HISTORIC MUDDY CREEK CHURCH

tunity to study Elizabeth, Clay and West Cocalico townships: for the present we retrace our way to the waiting room in the old stone house and resume our trip to Adamstown.

The line takes to the fields away from the old historic highway along which in days of yore the country's leading men travelled to and fro between Washington and the East by way of Easton, Reading, Lancaster and York. We presently pass a Reams homestead with the old well and neatly built farm house close by which across a run rest the remains of the Reams ancestors.

REAMSTOWN

After a fifteen minute run we reach Reamstown, early name Zoar, a historic spot once the metropolis of this section of the county, the scene of many battalion drills, abolished 1846. The place, settled by Everhart Ream 1723, laid out by his son Tobias in 1760, was important enough to have a number of hotels prior to the Revolution.

The Union church was erected 1817 the people previously worshipping at Muddy Creek. On the site of the Odd Fellows' Hall once stood a hotel, the Continental House, used as a hospital after the battle of Brandywine in 1777.

Of those that died here, most if not all lie buried in the cemetery adjoining the church edifice.

Less than two miles away is Denver, a clean, enterprising young borough owing its birth and growth to the Reading and Columbia Railroad.

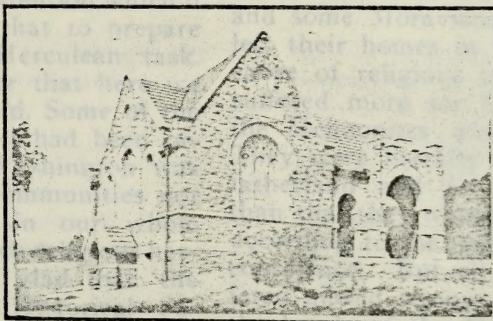
About 2 miles northeast we pass the historic Muddy Creek church, a union church dating back to 1730 about which time the first house of worship of stone was erected. The third and present building was erected in

1847. The schoolhouse close by is but one of the many speechless witnesses that the early fathers did care for school as well as church. The celebrations held each year by the Union Sunday School of this organization are known and spoken of far and wide.

A short distance beyond the Muddy Creek church Schwartzville is passed and Adamstown borough on the county line soon comes to view where our trip will end at the junction with the Reading Trolley System affording trolley connection with Reading, Allentown and Easton, Pottstown, Norristown and Philadelphia.

ADAMSTOWN

Adamstown was laid out in 1761 by William Addams, an Englishman married to a German girl, the great-great grandparents of Hon. James Addams Beaver, Ex-Governor and Judge. The place was incorporated in 1850. The chief industries of the place have been hat factories, tanneries



P. M. MUSSER MEMORIAL CHAPEL

and distilleries. The place is pleasantly situated along the hillside, the schoolhouse crowning the town, from which an abundance of pure sandstone water flows. One of the noted sons of the place is P. M. Musser, of Iowa, who has remembered his parental home by a neat chapel in the cemetery overlooking the valley. The tourist may well wish for a necromancer's skill to make pass before himself the noted men, who by stage coach and other conveyance entered the county at this point on their way to the nation's capital at Washington.

But we must leave this charming, historic place, old in years but young in spirit, and enterprise, to return to busy Center Square ready for another trip.

unity to study Elizabeth Clay and West Cocalico township; for the present we retrace our way to the waiting room in the old stone house and resume our trip to Adamstown.

The line takes to the north along the old historic highway along which in days of yore the country's leading men travelled to and fro between Washington and the East by way of Easton, Reading, Lancaster and York. We presently pass a Reams homestead with the old well and neatly built barn house close by which across a run rest the remains of the Reams ancestors.

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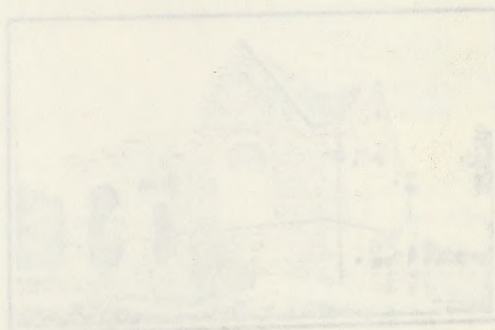
toric spot once the metropolis of this section of the county, the scene of many battles, hills abolished 1846. The place settled by Everhart Ream 1723, laid out by his son Tobias in 1760, was important enough to have a number of hotels prior to the Revolution.

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F. M. MESSER MEMORIAL CHURCH

and the Union church. The place is pleasantly situated along the hillside, the schoolhouse crowning the town, from which an abundance of pure sandstone water flows. One of the notable sons of the place is F. M. Messer, a lawyer, who has rendered his fatherland home by a neat chapel in the cemetery overlooking the valley. The tourist may wish for a moment to call to make pass before bidding the noted men, who by stage coach and other conveyance entered the county at this point on their way to the nation's capital at Washington.

But we must leave this charming historic place, old in years but young in spirit and enterprise, to return to busy Center Square ready for another trip.

ADAMSTOWN

Adamstown was laid out in 1741 by William Adams, an Englishman, named to a German man, and the greatest grant of land in Adams County, Ex. Adams, nor and Judge. The place was incorporated in 1832. The chief industry of the place have been but the latter times.

A short distance beyond the Muddy Creek church Schaeffer's is passed and Adamstown, though on the county line seems to be in the town where our trip will end at the junction with the Reading Pottsville branch, the friendly connection with Reading, Pottsville and Eastern Pottsville, Yorktown and Philadelphia.

The schoolhouse close by is but one of the many spectacles which we see as we pass. The early fathers and sons founded as well as church. The schoolhouse held each year by the famous Sunday school of this organization, are known and spoken of far and wide.

The Early Churches of the Goshenhoppen Region

By Rev. C. M. deLong, East Greenville, Pa.

NOTE.—The following paper was read by the author before the Montgomery County Historical Society at their Fall meeting held at Perkiomen Seminary, Pennsburg, Pa., October, 1908.



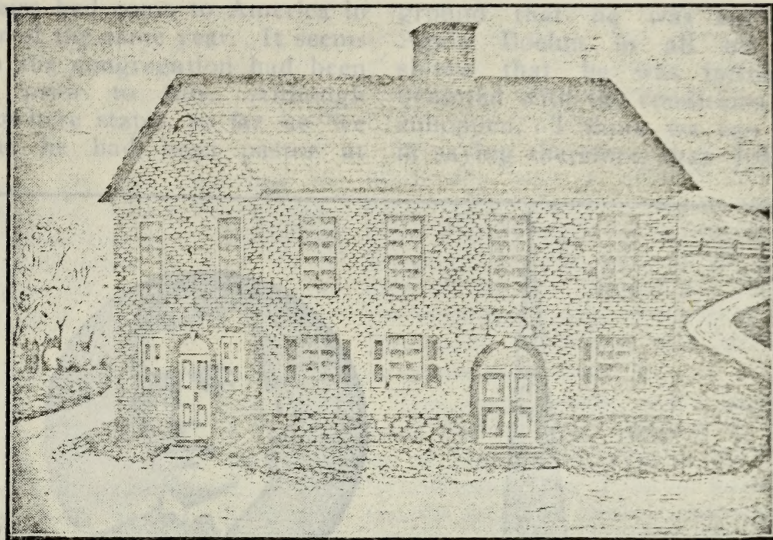
HEN, a few weeks ago, I was asked to prepare a paper on the early churches of the Goshenhoppen region, it was with a certain degree of diffidence that I consented to the request.

The time was short and my official duties prevented me from giving the subject the care and attention which it demands. I felt too, that to prepare such a sketch was a Herculean task. For we must remember that here we stand on historic ground. Some of the churches of this section had been organized even before Washington was born. There are few communities not only in this state but in our whole country with such a rich religious heritage. We are very glad that the Montgomery County Historical Society has honored us with its presence and has turned its attention to this historic spot. Heretofore your researches were conducted chiefly in the lower end of our county. Having come into our midst, I am sure that this comparatively unknown and unexplored region will with your help and influence yield a very rich and most interesting history. The subject assigned me is very extensive. In the time allotted I can give but a mere outline of the early religious life of the Goshenhoppen region. A book might be written not only on each of the denominations represented here but on each one of our historic churches. This should be done and I believe will be done with your aid and encouragement.

The word Goshenhoppen is of Indian origin. In the the very oldest

records this is the name applied to the upper end of Montgomery County including bordering portions of Berks, Lehigh and Bucks. The Goshenhoppen region is larger than has been generally supposed. In the earliest documents even the church at Bally is termed "The Goshenhoppen Roman Catholic Mission." It extends as far south as Upper Salford township in which the Old Goshenhoppen church is located.

Into this region at a very early date poured the Mennonites, Reformed, Lutherans, Catholics, Schwenkfelders and some Moravians. Many of these left their homes in the old world because of religious persecution. None suffered more for Christ's sake than the Mennonites and Schwenkfelders. They were literally driven out of the fatherland and for no other reason than that they wanted to worship God according to the dictates of their own conscience. But all Protestants suffered untold wrongs not so much at the hands of the Catholic laity as of Catholic rulers. It was not religious persecution alone however that directed the steps of our forefathers to the New World. For a hundred years Germany had been the battlefield of Europe. The Thirty Years' War and the French invasion of the Palatinate followed in rapid succession. These wars were not brought on so much by the masses as by the jealous rulers of the different countries. They lived in great splendor. The debt incurred by such extravagances was loaded upon the poor people and they were reduced to a condition of unbearable servitude. "Then" says Löher "the people looked into each other's faces and said: "Let us go to America and if we perish we perish!" The Catholics who settled in the Goshenhoppen region perhaps



NEW GOSHENHOPPEN CHURCH 1769-1857

had as much cause for leaving the old world as many Protestants.

These people were told of Penn's province in the new world where liberty of conscience and a greater degree of political freedom was guaranteed. Naturally persons of many diverse religious convictions were drawn to Pennsylvania. They left the house of bondage and came to the promised land. The great English historian Macaulay says that into the American nation was poured the most liberty-loving blood of all Europe. Such was the character of the early settlers of the Goshenhoppen region. They were men and women of strong convictions and high principles. They were made of heroic stuff.

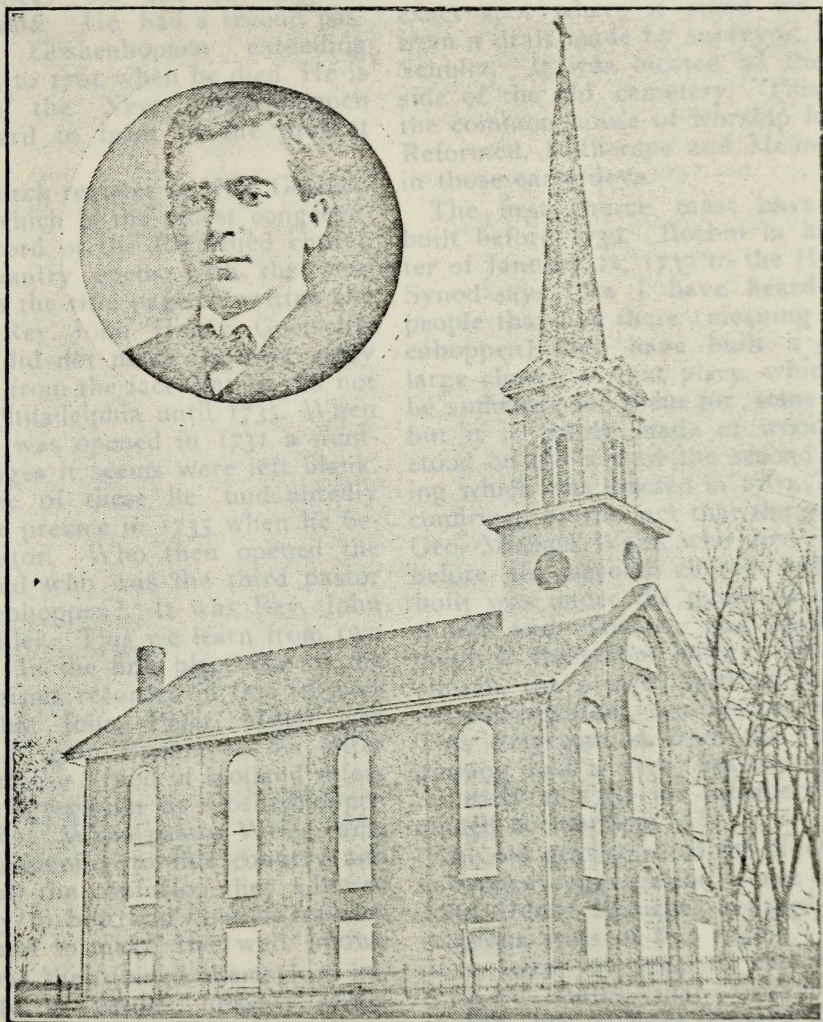
What sect effected the first church organizations in the Goshenhoppen region we cannot definitely determine. The old cemetery of the New Goshenhoppen church gives us a clue to this question. Here we find the oldest graves in this region. A well sustained tradition tells us that John Henry Sproegel who owned 13000 acres of land, a part of which lay in what is now Upper Hanover and New Hanover townships donated to the people of this section a tract of land

for burial purposes. Just when this benevolent act transpired we do not know. We do know that John Henry Sproegel was naturalized in 1705. We also know that in 1719 he donated 50 acres for the use of church and school purposes at Falkner Swamp. Furthermore, we have discovered recently that a Reformed congregation existed here as early as 1727. We may therefore surmise that the New Goshenhoppen graveyard had been set apart some years prior to this date. This old cemetery was a burial place for the common use of all Protestants. Here we find the graves of Lutherans, Reformed, Schwenkfelders and Mennonites side by side. Here is the resting place of many of the first settlers of whom we have record. But the very oldest graves are not marked by tombstones and hence do not tell us their exact age nor the names of their occupants.

As has already been stated the Reformed had a congregation at Goshenhoppen as early as 1727. Rev. John Philip Boehm in a letter to the Classis of Amsterdam, dated Nov. 12, 1730, says Holy Communion was administered at Goshenhoppen by Rev. George Michael Weiss on October 12.

1727. Weiss had come to America in September of the same year. It seems as though the congregation had been organized prior to this. Although Boehm nowhere states, so far as we know, that he had been pastor at

ground that he was not ordained. Again Boehm in all his writings shows that he was intimately acquainted with the conditions at Goshenhoppen. I think we can feel safe in saying therefore, that John Philip



NEW GOSHENHOPPEN REFORMED CHURCH AND REV. C. M. deLONG

Goshenhoppen, yet this is quite probable. He preached at Falkner Swamp not far from Goshenhoppen as early as 1725. And if he had not ministered to these people why did Weiss protest against Boehm to the members of the Goshenhoppen congregation on the

Boehm, the pioneer pastor of the Reformed Church in the United States, was the first minister at Goshenhoppen.

Then came Rev. George Michael Weiss. He was the first regularly ordained minister of the German Re-

formed Church in this country and also the first missionary sent here by the Palatinate Consistory. He continued to serve this congregation until 1730 when he and elder Jacob Reiff went to Holland and Germany to collect moneys for the churches in Pennsylvania. He had a second pastorate at Goshenhoppen extending from 1748 to 1761 when he died. He is buried in the New Goshenhoppen church yard in front of the present edifice.

The church register at New Goshenhoppen, which is the oldest congregational record of the Reformed church in this country opens with the year 1731. On the title page is written the name of Rev. John Henry Goetschy. That he did not make the first entry we know from the fact that he did not land in Philadelphia until 1735. When the book was opened in 1731 a number of pages it seems were left blank. Upon one of these he undoubtedly wrote the preface in 1735 when he became pastor. Who then opened the record and who was the third pastor at Goshenhoppen? It was Rev. John Peter Miller. This we learn from two sources. In the first place one of the first baptisms recorded in this register shows that John Peter Miller was sponsor. Again Boehm in his letter of 1739 to the Synod of Holland refers to the congregation at Goshenhoppen as follows: "When pastor Weiss came in the beginning to this country and caused all the confusion they adhered faithfully to him and when he traveled to Holland to make the well known collections they joined themselves immediately to Miller." Pastor Miller continued to serve Goshenhoppen until 1734. In 1735 he was converted to the faith of the Seventh Day Dunkers at Ephrata of whose society he became a most devoted member.

The fourth pastor at Goshenhoppen as has already been intimated was John Henry Goetschy. He served from 1735 to 1740. Thus I might go on and give the names of the pas-

tors of this historic church down to the present day. But this is not in the scope of this paper since I am limited to the beginning of church life in this region.

The first house of worship undoubtedly was a schoolhouse. The exact spot where it stood we learn from a draft made by surveyor, David Schultz. It was located on the east side of the old cemetery. This was the common house of worship for the Reformed, Lutherans and Mennonites in those early days.

The first church must have been built before 1739. Boehm in his letter of January 14, 1739 to the Holland Synod says, "As I have heard from people that live there (meaning Goshenhoppen) they have built a pretty large church at that place, which will be sufficient for them for some time, but it is poorly made of wood." It stood on the site of the second building which was erected in 1769. This is confirmed by the fact that the grave of Geo. Michael Weiss who died in 1761 before the second church had been built was under the pulpit of the old church and likewise was under the pulpit of the second edifice. The third church, the present spiritual home of the congregation, was erected in 1857. This congregation from the very beginning had a very healthy growth. As early as 1769 its membership included 90 families.

The old graveyard of the New Goshenhoppen congregation is not all that John Henry Sproegel donated to the religious sects of this region. Boehm in a letter of 1744 to the Holland Synod states that Goshenhoppen church "has 50 acres donated by some one that all religions and sects should have the privilege of building a church thereon." When we in addition to this remember that Sproegel donated a similar tract of 50 acres to the Falkner Swamp congregation in 1719 for the use of the church and school we are forced to the conclusion that from the very beginning he gave to the religious sects of this commun-

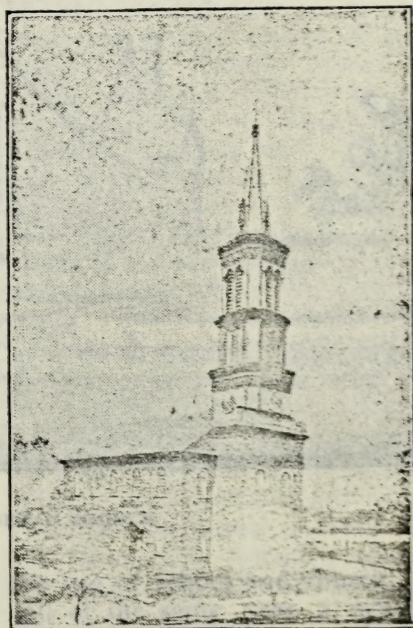
ity the whole tract of fifty acres, now the farm belonging to the New Goshenhoppen church. It has generally been held that Sproegel originally donated only 6 acres and that the congregations later bought an additional tract making in all 50 acres. But this I do not believe. It is true that in 1796 Abraham Singer and others, the successors to the Sproegel estate gave to the congregations a deed for a tract of 50 acres for which £95 was paid. The deed says nothing about the six acres having previously been donated but £95 was the price paid for the 50 acres. How shall we explain all this? John Henry Sproegel donated these 50 acres outright. It never had been his intention that this tract should be paid for. But the good man died. No deed had been given. The estate came into the hands of Abraham Singer and Thomas Tresse. The congregations had no clear title. From another source I learned that Sproegel did not give deeds but only a kind of agreement. The new owners demanded settlement. Accordingly the three congregations, Lutheran, Reformed and Mennonite in 1794 bought this tract of land for £95. One half of it was paid at once and the balance on the 23rd of February, 1796, when the deed was handed over. But in this same year 1796 the Lutherans sold out their share to the Reformed who now owned two-thirds of the property.

These 50 acres then were owned jointly by the Lutherans, Reformed and Mennonites. From a draft made by David Schultz in 1769 we learn that two acres belonged exclusively to the Lutherans on which to erect a church, two and one-half to the Reformed and two to the Mennonites for a similar purpose. The remaining 44 acres were owned in common intended for the use of a school and burial ground. The land-marks designating the two acres on which the Mennonites had proposed to erect a church can be seen to this day. Why this

church never was built we do not know. But undoubtedly the Mennonite congregation at Goshenhoppen was swallowed up by neighboring churches of the same faith. Other Mennonite congregations were organized in this region simultaneously with this one. We are told that Daniel Longenaker and Jacob Beghtly were ministers at Hereford (now the Washington Mennonite church) as early as 1727. The first meeting-house was erected there in 1741.

NEW GOSHENHOPPEN LUTHERAN CHURCH

Although the New Goshenhoppen Lutheran congregation did not sell its share to the Reformed until 1796, this



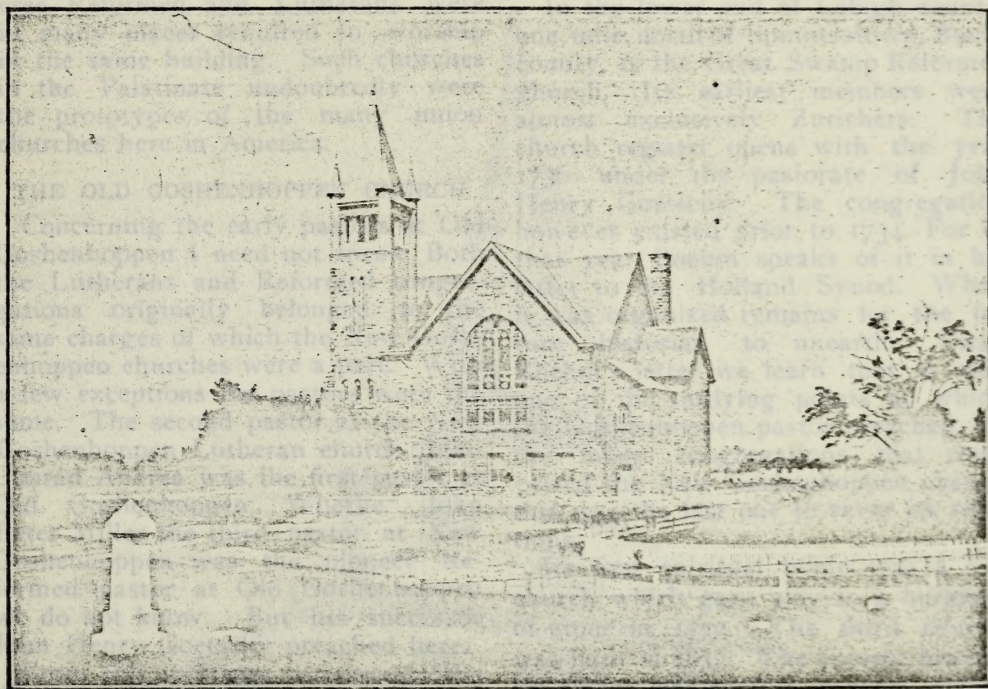
OLD SIX CORNERED CHURCH BUILT 1803

does not say that it had its church home on the Sproegel tract until this time. That it had its beginning here we do not question. When it was organized we do not know. This congregation held its first services in the New Goshenhoppen school-house the

common property of all the sects. The first church, a wooden structure, was built in 1730 not on the land that had been donated by Sproegel and later paid for to his heirs but near the site of its present house of worship about a mile east of Pennsburg. It was then known as the New Goshenhoppen Evangelical Lutheran Church. A more substantial edifice was erected in 1803. Now its name was changed to Christ church. In 1871 when a more

drea who was pastor from 1743 to 1752. Frederick Schultz served from 1752 to 1756. The present pastor, Rev. O. F. Waage, has written an excellent history of this congregation and we hope that some day it will be put into book form and published.

The Old Goshenhoppen church in Upper Salford township dates its origin to 1732, when the Lutherans and Reformed purchased a tract of thirty-eight and one-fourth acres for



ST. PAUL'S LUTHERAN CHURCH

perfect church organization was effected a new name, St. Paul's, was assumed by which it is known to-day. It had not been known that the name Christ church had been given it until a writing found in the corner-stone of the church razed to the ground in 1877 revealed the long-forgotten fact.

The first pastor of this congregation was John Jacob Justus Birkenstock, a school-teacher. He was ordained in 1739 and ministered until 1743. Then comes John Conrad An-

the use of school and church. In the fall of the same year a schoolhouse was erected. This was the regular place of worship for both congregations until the spring of 1744. Then the corner-stone of the first church was laid. But it was not completed until 1748. On a large stone over the entrance was inscribed in German. "The united liberality of the Lutherans and Reformed erected this temple." This served as a house of worship until 1858 when the present

more modern building was erected. From the very beginning to this day the Old Goshenhoppen church and tract has been a union possession jointly purchased and owned by the Lutherans and Reformed. The origin of Lutheran and Reformed "Union" churches we can trace to Germany. After the Reformation the presence of a common danger brought both branches of Protestantism more closely together. By an electoral decree Reformed and Lutherans were in many places required to worship in the same building. Such churches in the Palatinate undoubtedly were the prototypes of the many union churches here in America.

THE OLD GOSHENHOPPEN CHURCH

Concerning the early pastors at Old Goshenhoppen I need not speak. Both the Lutherans and Reformed congregations originally belonged to the same charges of which the New Goshenhoppen churches were a part. With a few exceptions the pastors were the same. The second pastor at the New Goshenhoppen Lutheran church, John Conrad Andrea was the first pastor at Old Goshenhoppen. Whether John Peter Miller the third pastor at New Goshenhoppen was the pioneer Reformed pastor at Old Goshenhoppen we do not know. But his successor John Henry Goetschy preached here.

From this it seems as though the New Goshenhoppen congregation were older than the Old Goshenhoppen. Such is the case. The latter is a child of the former. Whenever Boehm in his early letters speaks of the Goshenhoppen church he means the New Goshenhoppen church. For example in 1739 he refers to a church building at Goshenhoppen made of wood. That this means the New Goshenhoppen church we know from the fact that the Old Goshenhoppen congregation did not build a church until 1744. How then do we explain the names? These two churches do not take their names old and new from the time of their organizations, but

they are named after the sections in which they are located. The southern portion, Old Goshenhoppen, lay nearer to Philadelphia than the northern portion, New Goshenhoppen, and consequently came to be known earlier. Hence the distinction. This congregation belonged to the charge of which New Goshenhoppen was the mother church until 1818 when under the ministry of the younger Faber the relations were severed.

In the lower end of Lehigh county, one mile north of Spinnerstown, Bucks county, is the Great Swamp Reformed church. Its earliest members were almost exclusively Zurichers. The church register opens with the year 1736 under the pastorate of John Henry Goetschy. The congregation however existed prior to 1734. For in that year Boehm speaks of it in his letter to the Holland Synod. When it was organized remains for the future historian to unearth. From Boehm's letter we learn that it was one of the outlying points at which the Goshenhoppen pastor preached. Of the many congregations that comprised the New Goshenhoppen charge this was the last one to sever its relations.

Its first spiritual home was a log church which gave way to a building of stone in 1772. The third church was built in 1837. The present beautiful edifice was erected in 1872. Great Swamp was a union church until 1762. Then the Lutherans erected what is now known as Sheetz's church on land donated by an elder of that name.

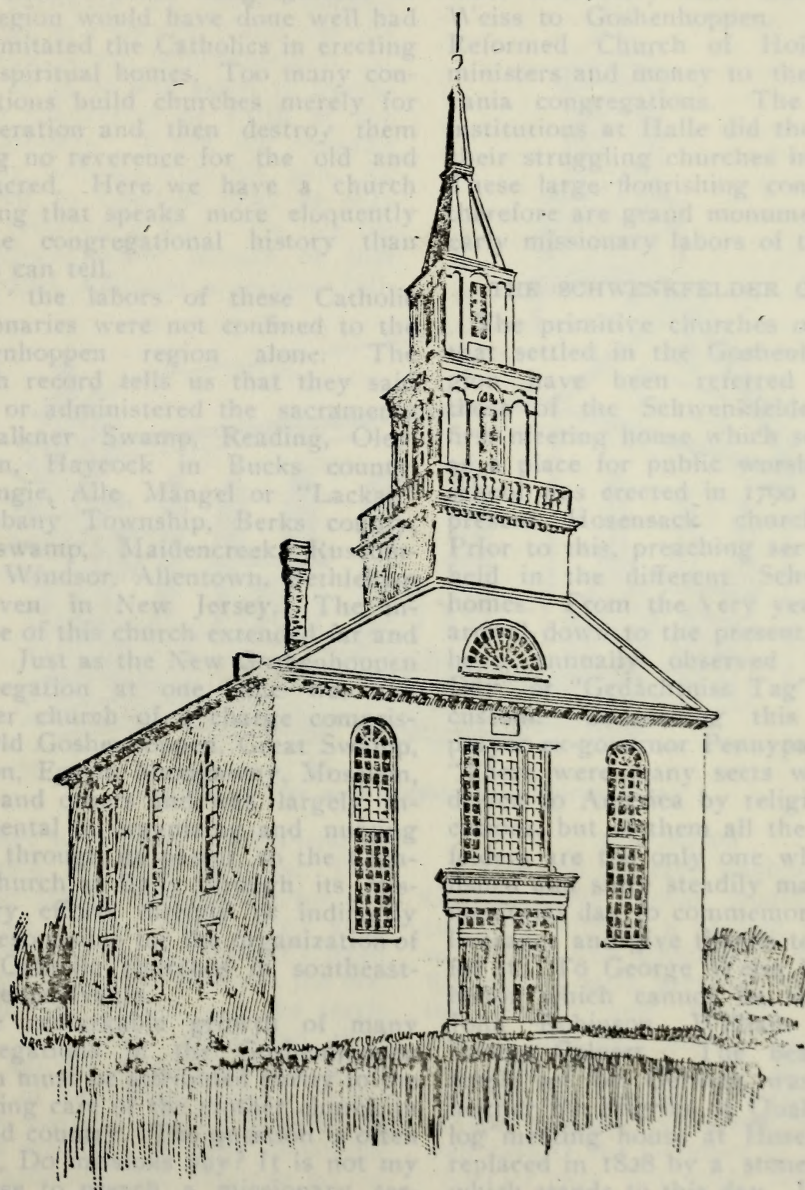
THE CATHOLIC CHURCH

Among the settlers that poured into the Goshenhoppen region were many Catholics from the Palatinate. In 1741 the Jesuits of Germany sent one of their number, Father Theodore Schneider to minister to the Catholics of Pennsylvania. He settled at what is now Bally, Berks county. He opened the church record immediately after his arrival in 1741. This Gosh-

enhoppen register is believed to antedate all existing Catholic registers in Pennsylvania. St. Joseph's Church, Philadelphia and Conewago Church in Adams county both are older but their early records it is believed no longer exist.

Before the church had been built divine services were held in a farmhouse. In 1745 a chapel 35 by 36 feet

was completed. So popular was Father Schneider with his Protestant neighbors, the Mennonites, Schwenkfelders and others that they generously aided him to build his church. And if he was not their spiritual counsellor he was to many of them a bodily physician. Many Protestants sent their children to his school. He died in 1764 and is buried in the little

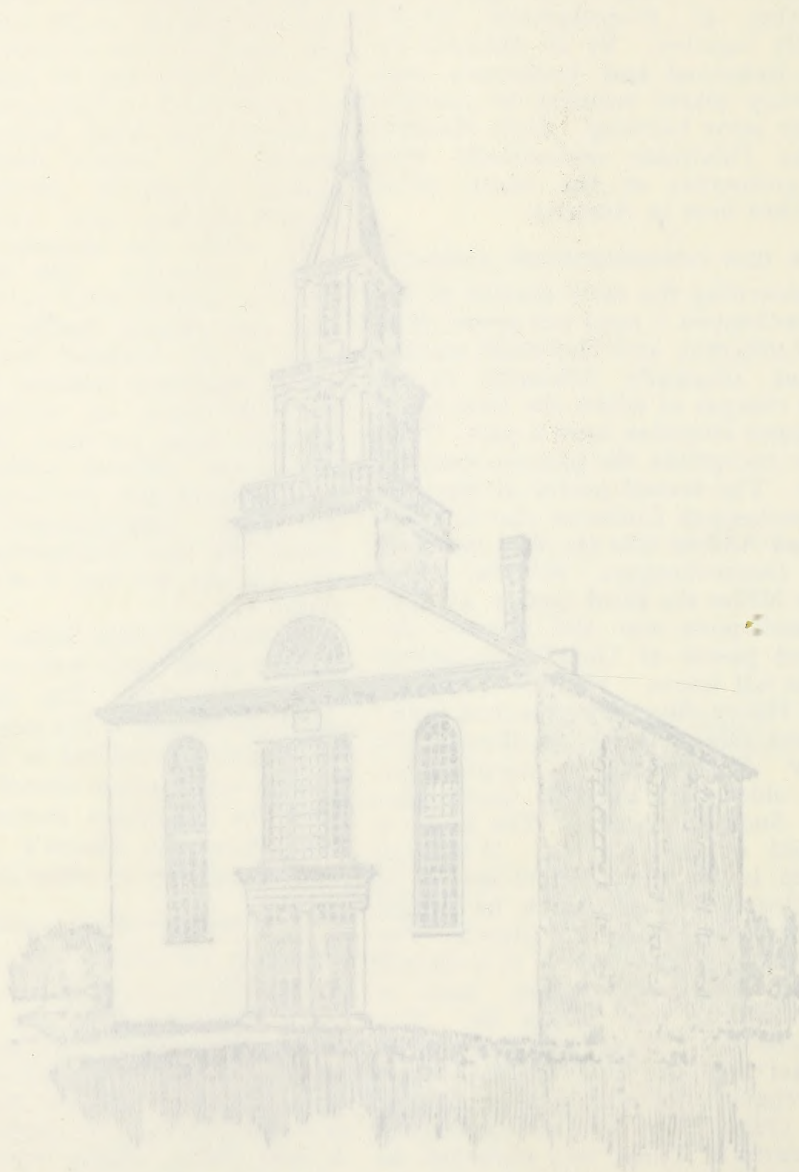


OLD GOSHENHOPPEN CHURCH

was completed. So popular was Father Schneider with his Protestant neighbors the Methodists, Schwertscheldts and others that they generously aided him to build his church. And it was not their spiritual comfort he was to many of them a help. Many Protestants sent their children to his school. He died in 1891 and is buried in the little

congregational register is believed to ante-date all existing Catholic registers in Pennsylvania. St. Joseph's Church in Philadelphia and Conewago Church in Adams county both are older but their early records it is believed no longer exist.

Before the church had been built divine services were held in a barn-house. In 1745 a chapel 25 by 30 feet



OLD CONEWAGO CHURCH

chapel which he built. He was succeeded by Father John Baptist de Ritter, another Jesuit who served the congregation until 1785. This church had a marvelous growth. As early as 1784 it had 500 communicant members. At different times additions were built to the original chapel until today the Church of the Most Blessed Sacrament has a beautiful and imposing edifice. Other congregations of this region would have done well had they imitated the Catholics in erecting their spiritual homes. Too many congregations build churches merely for a generation and then destroy them having no reverence for the old and the sacred. Here we have a church building that speaks more eloquently of the congregational history than words can tell.

But the labors of these Catholic missionaries were not confined to the Goshenhoppen region alone. The church record tells us that they said mass or administered the sacraments at Falkner Swamp, Reading, Oley, Easton, Haycock in Bucks county, Macungie, Alle Mängel or "Lackall" in Albany Township, Berks county, Longswamp, Maiden creek, Ruscomanor, Windsor, Allentown, Berhleheim and even in New Jersey. The influence of this church extended far and wide. Just as the New Goshenhoppen congregation at one time was the mother church of a charge comprising Old Goshenhoppen, Great Swamp, Saucon, Egypt, Maxatawny, Moselem, Oley and others and was largely instrumental in organizing and nursing them through its pastor, so the Catholic church at Bally through its missionary efforts directly or indirectly was responsible for the organization of most Catholic churches in southeastern Pennsylvania.

The remarkable growth of many congregations in the Goshenhoppen region must be attributed partly to the fostering care of the mother church in the old country. The question is often asked, Do missions pay? It is not my purpose to preach a missionary ser-

mon. And yet I cannot refrain from impressing upon you the fact that every one of the large and healthy congregations in this region, among the strongest in their respective denominations, formerly was a mission church under the watchful eye of the fathers in Germany and Holland. The Society of Jesuits in Germany sent Father Schneider to Bally. The Palatinate Consistory sent Geo. Michael Weiss to Goshenhoppen. Later the Reformed Church of Holland sent ministers and money to the Pennsylvania congregations. The Lutheran institutions at Halle did the same for their struggling churches in America. These large flourishing congregations therefore are grand monuments to the early missionary labors of the church.

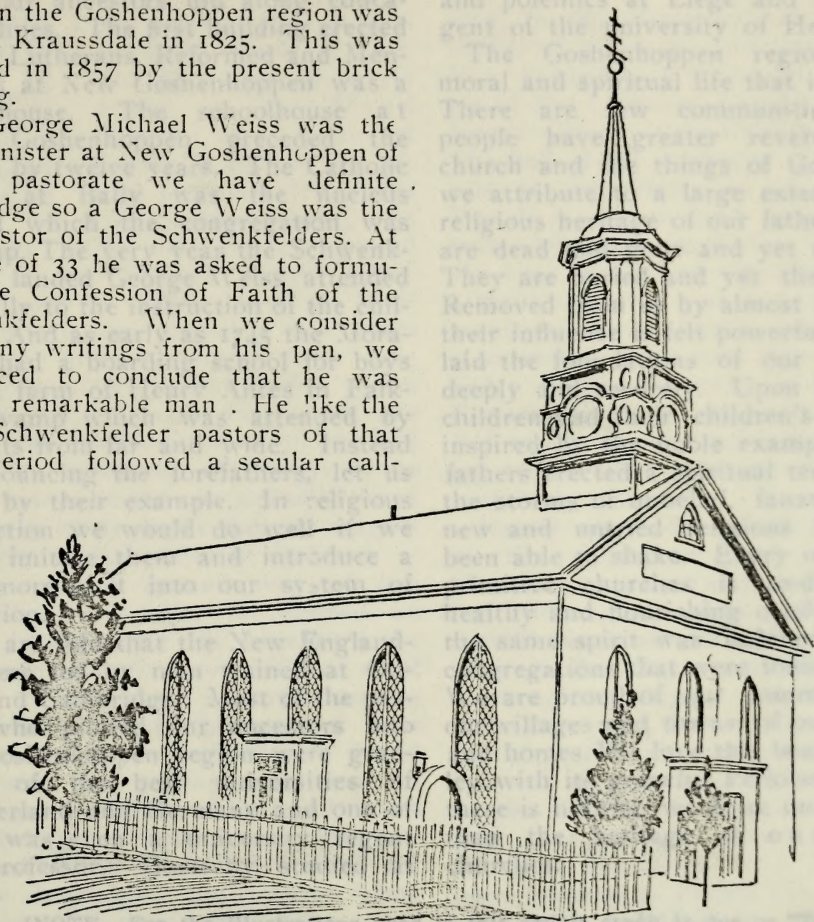
THE SCHWENKFELDER CHURCH

The primitive churches of all sects that settled in the Goshenhoppen region have been referred to except those of the Schwenkfelders. Their first meeting house which served both as a place for public worship and a school was erected in 1790 where the present Hosensack church stands. Prior to this, preaching services were held in the different Schwenkfelder homes. From the very year of their arrival down to the present time they have annually observed "Memorial Day" or "Gedächtniss Tag" a unique custom. Concerning this day of prayer ex-governor Pennypacker says: "There were many sects which were driven to America by religious persecutions, but of them all the Schwenkfelders are the only one which established and since steadily maintained a memorial day to commemorate its deliverance and give thanks to the Lord for it. To George Weiss belongs an honor which cannot be accorded to John Robinson, William Penn or George Calvert. The beautiful example set by German was followed neither by Pilgrim or Quaker." The log meeting house at Hosensack was replaced in 1828 by a stone structure which stands to this day. In 1791 the

second Schwenkfelder meeting house was built which stood until 1824 when the present Washington church was erected on the site of the old building. The third Schwenkfelder meeting house in the Goshenhoppen region was built at Kraussdale in 1825. This was replaced in 1857 by the present brick building.

As George Michael Weiss was the first minister at New Goshenhoppen of whose pastorate we have definite knowledge so a George Weiss was the first pastor of the Schwenkfelders. At the age of 33 he was asked to formulate the Confession of Faith of the Schwenkfelders. When we consider the many writings from his pen, we are forced to conclude that he was truly a remarkable man. He like the other Schwenkfelder pastors of that early period followed a secular call-

lege or university training yet they were good shepherds for they were strong in God. Of them every Schwenkfelder may well feel proud.



CHURCH OF THE MOST BLESSED SACRAMENT, BALLY

ing. They were given no financial remuneration for their services. They made no special preparation for this holy office. They were called away from the plow or the weaver's loom. But they thoroughly mastered the doctrines of their church and the teachings of the Bible, expounded them forcibly on the Lord's day and wrote of them in voluminous books. Many of them commanded the highest respect of members of other denominations. Although they received no col-

EDUCATION

A paper on the early churches of the Goshenhoppen region would not be complete without a passing reference to schools and education. The New Englanders have heralded throughout the length and breadth of this country that they are the pioneers in this great work. And the idea is current that our German forefathers more or less opposed education. Bancroft well says of the Germans in America: "Neither they nor their descendants

have laid claim to all that is their due." The reason that such a false impression exists is that we have been too timid and have not yet told the world what our ancestors did along educational lines. The first building erected by the Lutherans, Reformed and Mennonites at New Goshenhoppen was a schoolhouse. The schoolhouse at Old Goshenhoppen preceded the church by twelve years. The Catholic school at Bally was the nucleus around which the congregation was built up. The very year the Schwenkfelders landed George Weiss attended faithfully to the instruction of the children. And as early as 1745 the Moravians had a boarding school for boys on the farm of Henry Antes in Falkner Swamp which was attended by students from far and wide. Instead of denouncing the forefathers, let us profit by their example. In religious instruction we would do well if we would imitate them and introduce a little more of it into our system of education.

We are told that the New Englanders were led by men trained at Oxford and Cambridge. Most of the pastors who piloted our ancestors into the Goshenhoppen region were graduates of the best universities of Switzerland and Germany and one of them was even a university regent and professor. Goetschy studied at

Zurich. John Peter Miller and Geo. Michael Weiss were graduates of Heidelberg. And Father Schneider at one time was professor of philosophy and polemics at Liege and later regent of the university of Heidelberg.

The Goshenhoppen region has a moral and spiritual life that is unique. There are few communities where people have greater reverence for church and the things of God. This we attribute to a large extent to the religious heritage of our fathers. They are dead and gone and yet they live. They are buried and yet they speak. Removed from us by almost 200 years their influence is felt powerfully. They laid the foundations of our churches deeply and securely. Upon this their children and their children's children inspired by the noble example of the fathers erected a spiritual temple that the storms of unbelief, fanaticism, of new and untried religions have not been able to shake. Every one of our primitive churches is to-day in a healthy and flourishing condition and the same spirit was imbibed by the congregations that were founded later. We are proud of our community, of our villages and towns, of our schools and homes. We love this beautiful valley with its graceful Perkiomen. But there is nothing we prize more highly than the heritage of our early churches.

(NOTE.—For the illustrations used in this article credit is due to "Town and Country," Pennsburg, Pa.)

The site of Berly was a well chosen one and from that day to this it has been the business centre of a large part of the surrounding country. Stores were kept here as early as 1785 by John Hopkins, John Fletcher and Robert Philson who received their stocks of goods by pack horses which were only displaced by wagons about

most cases they were men of good address and were possessed of fair education and so could all the more readily impose on a simple-minded people. It was easy to impose upon those who for years had been without the Church privileges which they left behind them when they entered the wilderness to make homes for themselves. Even amid doubts and fears they would hope for the best.

As the veil which hid a corrupt spirit gradually became thinner and people would begin to find them out they usually sought pastures elsewhere.

Berlin and Brothersvalley

By W. H. Welfley, Somerset, Pa.

(CONCLUDED FROM OCTOBER ISSUE)



IN the original plan of Berlin there were 72 lots. The first deed to be recorded in the Deed Record for Somerset county is for lot No. 56, sold to Adam Miller the consideration being 15 shillings with the annual ground rent of one Spanish milled dollar. That part of Berlin east of Division street was platted a few years later on ground bought from Joseph Johns by Jacob Keffer, John Fisher and Francis Hay—and was called the first addition of 55 lots and under an agreement apparently of the same nature as the one already recited that was made under date of August 25, 1787, and recorded at Bedford.

The annual ground rent of one Spanish milled dollar is retained on these lots, but for the benefit of the Lutheran Church only. There must have been some misunderstanding somewhere about this ground rent. When the Reformed church found they were not getting their share of these ground rents there was much bad feeling over the matter which culminated in lawsuits that were not finally determined until 1809; when the courts decided that these rents belonged to the Lutheran Church and the trustees of the Reformed Church executed a deed to the Lutheran Church in which they renounced all further claims to the ground rents.

The site of Berlin was a well chosen one and from that day to this it has been the business centre of a large part of the surrounding country. Stores were kept here as early as 1785 by John Hopkins, John Fletcher and Robert Philson who received their stocks of goods by pack horses which were only displaced by wagons about

1790. In 1800 the town had become a village of 54 houses and two churches. Rev. Frederick Wm. Lange was pastor of the Lutheran Church and Rev. Henry Giesey of the Reformed Church. The bell of the Lutheran Church was cast in Amsterdam in 1753. James Ferrell is said to have been the first male child born in Berlin.

In 1794 occurred an event that caused a thrill of horror over the entire community of which Berlin was the common centre. This was the murder of Elder Jacob Glessner by the Rev. Cyriacus Spangenberg, pastor of the Reformed Church and which according to the best accounts took place within the church.

Nearly all of the pioneer ministers of the Lutheran and Reformed Churches were men of piety and learning whose godly lives did honor to the Master's service in which they labored. But there were also wolves in sheep's clothing; sometimes they were men who had really been ordained to the ministry but had lapsed into evil ways and had been disowned by the Church authorities where they were best known. Often they were outright impostors who never had been licensed to preach the gospel or administer the Holy Sacraments. In most cases they were men of good address and were possessed of fair education and so could all the more readily impose on a simple-minded people. It was easy to impose upon those who for years had been without the Church privileges which they left behind them when they entered the wilderness to make homes for themselves. Even amid doubts and fears they would hope for the best.

As the veil which hid a corrupt spirit gradually became thinner and people would begin to find them out they usually sought pastures elsewhere.

This class of men was known as "Herumläufer." Cyriacus Spangenberg certainly must have been a man of this type. He is supposed to have come to America with the Hessian mercenaries who were brought over by the British during the Revolutionary War, but whether as a soldier or in some other capacity is not known. It goes without saying that he was well educated and his family connections appear to have been quite respectable. His uncle, Rev. Samuel Dubendorf, holds a place of honor in the early history of the Reformed Church. As to this man himself his military life certainly had undermined and weakened his moral principles.

Apparently he seems to have tired of a military life and determined to enter the ministry of the Church. The Reformed Church however claims that he was not a lawfully ordained minister of the Church and the records would seem to bear them out in this. The Minutes of the Coetus which met in Philadelphia in 1783 show that Spangenberg appeared before that body and asked to be received into the ministry by examination and ordination, but his application was then refused because according to common report as well as by his own admission he had already administered the rite of holy baptism and had also tried to induce the Rev. Mr. Boose to confer ordination upon him, and further that his conduct and bearing was altogether more like that of the soldier than the minister. In the year 1784 when the Coetus met at Lancaster he again appeared before that body still seeking ordination. While his application was now looked upon with somewhat more favor it was again refused at least until inquiry could be made concerning him from the fathers of the Church in Holland. Their answer when it came was not favorable.

In the meanwhile he had prevailed upon his uncle to give him a letter of recommendation to an irregular preacher named Philip Jacob Michael

who gave him ordination and it was on this questionable authority that he started forth as a minister.

It is needless to follow Spangenberg's entire career as a minister but about 1788 he drifted into Bedford County preaching at Bedford and Berlin, finally settling at the latter place. The preacher lived in the church which was the log house first built for church and school purposes and one end or part of which had been partitioned off for the preacher's use. The entrance to the buildings was into the preacher's kitchen from which a door opened into the church proper.

It is quite evident that some of the preacher's evil conduct had come to light but that there were also some who still adhered to him and there was strife and dissension in the congregation. Accounts of wrong doing elsewhere followed him into this mountain region and when new acts of impropriety confirmed the rumors that had pursued him most of the better class of the congregation turned against him.

It was natural that a bitter feeling arose between this element who wished to get rid of a minister who had disgraced his calling and dishonored the Church and that part of the congregation whose confidence he had still been able to retain and who enabled him to hold his place in spite of complaints and protests. It was at last agreed that the question whether the minister should be retained or not should be determined by a vote of the congregation, and a day was set when this difficulty which was threatening the peace of the Church should be settled. Accounts of what followed differ somewhat in their details. On the appointed day the congregation came together, Spangenberg being present. There was an open discussion in which both sides expressed their views very freely as to what had best be done. Among others present was Elder Jacob Glessner, a prominent member of the congregation, and

looked upon as one of its pillars, a man who on account of his standing, both in the Church and the community was possessed of great influence among his fellows.

It is said that during the prolonged discussion Elder Glessner had remained silent, but just before the vote was to be taken he rose in his place and advocated a change of ministers and expressed the hope that the result of the vote that was about to be taken would support him in his opinion. Whatever it was that he had said it had the effect of throwing Spangenberg in a great rage. Springing to his feet he drew a large knife that he had concealed somewhere about his person and rushing upon the defenceless elder he drove its glittering blade deep into the heart of his victim, who, the blood gushing from his wound, fell to the floor beside the altar and there died in the presence of the horrified spectators. Paralyzed by the dreadful scene these did not even attempt to stop Spangenberg as he rushed out of the church and sought refuge in an out-lot belonging to the church and set apart for the parson's horse and still known as the "Pfarrer's Swamp." The man who had baptized their children, confirmed the youths, administered to them the holy communion and who had buried their dead was now a murderer and his bloody crime had been perpetrated within the pale of the sanctuary itself. But presently the murderer was pursued. When found and arrested he said, "Ich had es net geduhn, Meim Herr Gott hut es geduhn." Such is the account of this crime most generally received.

But another account has it that it was the church council and not the entire congregation that had been in session and that after all parties had left the church the preacher called Elder Glessner back into the house and then stabbed him to death. When found and arrested the preacher was taken before Adam Miller, Esq., a

Justice of the Peace who resided in Berlin and by him was committed to the jail in Bedford. The Docket of Esquire Miller, still preserved by his descendants, has the commitment of the preacher recorded therein and as it throws some further light on the tragedy it is reproduced here.

Whereas Cyrianus Spangenberg of Rude-meister late of Bedford in said county, Minister has been arrested by David Eshbach and Matthis Zimmerman of Said County and brought before me and upon his own confessionment He being moved and Seduced by the instigation of the Devil on the 19 day of March 1794 on the day aforesaid on the hour of two in the afternoon on the same day with force and arms in Berlin in the house where he the Said Cyrianus Spangenberg did live in the County aforesaid, in and upon Jacob Glessner then and their being in the peace of God and of the Commonwealth of Pennsylvania, feloniously voluntarily and of his malicious forethought made an assault and that the aforesaid Cyrianus Spangenberg then and there with a certain Knife made of Iron and Steele of the value of eight pence which he the said Cyrianus Spangenberg then and there held in his right hand and struck him the said Jacob Glessner on the left side two wounds, one is mortal, one other on the right side mortal on the said Jacob Glessner. And now I command you and each of you that you or one of you to receive the said Cyrianus Spangenberg into your custody in the said Gaol there to remain till he be delivered from your custody by due course of law Given under My hand Seal this 20 day of March 1794

ADAM MILLER J. P. (Seal)

The Docket also shows that Jacob Gibler, John Zeigler, David Eshbaugh, Mathis Zimmerman, Jacob Wiant (Weyand), Frederick Oldfather and Mary Buce were held in £40 bail to appear in court as witnesses. It also alleges that Margaret Louise Spangenberg reputed wife of the minister was not his wife.

Spangenberg's trial took place at Bedford and on April 27, 1795 he was found guilty of murder in the first degree and sentenced to death. He seems still to have had some friends and a vain effort was made to secure a pardon or at least a commutation of the sentence from the Governor, on June

25. The Governor transmitted the papers that had been filed in the case to the Chief Justice of the State and solicited an opinion. His answer was against either pardon or commutation of the sentence.

The Governor then issued his warrant to Jacob Bonnett, High Sheriff of Bedford, directing that the prisoner be executed on Saturday, October 10, 1795, between the hours of 10 o'clock in the forenoon and 2 o'clock in the afternoon. The day and the hour came. The doomed man, his coffin on the same vehicle, was conveyed to the place of execution and there in the presence of a great concourse of people the sentence of the law was carried into effect.

An early industry in Berlin was the manufacture of hats. Besides supplying the local demand Berlin hats were shipped as far west as Pittsburg and points along the Ohio River. Early hatters of the period about 1800 were George Johnson, Henry Lohr, Michael Ream.

We have this account of a fair that was held at Berlin in 1808 from the recollections of one who was present.

"Great crowds of people from all parts of the county were in attendance during its continuance of three days.

"There were no exhibits of any kind at this fair which was held on a farm later owned by Herman Brubaker. A race track a mile around was in front of where the house now is. Four horses ran a race which was won by a horse from Ligonier known as the Ligonier Pony. There was fiddling and dancing in all the taverns from morning until night and from night till morning. Among the fiddlers were Peter Lavie, John Lave and Peter Troutman the latter an old Revolutionary soldier who lived in Southampton Township. Each of these fiddlers had his own place where he held forth. In short, in those days, horse racing and frolicking constituted a fair. This one wound up with a foot race for the whiskey between Ludwig Baer and Valentine Lout, who weighed 250 pounds apiece and were 70 years old, after running a couple of rods Lout tripped Baer, both falling to the ground in a heap to the great amusement of the spectators. Such were the amusements of our forefathers when they went out for the purpose of having a good time."

The militia trainings and mustering of the surrounding country were held at Berlin, and for many years companies of riflemen and infantry as well as of cavalry and artillery were kept up.

All the fights and quarrels of the rough part of the community were postponed to the day of "Die Grosse-Mustering" to be then settled. Few of these gatherings passed off without one or more bloody fights having taken place, sometimes as the results of previous quarrels, oftentimes as the result of a previous challenge that had been passed between parties for the championship—for there were those who looked on it as a great honor to be the bully at such a gathering. The Marquis of Queensbury's Rules cut but little figure on an occasion of this kind. It was a common thing, almost as if by preconcerted arrangement for a great ring to be suddenly formed in the center of which were two fellows dealing each other sledge-hammer blows that would have felled an ox, while the crowds of spectators taking sides shouted lustily for their favorites. This over, others would suddenly remember that they too had grievances that must be settled which they at once proceeded to do.

Somerset County was formed out of a part of Bedford County in 1795. Under the terms of the act creating the new county the Governor of the state appointed a commission who were to assemble at Berlin. Their duty was to fix upon a permanent seat of justice. The men chosen were men of reputation and from remote parts of the State and were presumed to be disinterested. The temporary seat of justice however was fixed at Brunerstown, an early name of Somerset. The people of Berlin built high hopes on their town being honored by being chosen as the county seat. Why should they not have had such hopes? Their town was the oldest and it may be said almost the only town in the new county, for it is not very certain

that Brunerstown had more than a half dozen houses. It also was well located, almost everything could be said in its favor. We must assume that the commission at least came together at Berlin. How carefully they looked over the situation then no one at this day can tell. They came across the ridge to Brunerstown. Here the Berlin people claimed that one Adam Schneider, an evil-minded and designing man got in some work that was exceedingly prejudicial to the interests of their town in that he lured the commissioners into an upper room in his tavern or dwelling whichever it was where he had them gaze into the bottom of a certain black bottle which he had provided for the occasion until they, the commissioners, were unable to see the merit of any place other than Brunerstown for a county seat, and the claims of Berlin were not considered at all. At any rate Brunerstown was chosen to be the county seat and from that day on was known as Somerset, the town having been replatted and renamed all on the self same day.

It is needless to say that the outcome of this county seat contest was the cause of much recrimination and bad feeling between the people of the two towns, and it became necessary that several generations should come and go before the people of Berlin became reconciled to the situation.

For many years there was much rivalry and jealousy between the people of the two towns. If there was a Fourth of July celebration or any other public demonstration in the one town the other was always sure to try and eclipse it at the first opportunity. Such were the still remembered sleighing parties of 1839.

The winter of 1838-39 was marked for its deep and continuous snows. A snow that fell early in the month of December 1838 with many additional inches afterwards furnished first-class sleighing for four months without a single day's interruption. Of those

who took part in this contest for supremacy, in the role of large sleighing parties from Berlin and Somerset, the late John O. Kimmell, Esq., was probably the sole survivor.

Mr. Kimmel for many years a worthy and honored member of the Somerset bar in his 94th year was still alert and active, with his intellectual powers still unclouded. In 1839 Mr. Kimmell, who was born and reared in Berlin still resided there. One day he and the late George Johnson who was then his business partner headed what was considered a good sized sleighing party with Somerset as its destination, with fourteen young men and sixteen pretty Berlin girls. (Berlin has always been noted for its beautiful women.) The party entered the countyseat town: then drove through town to the top of "Gravel Hill" and back through others of the principal streets, and finally to the respective hotels of Isaac Ankeny and Joseph Imhoff where they partook of dinners such as could only be had at these popular hostelryes and then spending the afternoon in making social calls. Kimmel and Johnson being quite proud of their fine procession of sleighs, twitted the Somersetters over their inability to equal or beat it.

The Somerset people headed by the Ankenys, Neffs and Holderbaums took up the matter and enlisted the co-operation of the surrounding country. Early on the morning of the appointed day for the gathering, sleighs filled with young and old began to appear on the streets until the number reached sixty-seven. With this number the procession started for Berlin which was reached before ten o'clock in the morning and as it moved through the principal streets the elated sleighers exultingly exclaimed, "Now where is your boasted procession of sixteen?"

It goes without saying that all of this set the entire Berlin region aflame

with the result, that during the following week Somerset was overwhelmed with surprise by an aggregation of sleighs such as never before or since has been seen in these parts. In the first sleigh a large banner was borne with the inscription "Beat this if you can." This was followed by one hundred and two, one and two-horse sleighs. One of the crestfallen Somersetters, a lawyer who afterwards became a noted Judge in a far western state, looking at the long line of sleighs already in the town and seeing no end to the procession coming down the hill east of the town exclaimed, "Why, this beats all h—ll." Victory perched on the banner of Berlin and Somerset, so far as sleighing parties go, was effectually squelched. On the following Sunday the pastor of the Lutheran Church at Berlin took for his text the flag inscription, "Beat This," and went for the sleighers by

severely censuring all who had engaged in what he called an ungodly contest. He denounced the whole affair as worldly and, therefore, at variance with the spirit of religion, yet everything had been conducted decently and in order.

Like all rural communities the growth of Berlin has been slow, little more than the natural increase. After railroads had penetrated Somerset County and the opportunity for the development of its vast mineral resources had come, the county forged rapidly ahead both in population and wealth. Berlin however was slow in sharing in the general prosperity of the county. But within the last half dozen years there has been a great change, and the town is rapidly coming to the front as a wide awake and progressive community. The town has both water works and electric light.

In Ye Olden Time

By Daniel Miller, Reading, Pa.



HAVE the pleasure and perhaps the good fortune of possessing a considerable collection of old newspapers of Berks and neighboring counties, some of which date back a good deal over

one hundred years. These papers are of interest for various reasons. They serve as an index to the primitive condition of things in the long ago, compared with the present day. Those were days of small things in newspaperdom, as well as in things generally. These papers indicate the wonderful changes which have occurred during a century or more.

The news then travelled slowly. The oldest paper in my possession, the first number of the "Reading Adler," dated Nov. 29, 1796, contains reports of events which occurred in

Europe fully three months before the date of the paper. There were then no steam mail ships, and of course no ocean cables. Now we receive reports of important events from all parts of the world quickly, in some instances so to say, before they have transpired, according to time, because cablegrams travel faster than the sunlight.

There has been a wonderful development in newspaper publishing during a century. The early papers were exceedingly small, compared with the wondrous papers of the present day. The "Reading Adler" was at first printed upon a sheet 16 by 20½ inches. There were four pages of three columns each. How insignificant the early paper looks, compared with the present-day Sunday papers of our large cities which contain as high as forty or fifty pages. The same

evolution has occurred in printing presses. A hundred years ago the papers were printed on crude hand presses, constructed nearly entirely of wood. I have a picture of the original "Adler" press, the only printing press ever built in Berks county. It was constructed in 1796 in Exeter township by John and Jacob Snyder and Francis Ritter, mostly of wood. The iron work used was hammered out at the blacksmith shop in Exeter township, near Oley Line. Two men were required to operate this primitive press—one to apply the ink and the other one to make the impression. About 200 impressions could be made per hour, and this was hard work. This means that about one hundred copies of the paper could be printed on both sides in one hour, since only one side could be printed at one time. This was quite a contrast with the great web presses of the present day, which are operated by steam and electricity and print 40 to 50,000 complete papers per hour.

The paper upon which the early journals were printed was of course of an inferior quality compared with the paper of the present day, but it is remarkably well preserved. The ink also was good. One of the peculiarities of the papers of a century ago and much later was the almost entire absence of local news. There really was very little of this kind of news, and there was neither facility nor effort to secure what there was. The news published was of a general character, and frequently items of a very trifling character from all sections of the country were published. Much of the news published was copied from the Philadelphia papers.

The first papers issued in Berks and neighboring counties were in the German language. The majority of the people were German, and the English papers started later had a hard and long struggle to maintain their existence. One of the early German papers, the "Welt Bote" was in-

tended for the people of Berks, Schuylkill and Lebanon counties.

A short review of the contents of a few of these papers may not be devoid of interest.

The first newspaper issued in Reading was "Die Neue Unparttheische Readinger Zeitnug"—(The New Impartial Reading Newspaper). It was started in 1789. Its founders were John Gruber and Gottlieb Jungman. Mr. Gruber died in Hagerstown, Md., January 5, 1855, at the age of 90 years. I have in my possession a copy of this paper bearing date March 10, 1802. The paper is 16 by 20½ inches in size. At this time it was published by Messrs. Jungman and Bruckman in the German and English printing office where all kinds of printing in both languages was executed "clean, quickly and at the lowest rates." The subscription price was one dollar per year. The paper in my possession is No. 682, which clearly proves that it was started in 1789. It is generally supposed that the "Reading Adler" was the first paper issued in Reading, but this is an error. The motto of the "Unparttheische Readinger Zeitung" was: "We are all Republicans; we are all Federalists." The population of Berks county was then only 5511, which indicates the limited field for newspapers at that time.

In the news columns of this paper is a report of a French massacre in St. Domingo. Several towns were entirely destroyed and the people killed. Much space is devoted to a report of the funeral in Boston of Hon. Samuel Philips, Lieutenant Governor of Massachusetts. Rev. Mr. Baldwin, chaplain of the House of Representatives, delivered a so-called heart-melting sermon on the words: "Behold an Israelite indeed in whom is no guile." The bells of the city tolled from 2 to 4 o'clock. The Pennsylvania Legislature was in session in Lancaster. The paper states that on March 1 the Senate voted in favor of making Harrisburg the capital city of

the state, but that the House had a few days later voted in favor of remaining at Lancaster, consequently the seat of State government would remain in the latter city. (Lancaster was the capital city of the State from 1799 until 1812, when the seat of government was removed to Harrisburg, where it has ever since remained.)

Hon. Jacob Rush was at this time President Judge of the Berks County Court, whilst Col. Nicholas Lotz, well-known in the struggle for American freedom, James Diemer and Benjamin Morris were the Associate Judges. Nicholas Dick was the sheriff of the county. The latter officer published the usual court proclamation in which some curious phrases occur. He speaks of the Judges as those of the "Peinlichen Hals Gerichts und Allegemeine Gefängniß Erledigung," which translated literally means: "Painful Neck Court and General Jail Delivery." The former part of the sentence evidently refers to capitol crimes. Henry Betz offers his services for writing all kinds of legal documents at his office opposite the Thomas Jefferson hotel. He states that he would remove on the first of April to Penn street, next door to the store of William Bell. Casper Thiel offers for sale in Hamburg a machine for cutting nails.—A German school-master is wanted for the school of the German Reformed church in Philadelphia. Applicants to apply to Rev. Mr. Helffenstein, as pastor.—A female negro slave is offered for sale. She is hearty, strong and well, and has still seven years to serve. Apply at the office of the paper.—Jacob Brecht and John Strohecker, burgesses of Reading, warn people against selling lottery tickets in the borough.—The county account for 1801 is published in the paper. The total amount of county tax received was \$8,763.87. (At the present time the receipts amount to about \$525,000) Some of the items of expenditure are interesting, such as \$25.61 for printing; \$26.16 for fox and crow scalps;

\$524.07 for costs of Schuylkill Bridge Lottery; \$276.81½ as commission of county treasurer; \$2,666.66 to Obadiah Osburn on account of the erection of a Penn street bridge. The work of erecting a bridge was commenced in the fall of 1801, but soon after entering upon this work the contractor failed and the bridge was finally erected only in 1815. In the beginning of the enterprise a lottery had been arranged to raise a portion of the money for the erection of the bridge but the movement was a failure, and the county had to pay over \$500 for costs connected with the venture. In those days lotteries were frequently employed to secure money for public enterprises, even for the erection of churches.

Mr. Gottlieb Jungman, one of the proprietors of the paper, published a prospectus for the publication of a German edition of the Bible at \$5.00 per copy, bound in calf skin. In case the Bible is taken unbound the cost of binding will be deducted. As soon as 600 subscribers have been secured the publisher will order the type and paper, and call for one-half of the price of subscription. The balance to be paid upon delivery of the Bible. The Bible was issued in 1805. I am glad to be the possessor of a copy of this issue. It was originally the property of Mr. Philip Lotz, a son of Col. Nicholas Lotz.

THE READING ADLER

The next oldest paper in my possession is the "Impartial Reader Adler," the first number of which was issued on November 29, 1796. The second number was issued with the beginning of the year 1797. This is the oldest German weekly continuously published in the United States. The first publishers were Jacob Schneider and George Gerrish, and the paper was issued from the "German and English printing office on Penn street, the seventh door west of the court house, and next door above the sign of the Farm Wagon," where all kinds

of printing was executed "cheap and clean." The subscription price was a Spanish dollar per year, one-half of which was payable at the time of subscription, and the balance in six months. To pay a whole dollar at one time was evidently regarded as being too much. The paper was delivered by carriers to subscribers in the town, and sent by first opportunity to those in the country. Why not send the papers by mail? Because there were no postal facilities in Berks county. Only one post office existed in the whole county, the one at Reading established in 1793.

A large portion of the "Adler" was taken up with news from Europe, notably from the seat of war in Italy. The paper contained only a few advertisements. Samuel Filbert advertises a large stock of Dry and Wet Goods at his store in Oley township. The Dry Goods included cloth, satin, muslin, calico, silk, stockings, etc., whilst among the Wet Goods he mentions Jamaica spirits, brandy, gin, molasses, brown sugar, four kinds of wine, etc., all of which is offered cheap for cash or on short credit.—Nathaniel von Winkel informs the public that a horse was stolen in the night of Nov. 20 from his stable on Ridge Road, eleven miles north of Philadelphia, and offers \$15 reward for the recovery of the horse and the arrest of the thief, or \$10 for the return of the horse alone.—Conrad Fasig offers the highest cash price for good and clean flax seed.—Nicholas Seitessinger offers a good position to a competent blacksmith at his shop at the upper ferry across the Schuylkill river near Reading. There was then no bridge at Reading.

In the course of time the "Adler" became one of the most profitable newspapers in the country. Some of the early German papers in eastern Pennsylvania were during many years the most widely circulated journals, but the transition from German to English, which in recent years has been very rapid, has evidently af-

fectured the circulation of these papers, and many have suspended publication. I could name nearly a dozen which have passed out of existence in Berks and the adjoining counties during the past forty years. In Lebanon county there is no German paper published now. The number of German papers is now small, and the time is rapidly coming when very few will remain.

WELT BOTE

The next oldest German paper in my possession is "Der Welt-Bote und Wahre Republikaner von Berks, Schuylkill und Libanon Caunties," bearing date of March 7, 1821. It was published by Henry B. Sage, in East Penn Square, where all kinds of printing in the German and English languages was executed clean and at the cheapest rates. This issue was of the eleventh volume which indicates that the paper was started in the beginning of 1811. Montgomery's history of 1886 contains no record of this paper, but the omission will be corrected in the new history. The first article in the paper is a doleful appeal to delinquent subscribers to pay up, some owing from four to ten years. The publisher threatens to prosecute all who fail to pay by April 4. It is the same song which has been sung ever since by publishers who must do a credit business.—A comet was recently seen in the western sky.—In those days the governor of the state appointed the several county officers. This custom prevailed from the erection of the county in 1752 until the adoption of the amended constitution in 1838 since which time they are elected by the people. The paper contains a list of appointments for a number of counties.—A week previous to the date of the paper there died in Harrisburg Benjamin Foulke, a member of the Legislature from Bucks county. Accompanied by the state officials and the members of the Legislature the body was carried out of the city and placed upon a wagon

which conveyed it to Bucks county. The wagon passed through Reading on Thursday of last week.—The cession of Florida from Spain to the United States was recently completed and the editor expresses the hope that our country may long remain independent.—In the House of the Legislature a resolution was offered, but not passed, to request the governor to submit a list of the names of all office-seekers. There was then, as now, no lack of patriotic citizens, who were willing to serve their country.—A committee which had been appointed to consider the advisability of revising the state constitution, reported that there was no need for revision.—A French journal reports the population of the United States as being about twelve millions.—Political corruption was then adready a prolific growth. The Legislature removed the State treasurer, and Gov. Joseph Hiester, of Berks county, received a full share of blame for this act. The "Welt Bolte" charges that the former state administration had been thoroughly corrupt.

In those days there were not many wealthy people. The paper states that a certain gentleman in New York wishes to retire and therefore offers his 18 houses and 16 lots for sale. The editor thinks that a man who owns so much property could well afford to retire.—Robbers were evidently not as plenty in those days as now. This Reading paper warns the public against a beggar who is reported to have robbed a man in New Jersey of \$8. A description of the rogue is given.—On February 14 the votes of the several states for President and Vice President were counted in Congress. James Monroe was declared elected President and Daniel D. Tompkins Vice President.—The paper contains a report of the census of Berks county taken in 1820. The population of the county was 46,251, a gain of 9,418 in ten years. The borough of Reading contained 4,278 people, against 3,462 ten years pre-

vious. Lebanon county had a population of 17,909.

Robert Porter was President Judge, and Charles Shoemaker and Gabriel Hiester were Associate Judges, whilst Henry Betz was Sheriff of Berks county.—The firm of George D. B. and Benneville Keim threatens to prosecute all debtors who owe longer than one year.—Keim & Dankel advertise a large stock of hardware.—Jacob Uhle, of Lebanon, informs the public that he will make a trip to Europe on April 1, and will attend to all business entrusted to him. He will deliver letters and bring replies for 50 cents each. Letters must be prepaid.—Dr. Lobstein offers his professional services and portrays his skill as a physician in an advertisement occupying nearly a column of the paper. He states that he recently treated five patients for gravel and piles.—The paper contains the annual county account. The total receipts amounted to \$21,620.16 $\frac{1}{4}$. Among the items of expenditure were these: Cost for special election for member of Congress, \$326.50; for firewood and cleaning chimney \$17; attorney fees \$16 (lawyers were then cheaper than now); tuition for poor children \$50.40; costs for dividing Tulpehocken township \$30; balance in the treasury, \$2,679.76 $\frac{3}{4}$.

Those were the days of cheap living. Among the published market prices we note these: wheat, 60 cents; rye, 35 cents; oats, 25 cents; butter, 8 cents; ham, 6 cents; rye whiskey, 22 cents per gallon.

In those days newspaper publishers dealt in certain articles which would now hardly fall into their line. The publisher of the "Welt Bote" advertised for sale not only all kinds of legal blanks, but also a certain oil for the cure of rheumatism, cattle powder, etc. It was then and long after customary for newspaper offices to sell cattle powder, patent medicines, etc. This was done in the office of the German paper in Lebanon, when I entered it as an apprentice in 1859.

LIBERALE BEOBACHTER

The "Liberale Beobachter" or Observer was founded in September, 1839, by Mr. Arnold Puwelle. Previous to that time all the German papers in the county were Democratic in politics. Mr. Puwelle broke the monotony by issuing a German Whig paper. He was a Catholic in religion. I have a number of the early issues of this paper in my possession, the earliest one bearing the date of April 13, 1841. It was published in the office of Sixth and Liberty streets, opposite Behm's hotel, at \$1.50 per year. The motto of the paper was: "Willing to praise, and fearless to criticize." This issue is No. 32 of the second volume. The principal item of news is the report of the death of President William Henry Harrison on April 4, 1841. An official announcement of his death was made from Washington by the five members of the cabinet, with Daniel Webster as Secretary of State at the head. The paper appears in mourning, the head and column rules being inverted.

A large portion of the "Beobachter" is devoted to news from Europe, the most important of which was that a strong sentiment for war against the United States had developed in England on account of the McLeod affair. A London paper is quoted to the effect that the English government was making preparation for war in the event of the execution of McLeod. It was stated that six regiments were ordered to be in readiness to embark for the American coast. Alexander McLeod had been arrested in New York state as a participant in the burning of the vessel "Carolina" which was a result of the Canadian rebellion against British authority. Fortunately McLeod proved his innocence and was liberated, and the war cloud disappeared as quickly as it had gathered.

There was a scarcity of news, so that some rather trifling matter was published. For example, on the second day of April a colored person en-

tered the residence of Mr. Hunter in New York and was in the act of stealing a gold watch, when Mr. Hunter seized him and handed him over to the police. In the struggle the clothing of both parties was somewhat torn.—Another and singular case of attempted robbery occurred in a Bordentown, N. J., hotel during the night. A colored person entered the room of a pedlar with the intent of robbery, but the pedlar awoke, seized the burglar and dragged him down to the bar room to deliver him into the hands of the landlord. There it was found that the robber was a white man, who had blackened his face for the occasion, and when his face had been washed it was discovered that the robber was none else than the landlord himself. He was bound over for court.

The advertising columns inform us of the cornerstone laying of the Reformed and Lutheran church at Cox-town, Berks county, on Sunday, April 25. Hucksters were not allowed to sell strong drink near the place. Cox-town is now Fleetwood.—The county commissioners publish the annual appeal days. These officials were Michael Reifsnnyder, George Weiler and John Long. John Y. Cunnius was the clerk.—There was then only one Heidelberg township, instead of three as now, and the borough of Reading was divided into two wards—North Ward and South Ward. Penn street was the dividing line.—The population was then about 8,500.—Keim & Stichter, hardware merchants, advertised Brandreth's Pills which contained no mercury and did not injure the teeth.—One of the industries of that time was chair-making. Frederick Fox, father of Cyrus T. Fox, was engaged in the business on Penn street, between Sixth and Seventh. He advertised all kinds of chairs for sale, including the Philadelphia styles. This industry has gone out of existence in most eastern towns.—Another industry was that of weaving counterpanes, which was car-

ried on in Millersburg, Bethel township, by Daniel Bordner and Abraham Klinger.—Mr. Philip Zieber, later the well-known real estate agent, advertised all kinds of wine.—The market prices were: wheat 85 cents, rye 40, oats 22, corn 35, rye whiskey 20, apple jack 25, butter 12, etc.

The "Beobachter" of December 12, 1843, devotes nearly one-half of its space to the message of President John Tyler, and in consequence it contains little news. In the advertising columns Stichter & McKnight offer all kinds of hardware at the "old white stand," where the Stichter family has ever since been engaged in the same kind of business.—Frederick Lauer offers all kinds of coal at his brewery on Chestnut street, near Third.—Augustus C. Hoff advertises his general store at Third and Penn streets, at the sign of the Plow and Harrow.—George Getz advertises his large book store at the corner of Fourth and Penn streets, directly opposite the residence of Hon. Henry A. Muhlenberg. Among the articles mentioned are sand and sand boxes. There was then no blotting paper in use, but only sand.—A two-column advertisement praises the virtues of Oakeley's patent medicine. Singularly it is recommended by Drs. H. A. Muhlenberg, S. G. Birch and John B. Otto, a thing which reputable medical practitioners of the present day will never do.—In the published list of banks the value of the notes of the Farmers and the Berks County banks is quoted as being three-fourths of their face value in each case.—The Reading branch of the Bank of Pennsylvania is reported as "broken."

The "Beobachter" of Jan. 9, 1844, contains an article in reference to an over-issue of notes of the Berks County Bank. The discussion in the papers had made the notes of this worthless. At this time it was a mystery how large the over-issue was, and by whose authority it was made. The paper demanded that the guilty parties be brought to justice.—

Among the news items is the statement that a woman was found dead in Boston.

The copy of the "Beobachter" of August 6, 1844, is of special interest. The first article in this paper is a lengthy letter from Hon. Henry A. Muhlenberg, United States Ambassador to Austria from 1838 to 1840. The letter is dated Vienna, November 30, 1838. There was quite an interval between its writing in 1838 and its publication in 1844. This letter is interesting. Mr. Muhlenberg was a grandson of Rev. Henry Melchior Muhlenberg, the noted Lutheran missionary. He described his trip from America to Austria and expressed his impressions freely. His experiences and observations led him to be proud of being an American citizen. He calls Paris an immense city, with 900,000 people, very narrow, dirty streets, and no pavements. He was presented to the king of France, Louis Philippe, who had many questions to ask about America. Between Paris and Metz the country was not inviting. Mr. Muhlenberg says: "The manure pile is nearly always immediately before the door, and in many places the people, horses, oxen, pigs and chickens live under the same roof. The same is largely the case in Germany, and one result is that one can hardly defend himself against the fleas and vermin generally. The principal hotels are filled with them, and even the palaces of the kings are not free from them."

The "Beobachter" publishes under its editorial head what it calls "the Democratic Republican Whig ticket," which was composed of Henry Clay for President and Theodore Freylinghuysen for Vice President, and Gen. Joseph Markel for Governor. The opposition was called "Locofocos." James K. Polk was the Democratic candidate for President. Party spirit ran high then. One of the arguments against Polk was that his grandfather, Ezekiel Polk, had been a Tory or friend of England during the Revolu-

tion. His friends of course denied this, but the "Beobachter" published an affidavit of Thomas Alexander, of Mecklenburg, N. C., under date of June 19, 1844, to the effect that said Ezekiel Polk had been a captain of the North Carolina militia at the time of the Revolution, but had done nothing for the American cause. Instead, when Lord Cornwallis established his headquarters at Charlotte, Polk went to him and sought British protection. Mr. Alexander, who made the affidavit, was a member of Capt. Polk's military company.

The tariff question was then already a burning issue. One of the arguments against Polk and his party was that they were in favor of free trade. It was argued that in the event of free trade the states would have to furnish all the money for the support of the national government, for which purpose the sum of \$28,500,000 was needed annually. Of this sum Pennsylvania's share would have been \$3,345,000, which would have been a crushing burden.

Among the news items was the statement that in Cincinnati a certain man was prosecuted for \$5,000 damages for biting off the tip of the prosecutor's nose. The accused defended his action on the ground that the prosecutor's appearance had been improved by the act, and therefore had suffered no loss.—Various Democratic Whig meetings are advertised in this paper.

Among the advertisements is that of J. Henry Meyre who proposes to go to Europe, and therefore offers for sale certain personal property, including an approved recipe for compounding a bedbug powder. It will cost only 12½ cents per year to keep a house free from these unwelcome guests.—George Gernant, Henry

Schaeffer, John S. Schroeder and Jacob D. Barnet offer themselves as candidates for the office of sheriff, each one of whom makes the customary promises of fidelity, if elected. Mr. Gernant was elected, whilst Mr. Schroeder was successful in 1847.—John S. Richards, Jacob Hoffman and G. W. Arms offer the public their services as attorneys.—Publisher Puveller offers Krienley's Celebrated Gravel Pills.

Those were days of the old and unsatisfactory banking system which continued until the national banks were established during the Civil War. Of the numerous state banks many were unsound and there were frequent failures. When a man had \$100 in bank notes in his pocket he never knew how much of it was good and how much bad. When a person was offered a bank note he usually asked: "Is this note good?" In many instances neither party could know. For the benefit of the people the papers published a list of the banks in the state with an indication of their standing. There is such a list in this paper. A considerable number of banks was closed, the notes of some were above par, some at par, and many below that standard. Then again there were many counterfeits of bank notes, so that even if a bank was in good condition it was often a question whether a note offered in payment was genuine or a counterfeit. For this reason counterfeit detectors were published—pamphlets containing lists of counterfeit notes and a description of them. In the paper before us the notes of the Farmers National Bank of Reading are quoted as being par, but there were counterfeits of this bank in circulation. The notes of the Berks County Bank were not taken by brokers.

Death of A. Milton Musser—A Mormon Historian

By Dr. I. H. Betz, York, Pa.

The death of Mr. Musser occurred on September 24th at the age of 79 years. He had undergone a surgical operation for an intestinal trouble which terminated fatally.

Ten years ago on a visit to Salt Lake City we called at the historian's office and found an elderly gentleman deeply immersed in a formidable pile of papers. We presented our card bearing the address—"York, Pa." He brightened up and shook hands cordially remarking, "You are near from my old home town,—Marietta, which I left in the '40's." He then went on to make inquiries about the Lancaster county Mussers and many allied families in Lancaster and York counties. After due formality I informed Mr. Musser that my visit to his office related to facts bearing upon Mormonism. He cheerfully assented to my wishes and urged me to remain and he would do all in his power to gratify my wishes. Mr. Musser was an exceedingly well-preserved man and when animated he was voluble in expression. I learned that he came to Utah with Brigham Young in 1847 and had been entrusted with many important interests by Young in relation to the affairs of the church, which he had performed to the President's satisfaction. He had made a trip around the world consuming five years. He enlarged very fully upon the history, the usages and polity of the church. He was very familiar with every doctrinal phase of the organization. He was fluent in expression, gentlemanly in bearing and charitable towards other phases of thought and practice differing from his own. We of the East who have never come in contact with Mormonism on the surface are apt to form very unfavorable opinions concerning it as a whole. We met a number of the higher class Mormons and they

struck one as possessed with a high degree of ability and intelligence. That they are ignorant and uncultivated cannot be maintained for a moment.

Their work and organization which has endured well on to a century would seem to confirm this opinion strongly. For and against Mormonism an immense amount of literature has sprung up which from an historical point of view is exceedingly interesting to the student. The conversation took a very wide turn and I formed copious notes. Mr. Musser did not shirk the question of polygamy. He based its truth on a biblical point of view but claimed that being in conflict with National law they accepted the edict and were law abiding. He admitted he was the husband of three wives and the father of seventeen children. The late dispatches have exaggerated the numbers of both. At intervals young men came in from the outer room delivering messages. They deferentially addressed him as "father" while he responded "my son." The most tender attitude and feeling was expressed by both father and sons. Mr. Musser exhibited photos of his three wives and his 12 sons and five daughters. The daughters were especially handsome and prepossessing. The sons impressed one favorably. He presented me with an autograph photo of himself. Before leaving he introduced his sons as follows: "This is the son of wife No. 1, and this is the son of wife No. 2 while this is the son of wife No. 3. I wish I had a hundred more I would be so much nearer the kingdom of heaven." While he admitted they no longer practiced polygamy at the same time they felt in honor bound to provide for and maintain their families.

As regarded the moral condition of the community he presented some

statistics, and drew some inferences. He admitted that the Mormons were not faultless. He said that some of their young men when going away from home restraints sometimes would get into trouble. Excesses he claimed never were more characteristic of the young and inexperienced than the reverse. Twenty years previously he said not a single convict in the city prison was a Mormon. In the State penitentiary only five were Mormons. In all the prisons of the territory containing 125 prisoners not more than 11 were Mormons. In the 20 counties of the State 13 were without a dramshop, brewery, gambling house or brothel. Out of 200 saloon, billiard or bowling alleys and pool table keepers not over a dozen professed to be Mormons. All brothels in the State it was claimed were patronized by Anti-Mormons. Ninety-eight per cent. of the gamblers of Utah it was claimed were Anti-Mormons. Ninety-five per cent. of the lawyers were said to be gentiles and eighty per cent. of all the litigation in the State was of Anti-Mormon origin.

Of the two hundred and fifty towns and villages in two hundred of them there was not a single prostitute. Of the suicides committed in Utah over 90 per cent. were committed among the gentiles. Of the homicides and infanticides over 80 per cent. were perpetrated by the 17 per cent. of Anti-Mormons. The arrests in Salt Lake City 20 years ago were said to have been 1020. Of these 851 were of the gentile portion while 169 were Mormon, which formed three-fourths of the population. But on the other hand it must be admitted inferences as such cannot always be based on statistics. The statistics we will not hold in question, but we are not prepared to accept the inferences as such in favor of Mormonism. There may be modifying and extenuating circumstances. When a poor man becomes a Mormon and removes to Utah he must be industrious or fail to make

a living which means starvation. It is an old saying that "Satan finds mischief for idle hands to do."

Mr. Musser presented me with a copy of "Freedom" published at Manila by his son Don Musser. The journal was ably conducted and was a firm supporter of the policy of the government.

Another son was a lieutenant in the Utah Battery in the Philippines. They were expected home soon and a royal welcome awaited them. On one point Mr. Musser criticised the popular conception in the public mind that polygamy was sensualism. Of course its essence was based upon biblical interpretation. Reverend John P. Newman held a discussion with Elder Orson Pratt on the "Bible and Polygamy" nearly thirty years before, which was hotly debated in which both contestants and their supporters claimed the victory. Mr. Musser recalled the visit and interview with Brigham Young during his memorable overland journey across the plains to California by Horace Greeley. He said notwithstanding Greeley criticized the Mormons freely yet personally they were much pleased with him. It was in that famous interview which some readers still recall as published in the Tribune that Brigham Young told Greeley that everybody in Mormonism worked except himself and it kept him busy to keep the rest at it.

We hope in the future to write some fuller accounts of Mormonism as we saw it. In this paper we recall with tender respect the courtesy and very full information we received at Mr. Musser's hands. We do this more so since his evolution from one of the most conservative denominations in Christendom to one that is diametrical in attitude is one of those peculiar phases of thought with which we come in contact.

How I Became a Schoolmaster in Brecknock

By Hon. A. G. Seyfert, Owen Sound, Ontario, Canada



IN the September number of THE PENNSYLVANIA-GERMAN magazine I recently read a most interesting article, "How I Became a Schoolmaster in America." The sketch is a translation from the German as originally published in 1903 by Henry Ehlman, of Philadelphia. I was not only interested in the reading of it, but it reminded me of how I became a schoolmaster in Brecknock, today thirty-eight years ago. The date is firmly fixed in my memory, for it was October 9, 1871, the first day of the Chicago fire.

My father was not an educated man as the world now looks on the term. He did not have any high school or college training, but he was endowed with more than the ordinary good common sense and a normal knowledge of the common school studies. He believed in education, and was one of the leaders in organizing the public school system in the township of Brecknock, Berks county, where he then lived. He was anxious that his children should have a better education than he, and with that end in view he constantly impressed upon us the advantages an educated person had over an uneducated one. When I was ten years old I was hired to a farmer for ten dollars a year, with the provision that I was to go to school every day the school was open. From that time until I was eighteen, as a hired boy upon a farm my lot was not an easy one. The hardships of the hired farm boy were but little better at times than the life of a slave. It was work from daylight to night, and then turn the cornsheller or churn after night by light of a lantern for recreation. The injunction that I was to go to school every day

the school was open was not always carried out. The farm and its environments were more to my liking than the dull school room, hence the attendance was irregular. English was largely Greek to me, and the greater part of my school days was taken up in an effort to comprehend what I was after. To be handicapped with an unknown language to learn, and a mother tongue to forget, is one of the great obstacles in the early life of our Pennsylvania German children. We had no folklore or English reading matter to create a love for higher ideals or to create an inspiration to become somebody above the normal standard of a rural community.

To the one teacher who was the real teacher of them all I owe a debt of gratitude which I can never pay. Samuel B. Foltz, of Terre Hill, still among us although almost ninety years of age, was an inspiration to me in creating within me a love for knowledge that will never be satisfied in this life. His relentless drill and discipline were better for the development of character than many of the new ideas now taught. As an example for boys, his splendid Christian conduct under all conditions and circumstances was a character builder worthy of the greatest teacher.

Under these conditions and environments I grew from a lad to nearly manhood physically, but mentally my knowledge was limited to a small horizon. Geography and history were my favorite studies, but grammar I knew not, nor could I tell a noun from a verb. My English was worse than hog Latin.

In the spring of 1869, I came to live with the late S. S. Martin, near Blue Ball, where for two years I had the benefit of new surroundings, which quickened my wits and sharpened my appetite for reading. Here

I acquired a taste for newspapers. An old file of the Philadelphia Inquirer containing the story of the Civil War was discovered on the garret of Mr. Martin's house. The reading of these papers enlarged my view of affairs in general, and from that time to the present I can truthfully say that I have derived more practical knowledge from reading newspapers and magazines than from the many books I have also read.

These were the preparations for a schoolmaster when I went with fear and trembling to the examination for teachers in Brecknock, in the fall of 1871. I made a dismal failure of it. As the time drew near for the schools to open for the five months' term, Stone Hill was vacant, and my father urged me to make another attempt to secure a certificate. Superintendent Evans held a special examination for those who had schools but no certificates. The most of those in the class that Saturday in the school building on the corner of Chestnut and Prince streets, Lancaster, were like me a failure at a former examination. My second effort was but little more of a success than the first. When it came to grammar and I was asked to parse, "A severe battle was fought on the plains of Italy," I went down and out, for I knew no more of grammar than I did a few months before when first examined. I went home disheartened, but not discouraged. Stone Hill had no teacher and I no certificate. The Board of Directors was kind to me and urged me to open the school, trusting to good luck for a certificate. On the morning of October 9th, the historic date of the great Chicago fire, I made the first attempt as a teacher, and for four weeks taught, notwithstanding that I was not legally nor mentally qualified as a teacher. The County Institute convened on the Monday of the fifth week, and I went to Lancaster and attended every session. On Saturday morning I went to Superintendent Evans' house for an inter-

view, wishing to know if he would give me a certificate or not. He asked me how long I had attended the Institute, and when I told him, replied, "Good for you. You are the first and only teacher from Brecknock that has ever done that." At that time a day or so was all that the most of them attended, and some of them not even that much. When asked if I knew any more of grammar, I frankly told him that I did not. He told me to go home and go on with the school and he would send a certificate to the Secretary of the Board, William B. Renninger, now a resident of Bowmansville, and one of Nature's noblemen. To him I also owe a debt of gratitude. His kindness of heart in assisting a poor lad to better himself has never been forgotten. The success after failure was not due to what I knew, for that was very little. I knew enough, however, to know that no one could teach without order, and so became as long on discipline as I was short in ability. The most of the figures on the certificate sent me were 4's, but the one received as the official mark for teaching was 2 minus. The reader may wonder how I had the nerve to attempt to teach without at least some training. The secret was this: Like many other young men who lived on a farm at that day I was fool enough to think that I must have a buggy as one of the essentials in being equal to other young men who were my associates in the rural community. How to get it without the means to buy one was a mystery that I solved by buying one on credit with a note and two friends for security. This note of \$140 I was determined to pay, but only half of the funds, or \$70, was available at the end of my summer's work. The balance depended on securing the school, and accounts for my persistence in hanging on until I got it and the note was paid in full. However, this foolish transaction turned out better than I had anticipated, for it gave me my first lesson in economy, and, at the same time,

the opportunity to gain a reputation for an honorable purpose in life. Thirty-eight years after the foregoing affair it seems like ancient history to repeat such a boyish freak, and I only want to add that the buggy was

afterwards converted into money and the same spent for Normal School training.

NOTE.—We hope that some day Hon. A. G. Seyfert will favor our readers with a paper on "The Hired Boy."—Ed.

The Nicholas Hess Family

NOTE.—The following paper, prepared by Asher S. Hess of Philadelphia, Pa., was read by Hon. Jeremiah S. Hess of Hellertown, Pa., at the third annual reunion of the Hess family at Rittersville, Pa., Aug. 21, 1909.—Ed.



NICHOLAS Hess, whose descendants are so numerous in Bucks county, and also in Lower Saucon township and the Bethlehems, was a native of Zweibruecken, in the Palatinate, Germany, who landed in America about the year 1741 aged about 18 years. Palatinate, or Pfalz, is located in Southwestern Germany, bordering on France in what is known as Rhenish Bavaria, which had been ravaged by fire and sword under the barbarous rule of King Louis XIV, of France. In order to escape these dreadful persecutions, thousands emigrated to the American Colonies, leaving friends, home and fireside, braving the perils of a long and dangerous ocean voyage of perhaps five or six months' duration in a wooden sailing vessel, landing on these uninviting shores, with starvation confronting them, and the savage "red man" as their undesirable and treacherous neighbors. The brave, independent spirits of these pioneer emigrants deserve the plaudits of the whole American Nation.

About the age of 21 years or more, being then a resident of Bucks county Pennsylvania, Nicholas Hess married Catharine Funk, who was born in Montgomery county, Pennsylvania, in the year 1726. She was the youngest child of Martin Funk, who was

supposed to have been a brother of Bishop Henry Funk, an eminent Mennonite divine and author, who came to America in 1719 and settled at Indian Creek, Montgomery county, Pennsylvania, near Harleysville. Nicholas Hess settled on a tract of 113 acres of land located in Springtown township, Bucks county, Pennsylvania, near the village of Springtown, for which he received a patent from Thomas and Richard Penn, August 21, 1752, for the consideration of 17 pounds, 10 shillings and 3 pence, which is equal to 85 dollars and 11 cents for the entire tract, or a fraction over seventy-five cents per acre. In the year 1800 after the death of Nicholas, this same tract of 113 acres was appraised at 670 pounds, which is equal to \$3256.20, or \$28.81 per acre.

Nicholas Hess had five children, three sons and two daughters, Conrad, the oldest, born in 1746, was a farmer and settled at Springtown, and became a man of considerable wealth.

Philip came next, was a soldier in the Revolutionary War, serving as a private in Captain Josiah Bryan's Company of Pennsylvania Militia, from Bucks county. It is not positively known in what engagement he took part, if any, but the supposition is that the command participated in some of the home battles, possibly Brandywine, Germantown, or Monmouth, as the company responded to a call for troops early in 1777 for the defense of Philadelphia. Philip afterward settled on a farm near Springtown.

Elizabeth, third child of Nicholas Hess, was married to Samuel Beidelman, who was an Indian fighter. He

joined Gen. Sullivan's expedition in 1779, of 3600 men against the Six Nations (Iroquois) Indians who had become very troublesome in Chemung Valley, New York State. The terrified savages were completely routed, and fled in disorder to the forests. Mr. Beidelman subsequently, settled in Chemung Valley, where he and his wife ended their days. One of his sons, Abraham by name, when quite young, returned to Northampton Co., and finally settled in Williams township, south of Easton, where he amassed considerable wealth, while his descendants became quite numerous in Northampton county.

John George, fourth child of Nicholas Hess, was a miller by trade and owned what was known as Hess' Mill, on Saucon Creek, north of Hellertown, Pennsylvania, where he became quite prosperous.

Catharine, fifth and youngest child of Nicholas Hess, was married to Jacob Beysher, a musician. They emigrated west, after which all traces of the family were lost.

Of the grandchildren, Mary Magdalene, daughter of Conrad Hess, was married to George Amey, who was a pioneer woodsman and pierced into the wilds of Wayne county about the year 1800 where he settled and assisted in clearing the forests. He was killed by a falling tree about the year 1816.

Jacob and John Hess, sons of Philip Hess, both marched with a company of Bucks county militia to Marcus Hook on the Delaware river south of Philadelphia, in defense of their country in the War of 1812-14.

Mary Hess, daughter of Philip Hess, was married to Philip Barron, whose father, Jacob Barron, was a soldier in the Revolutionary War, serving as a private in the same company with Philip Hess.

Elizabeth Hess, oldest daughter of Philip Hess, was married to Michael Frankenfield, whose father, Adam Frankenfield, was also a soldier in

the Revolutionary War in the same company.

George Hess, Jr., son of John George Hess, commanded a company of militia from Northampton county and marched to Marcus Hook in the War of 1812-14. Returning home he became one of Easton's most prominent men. He was Easton's first burgess, when the town was incorporated into a borough, and afterwards became associate judge of Northampton county.

Rev. Samuel Hess, his brother, resident of Hellertown, a well known clergyman of the German Reformed church, preached the gospel for forty years.

Joseph, another son of John George Hess, some sixty years ago was the owner of a farm which covered the greater part of the ground now occupied by the borough of South Bethlehem, from whose ownership in 1858 it passed into possession of Charles Brodhead at \$300 per acre. The old one and a half story stone farm house is still standing at the corner of Fourth street and Brodhead avenue, in a fairly good state of preservation.

Rev. Isaac Hess, a grandson of Conrad Hess, a prominent Evangelical clergyman at Reading, Pa., preached the gospel without interruption for fifty-one years. He reached the marvellous age of 91 years.

Rev. Henry Hess, grandson of Philip Hess, was a clergyman of the Reformed church, which calling he followed for thirty-six years, residing at Mansfield, O.

Of the fourth and fifth generations we may mention the following as soldiers in the Civil War: George R. Hess, Springfield, and his two sons, Martin and Jeremiah; Martin fell at Antietam. Thomas, Jesse and Levi, brothers of Henry Hess, of Ohio, who emigrated to Nashville, Tenn., before the war, and it is supposed joined the Confederate army. George A. Hess, Springtown; William T. Hess, Lower Saucon township, killed

in skirmish near Richmond, Va., August 6, 1864; Lieutenant Charles T. Hess, Lower Saucon township; Lieutenant Colonel Edward T. Hess, and his brother, Francis G. Hess, Springtown; John W. Hess, Reading, Pa.; Sergeant Joshua K. Hess, Bethlehem, Pa., captured at Gettysburg; Chris-

topher C. Hess, of Ohio, great-grandson of Philip Hess, captured at Chickamauga, and died in prison September 19, 1863; George D. Hess, Beech Creek, Pa., responded to the call for home guards during Lee's invasion of 1862.

"Die Neu Welt" by Michael Herr

By M. A. Gruber, Washington, D. C.

NOTE—We recently received from a subscriber a letter conveying the translation appended to Mr. Gruber's communication. This was forwarded to Mr. G. for investigation with the result as stated by him.—Ed.

Washington, D. C., Sept. 20, 1909.

My dear Mr. Kriebel:

The Congressional Library being open on Sundays from 2 to 10 P. M., I took myself to that wonderful repository of ancient and modern lore and found the book referred to in your communication of the 16th instant, in which communication was also enclosed a translation of a clipping relating to that book and the translator thereof, Michael Herr.

The original appears to have been entitled

NOVUS ORBIS REGIONUM,

a work in Latin, by Simon Grynaeus (1493-1541), some parts having been apparently translated into Latin from the Italian, French and Spanish for the purpose of bringing the subject before the men of note at those times.

The translation made by Michael Herr is entitled

DIE NEW WELT

and was printed in 1534, the title page reading as follows:

DIE NEW WELT, DER LANDSCHAFTEN UNND INSULEN, so bis hie her allen Altweltbeschrybern unbekant. Jungst aber von den Portugalesen unnd Hispaniern im Nidergenglichen Meer herfunden. Sambt den sitten unnd gebreuchen der Inwonenden vöcker. Auch was Gütter oder Waren man bey inen funden, und inn unsere

Landt bracht hab. Do bey findt man auch hie den usprung und altherkommen der Fürnembsten Gwaltigsten Völcker der Altbekanten Welt, als do seind die Tartern, Mosouiten Reussen, Preussen, Hungern, Schlafen, etc. nach anzeygung und innhalt diss umbgewenten blats.

Gedruckt zu Straszburg durch Georgen Ulricher von Andia, am viertzehenden tag des Mertzens.

An. M. D. XXXIIII

The spelling and capitalization is the same as in the volume, except that the first seven words that I have given in capitals are shown in ornamental type, and for the "umlaut" the letter "e" is used. Observe "unnd" for "und"; "inn" for "in"; "Furnembsten" for "Vornehmsten," etc. It will be noted that there is no uniformity in the orthography of words, some words being spelled two or three different ways.

The preface of the book opens as follows:

Dem Wolgebornen Herrn. Herrn Reynharten Graffen zu Hanaw. Herrn zu Liechtenberg, des Hohen Stiffs zu Straszburg, Thümeuster seinem Gnedigen Herrn, etc.

The preface of the book closes as follows:

Darumb auch Ewer Gnad dem Buch als ein Patron und beschirmer zugeben ist, die wöll der Allmechtig zu seinen ehren, und viler armen nutz nach seinen willen, in langwiriger gesundheyt erhalten. Amen.

Ewer Gnaden williger diener.

Michael Herr, Der freyen kunst und Artzney liebhaber.

The table of contents given on the page on the same sheet opposite the title page, is as follows:

Anzeygung und Inhalt disses Buchs der Newen Welt.

Eyn vorrede zu dem Wolgebornen Herrn, Herrn Reynharten Graffen zu Hanaw, und Herrn zu Liechtenberg, etc.

Die Schiffart Alovsi Cadamusti zu den frembden Landen.

Die farten Christophori Columbi, die er aus beuelh (befehl) des Königs von Hispania gethon hat, zu vilen vor unbekanten Inseln.

Die Schiffart Petri Alonsy.

Die Schiffart Pinzoni.

Bekürtzung der Schiffarten Arberici Vespucci. (Vesputii)

Eyn Büchlin der Schiffarten Petri Altaris, sambt etlicher Kaufleut Missiuen.

Die Schiffarten Josephi des Indianers.

Vier Schiffarten Americi Vesputii.

Eyn Sendbrieff König Emanuels aus Portugal, Babst Leoni dem zehenden zugeschriben, von den sigen in India, und Malacha herlangt.

Die reysen Vartomans des Römischen Radtsherrn, so er den Morgenländischen völkern gethon hat,

Eygentliche beschreybung des Heyligen lands durch den Münch Burcardum beschriben.

Drey Bücher von den Morgenlendern Marx Paul von Venedig.

Eyn Buch Haythons von den Tartern.

Zwey Büchlin Mathis von Michaw, von beden Sarmatiis inn Asia und Europa gelegen.

Paulus Iouius von der Moscouiten bottschafft.

Dreissig Bücher, in drey zehenden getheylt Petri Martyris von Angleria, darin aller handel von den New herfundenen Inseln, begriffen ist.

Aber eyn Büchlin disselben Petri Martyris von den Jungst herfundenen Inseln.

Zwey Büchlin Erasmi Stelle, von dem alten herkommen der Breussen.

The last page of the volume closes as follows:

End der Newen Welt, sampt andern der art Bucher.

Getruckt zu Straszburg durch Georgen Ulricher von Andia, Im jar nach der geburt Christi, tausendt, funffhundert und vier und dreissig.

Zeyger der dritternen

a b c d e f g h i j k l m n o p q r s t u
(or v) r z z A B C D E F G H I J K L
M N O P Q R S T seind alles drittern, on allein das ist ein duern.

The items given above in the table of contents are shown more fully and at length as captions of the respective articles.

In the first paragraph of the preface he speaks of his book:

"das von der Newe Welt oder jungst herfunden Inseln gemacht ist, welches ich durch bit unnd vermögen willen etlicher meiner guten freund disse lange winter-nächt aus Latin in Teutsche sprach verdolmetscht hab, den selben will ich ein mal fur alle geantwurt haben, es geschehe aus keinem freuel (Frevel), ja aus wolbedachten vorsatz und willen."

In speaking in the preface concerning his translation, he says that he

"eyner freyen reden gebraucht, mehr dem verstand, dann den worten nach. So habend sich auch viel wörter hin und her, zutragen, die kein eygen Teutsch haben, die hab ich müssen aussprechen wie ich gemöcht hab, als zu eim exempel das wort Gosippin, oder wie es etlich nenne. Gosampium, das hab ich für und fur baumwollen verteutscht, wie wol ich weis, das es etwas kostlicheres dan baumwollen ist. Die weil aber ich sunst kein eygen Teutsch wort do zu gehabt hab, unnd das Gosippium in form und gestalt, auch im gewechs sich mit der baumwollen vergleicht, hab ichs auch baumwollen genent. Ich weis auch wol das es die nicht für wullin tuch, sonder für lynen tuch gehalten habend, das man ausz dem Gosippio macht, das nennen sie auch zu zeitten Xylon, oder Bcmbicem, wie wol es nicht Bombix it. Wo sich auch andere wörter zutragen haben, die kein Teutsch gehabt haben, die hab ich entweder also ston lassen, oder auff das bequemlichst als ich gemocht hab vertolmetscht. Das hat sich allermeyst zutragen in den namen stedt, ländler, völker un wasser."

Speaking concerning the names of different kinds of sailing vessels, he says:

"Dann ich musz yhe bekennen das ich mein lebtag nit uber drey stunden auff dem Meer gefaren bin." x x x "Dann solt ich allein die namen der schiff verteutscht haben, ich hett aller schiffeut am Reyn zu gehüffen bedörfft, so vil seind der Almadien, Canoen, Uru, Lintres oder Wonoxilia, Bergantinen, Carauelen, Naues onerarie et Pretorie, Galeatie, und der gleichen, die alle in dem Buch benampt werden."

He also states that he named "Promontorium ein vorgestaden. Sinum ein Busam. Breuia, Sandschemmel oder Seychen." Then adds, "Dise und der gleichen wörter komen selten in das gmien Teutsch gesprech, und seind doch denen vast wol bekandt

die auff dem Meer oder do beywonen. Den selben wil ich den rhum des selben wissens gern gönen."

It will be observed that "u" is used for "v" in the words "freuel", "Caruelen" and "Naues."

According to the foregoing extracts from the preface of Michael Herr's work, DIE NEU WELT, it will be noted that Herr did not coin the word "Baumwollen", as stated in the translation of the newspaper or magazine clipping, but that he merely applied the word as the designation of a substance for which he had no corresponding German word. It does not even appear that Herr originated any words, but either used the words of the original or applied the most convenient German words then in use, apparently making a few compound words to suit the occasion.—"Reunschifflein" being a word of that kind, probably what would now be termed Rheinschiffchen, a little ship, boat, or skiff used on the Rhine.

Of course credit, and probably a vast amount of credit must be given Michael Herr for undertaking the task at that time of translating "during the long winter nights" a Latin work on travels and voyages. The statement made in the translated clipping that a man bearing the name of Herr "was the first to write a comprehensive description of America" is, to say the least, exaggeration, although the statement may without doubt be made that Michael Herr was the **first** to render a German translation, and possibly to have compiled in one volume, descriptions of the newly discovered lands and islands of the western Atlantic ocean.

The volume is quarto in size, about 12 by 8 by 1½ inches; two columns to a page (excepting the preface), the two pages facing each other being numbered as one, the number being on the right hand page, making a book of 504 pages of subject matter. Each column is headed "Die New Welt". Three kinds of pauses are

used, namely: Period (.); Question mark (?); Comma, etc. (,).

Picture initial letters are found at the beginning of the different articles, a certain coat of arms introducing the preface.

The preface abounds with "E. G." and "Ewer Gnad", having reference to "Dem Wolgebornen Herrn, Herrn Reynharten Graffen zu Hanaw, etc."

If any further description is desired, and you will indicate what features or peculiarities are wanted. I shall be pleased to accommodate you.

With best wishes to yourself and
THE PENNSYLVANIA-GERMAN,
I am

Most sincerely yours,

M. A. GRUBER.

THE CLIPPING

(Referred to at beginning of letter.)

According to Homer's well known words "There were men of courage before Agamemnon" so the high German was written before Luther, nevertheless Luther is considered as the creator of the written German. This is only relatively correct; at the most we can only say that Luther's translation of the Bible, was the first general example of high German, and occupies that rank today.

But Luther had predecessors and contemporaries who are less celebrated only because they wrote on other than religious topics which were the burning questions of the time. Hutton wrote a good vigorous German, fruitful of good. Sebastian Brandt, Ruchinger in Nurnberg and many others had printed German books, though that scarcely belongs here. An author proves himself truly creative in language, when as a translator, he is forced to coin words for ideas which are quite foreign to his people. In a forgotten translation of the collection "Orbis Novum" of Gyrnæus, printed by Dr. Michael Herr in 1534, we find the latter in the translation, creating such admirable new words that we must place him on the same platform with Luther and Melancthon. Dr. Herr of Haganaue at

the boundary of Alsace and the Palatinate, appears to have been in the service of the Count of Hanau which or who was the sacristan of the high cathedral of Strasburg. He complains in the preface to his 484 paged Quarto, that it was very difficult for him to give German names to things that had never been in Germany, and to describe or designate in pure German objects, which at best could only be known to dwellers by the sea, the Netherlanders. Herr is the originator of such German words as baumwolle (cotton), meerbusen (gulf), vorgebirge (promontory), psittalh for papegei (parrot) from which subsequently sittig (moral, well-bred, chaste) is derived, with many other words.

Some have not been so generally adopted, although not bad, for example, the light boat in which Columbus went from the caravel to the land he called Reunshifflein (a little running ship?) here is a small specimen of his writing. He describes the use of coal among the Chinese under the great tartar Kublai Khan, as Marco Polo had observed it about the end of the 13th century.

Stones that burn like wood. Out of all the mountains of the country of Cathay; they dig real black stones which burn in fire like wood, and retain the fire a long time, so that if they are kindled in the evening they keep through the whole night a clear fire.

These stones are much used, for in many places there is no wood. A later dynasty forbade the Chinese to mine, and in spite of the lack of wood for many centuries no coal was burned in China.

Herr's book is very rare, it is doubtful if there are a dozen copies extant, while the Latin original has entirely disappeared.

As Herr's book is among those, however, which find a place in the catalogue of antiquarians, we may discover that there are only three copies existing in the United States, in the library of Congress, in a library in New Haven, Conn. and in the possession of a collector of rare books in Baltimore, Md.

The many Americans and German Americans of the name of Herr may well be proud that a man bearing their name was the first to write a comprehensive description of America, and also at the same time win a place among the creators of the high German written language.

Firemen's Drill

—Now for another picture. At one end of a little village stand a group of loitering firemen in uniform. A sharp guttural command. Two of them stand at attention. Another command. With measured steps and slow they "charge" two ladders standing against a drill-tower. As they reach the ladder, the stern order "Halt" rings out clear and strong. "Aufsteigen" is the next command. "Eins." Up goes the right foot. "Zwei." Up goes the left foot. "Drei." Up goes the right foot. And so on till "Zehn." By that time the men have reached the top of the ladder facing open windows and the captain gives the wholly unnecessary command, "Halt." They stood there for some time as motionless as statues. Then we heard a word with which we became familiar at railroad stations—

"einsteigen." "Eins." In went the right legs. "Zwei." In went the left legs, all but the big feet. "Drei." The big feet are safe within. After some time came the cry: "Heraus-steigen." "Eins." Out came two big feet. "Zwei." Out came two legs. "Drei." Out came the other two legs with them, necessarily, the bodies that belonged to them. But they stood there motionless. "Herab-steigen" was the next command. "Eins." The right feet went down to the next lower rung. "Zwei." The left feet followed suit. And so on until all four feet reached the firm ground—and then the captain shouted, "Halt," as if he feared his heroes would go further down. And this process was repeated until all of the braves had had their turn. It was not thrilling. It did not make the blood boil. But it was very unique.

—The Moravian.

LITERARY DEPARTMENT

DER MENSCH

(By Louise A. Weitzel, Lititz, Pa.)

Der Mensch is nie zufridde,
Guckt for sich un zurück,
An seinem Dasein un Schicksal.
Hut en ewiges Geflick.

Un doch werd Alles besser
Ass wie der Mensch ale.
Der hut die same Fehler
Ass mer am Adam g'seh.

Er wackst uf alle Seite
Doch is es jedem klar
Das er eigentlich viel kleiner is
Ass er vor alters war.

Was bat ihn all die Weisheit
Un all der gross Vershtand
Schreibt er sich selver alles zu
Was kommt aus Gottes Hand?

Wer macht dann all die Sache
Die der g'sheit Mensch endeckt?
Wer gebt ihm ah de Muth dazu
Das er die Hand ausstreckt?

Wer hut de Nord Pole dann gemacht!
War's Peary oder Cook?
Wann ener hätt gebs net meh Wört
In unserem Zeitungsdruck.

Dano die Wrights, wass sin siedann?
Was henn sie dann gedo?
Hätt Gott ke Luft fer Bahn gemacht
Sie ware ivvel droh.

'Sis alles recht, sinn schmerzte Leut,
'Sgehört ne alle E'hr.
Doch das sie Gottes dankbar sinn
Des hört mer nimmermehr.

Es is der same all Hockmuthgeischt
Das mer vor alters kennt,
Un lest uf jedem Pyramid
Un jedem Monument.

Es war amol a König
Drive in Babylon,
Im Grassfeldt hut er Gott erkennt,
Ward kle, der grosse Mann.

Es war amol en annerer
Der die Welt erobert hut,
Doch war en jämmerlicher Slave
Un starb der Welt zum Spott.

A Mancher hut viel ausgericht,
Viel g'seht un ah g'ernt,
Doch mit dem allem hot er nie
Sich selver kenne gelernt.

DIE AERSCHTA HUSSA

(By Rev. A. C. Wuchter, Springfield, O.)

Sawg, alter chap, sawg waescht du noch,
Denkscht alsamohl noch drah,
Was sel'n schtolz un hochmut-war—
Die aerschta hussa aw?
Wie'd uff un ob bischt, ous un nei,
Im sack drin rumg'wiehlt;
G'laecht gons ivver, yehderm g'sawt;
"Hob Hussa!" un drah g'fiehl.

Ich wett aw noch so'n alter cent
Der Schneider war net weit;
Er hut in sellem haus g'wuhnt
Lengscht fohr der hussa-tzeit.
S'war yuscht'm Dad sei alter rock—
"Den henkt m'r nimmie uff!"
Noh macht die Mommy hussa drous,
Die letz seit uvva druff.

So'n schtolz un hochmut—hussa an;
Die aerschta, noch mit seck!
Fer Kneb un bend'l, naeg'l, schteh,
Un noch fiel on'rar dreck,—
So'n hochmut—well, sel is my text
Fun alles was noch kummt;
S'gebt, waescht, noch meh so hochmutdings
Wuh's yehderm brummt un summt.

Ferschtonna, alles nemmt mohl ob
Wie'm mullykup der schwons;
M'r wachst so aus d' hussa raus,
Fergesst's om end schier gons.
Un doch wie seller schwons fergeht
Schiebt's argets desto meh;
So bei un bei, mir wehs net wieh,
Der Mullykup grickt beh.

G'waenlich geht's mit hochmut, schtaat,
Os wie bei'm Pharoh dert;
Die 'sivva darra yohr gebt's aw
Bis dos's onnerscht wert.
S'geht rough un tumble sellie tzeit,
Die hussa-dreher scheb,
Der schpieg'l uff'm aermel, waescht,
Der wommes uhna kneb.

Die hoohr die henka uff der schtern
Wie's dachschtroh on'ra hitt,
Un won's'n schaed'l gevva soll
S'waer noth m'r gengt tzum schmidt.
Fun city fashions, liehwer Gott!
Hut nimmond nix g'wisst;
S'war evva so im 'busch' g'west—
S'war aw net fiel fermissst.

Un doch uff ehmol, so wie'n drahm,
Ferennt sich des ding.
Die hoohr sin g'schaed'lt, saef un berscht,
Sin now mohl aus der 'schling.'

Was machts? Gebt's bohr ferleicht am
bart?

Die maed fiel schenner sawg?
Die wesch muss noch der laundry now,
S'wert schlimmer olla dawg.

S'is aw so'n art fun hochmut, sel,
Un doch—m'r kumma drah,
S'is ken fergleich mit sellem dert—
Die aerschts hussa aw!
Die Mommy waehs's, never mind,
Won's eisaheff'l singt,
Won's kwolla schlogt bis uvva naus,
Der deck'l hupst un schpringt.

Fun schtillschtond waehs die lieb welt nix,
S'geht immer forwaerts doh;
Wie waer's won's waer, wie's ehmol war?
Ei! s'gaebt ken 'hinnanoh
So geht's yoh'm gonsa menscha g'schlecht—
Yah! guck m'r net so schei!
Du waescht wie's is, ich mehn wie's war,
Du warscht yoh aw d' bei.

Des hochmutdings im mensch is fiel
Os wie ferdorva blute,
S'will aus'm system, s'muss aw raus
Schunschts fielt der mensch net gute.
Ferleicht war's naigscht'n neier gaul,
En buggy funk'nei,
Fer noch der fair in Allentown
Un uff die freierei.

So roustz'kumma, meiner sex,
Mit maed'l un mit fuhr
Macht ebber biss'l frotsch, waescht,
Won's aushalt noh, bishure.
Un doch won's on's fergleicha geht
Mit olla fronsla drah,
S'is evva net wie seller schtaat—
Die aerschts hussa aw!

M'r sin noch net gons uvva draus,
S'geht ols die laider nuff,
So ivverdem gebt's huchtzieh, gosh!
Was blaecht's'n Kerl net uff!
En frah!—mit erbschaft, ousenpalt,
Un dehl im 'willa' noch!
Un's behvy! wuh's noch fashion is,
Doh schteht der kup aerscht hoch.

Un doch om aller letschts end
Won alles uff g'zaecht,
Tzu was amount so'n hochmut, sawg,
So'n hochmut os em kwaehlt?
Der aerscht war evva doch der schensch—
S'war gar ken humbug drin;
So froh un froehlich liehwie tzeit,
S'war'n rechter Engelsinn.

Braucht's awg net butza, s'is yoh wohr,
Ferbei is, waescht, ferbei;
S'war moryets, sel, s'is ovet now—
M'r meht es kennt net sei!
Doch wett ich dreimohl uvvadruhf,
Un denkscht aw nimmie drah,
Dei graeschtie frehd war sellamohl—
Die aerschts hussa aw!

ES FET UND INSCHLICH LICHT

(By Frank R. Brunner, M. D.)

Du Liewe zeit! Wan Ich dra denk
An selle Lichter, wo—Bei Henk,
Mir hen mit misse schaffe;
Owets gans schpot und morgens früh,
Mit mein're arbeit uf de Knie;
Und habs recht misse mache.

Do war des alt Fet-Lampe Licht;
Dabei zu schaffe war en g'schicht
Die gar net war zu lowe.
En Hoke dra, do henkt mer's uf,
En Wiege drin, den schterd mer nuf;
Die Flam war oft betroge.

'Schmutzamschel,' heest mer ah sei Lamp.
Nau sehnt mer kens meh—Gott sei Dank,
Mer mus Es zu oft butze.
Do war die alt Butz—scheer dabei;
Der ferbrendt Wiege petzed mer nei;
Die Finger oft ferschmutze.

Und Winters wan's war bitter Kalt,
Hot die Familie, Jung und Alt,
Sich am Holzs-Offe kalte.
Hen oweds noh beim Fet Licht g'schaft,
Und all Ihr erwed guth gemacht,
Die Kält lossen sie walte.

No war ah Spermacti öl;
So halwer Weis und halwer Gehl;
Sel war en bissel besser,
As wies Fet-Lamp und Inschlich Licht;
Doch mus mer ah dabei sei, dicht.
Sel trimt mer mit em Messer.

Es Fluid Licht hot ah, eh zeit,
Gans guth gedient fer Nacht schaffeit,
Und war ah recht ahsehnlich.
Es brauch ken butzes, schmokt ah net,
Und hot em guth geleicht ans Bet;
Doch war es ah gefährlich.

No wie des Kohl-öl kumme is;
Ich wehs noch guth, Ich du gewis—
Sel hot alles gebotte.
Do war ken butzes—Oh! wie schö
Hot es gebrendt, gros oder kleh;
Es lost sich net ferschpotte.

Kaum war des Kohl-öl recht im gang,
Kunt schon der Gäs-Licht; mer war bang
Des wehr noch fielmeh g'fährlich.
Doch war des Gäs en besser Licht;
Es fällt net um, Ferbrecht ah nicht;
Net halwer so beschwehrlich.

Lecktrisiti biet alles nau,
Es is so schnell mer mehnt somehow,
Es wher der alt Kerl selwer.
Mer dreht juscht ergends ebbes rum,
No blitze Lichter um uns rum;
Mer schteht und gucht wie Kälwer.

En fäncy Licht, war ah, e'mol,
 En Inschlich Licht. Ich wehs noch wohl
 Wie der Bräs schtock als klitzerd.
 Und wan die Bohs als kumme sin,
 War's fäncy Licht im Pärlor drin,
 Und alles hot gezwitserd.

Ich kan noch sehne wie mei Mäm
 Die Wiege nei hot in die Färm,
 Und sie guth zu gebunne.
 No wan des Inschlich g'schmolse war,
 Hot sie die Färm g'fillet. 'Sis woehr.
 Als mol hot ehns gerunne.

En Inschlich Licht gleich Ich als noch
 Fer im Haus rum zu geh; 'Sis doch
 Meh säf, meh schnock, meh händ'ig
 As ehnic anner Licht im Haus,
 Fer rum zu trage; sel halt aus;
 Doch brendt's net so lebendig.

Und in der Schtub bei Tode Leit,
 Hot es gedient in sel're zeit,
 Wan mir dert ware Wache.
 Do hen die Buwe und die Mäd
 Gesotze und geschwätzt mit Fräd.
 Was ware sel als sache.

Der Tod war ufen Bord geshtreckt.
 Und mit em Lein-Tuch zu gedeckt;
 Es Licht dabei geschtane.
 No hot mer's misse butze geh;
 Sel nemt no allemol als zwe;
 Sonscht dät der Tod em fange.

Wan Ich nau sehn en Inschlich Licht,
 Denk ich an selle froh, alt g'schicht,
 Wo unser Schponk hot kowe.

Der Tod war uns en Schauder Lascht,
 Drum hebt mer, an de Mäd, sich foscht.
 No hen mir's kenne lowe.

Mer meent es kent net möglich sei;
 Des alt fergeht, 'sis alles neu;
 Gucht grad hie wo Ihr wolle.
 Wans noch fiel länger so ferd geht,
 Dan wehr es mir die gröschte Frehd,
 Mei Johre über holle.

Ud doch is es ah plenti lang.
 Eh mol zu lewe. Ich bin bang
 Mer kent es leedig weree.
 Die Himmel's Lichter biete weid
 Die Lecktrick Lights in unsre Zeit;
 Mer mus do immer scherre.

Der Heiland sagt—"Ich bin das Licht,
 Das leichtet jeder Mensch zur pflicht,
 Und wie sie wandre solle."
 Und wer sel Licht nemt fer sei geid.
 Der wandert glücklich alle zeit;
 Duth net im Dunkle falle.

Er is der Weg, des Licht, der Held
 Der uns den Weg weisd durich die Weldt;
 Uns auge gebt zu sehne.
 Und wer sei Auge guth uf hot,
 Den führt der Heiland zu seim Gott,
 Und duth Ihn Himlich kröne.

Dert hen sie Goldne Lichter Schteck;
 Sie hen ken Schmutz und ah ken Dreck;
 'Sis alles Glans und shimmer.
 Niemand ferbrend dert dra sei Händ;
 Niemand der ehner mit sich nemt.
 Sie scheine nun und immer.

REVIEWS AND NOTES

ALLE FUENF!—By Helene Stökl. Edited with exercises, notes and vocabulary by Dr. Wilhelm Bernhardt. Cloth; 101 pp. D. C. Heath & Co. Boston. 1909.

This is a pathetic little story of the death of a poor woman who had to die strongly against her will and leave behind her five little children. The introduction gives an account of the writer whose husband died and left the mother struggling with three children. The writer seemingly gives forth a chapter out of her own life. The story is alive with interest and feeling. It is a picture not only of German life but of life everywhere with its trials and sorrows.

The book has the usual features of a textbook; the notes are adaptable and discriminating. The vocabulary, like the vocabularies of most of these texts, is somewhat full. The half-dozen pages of exercises both for written and oral work are well prepared and workable.

ELEMENTS OF GERMAN GRAMMAR—By Thomas H. Jappe; Teacher of German, New York Elementary Schools. Cloth; 133 pp. American Book Company, New York.

This little book reduces German Grammar to its lowest terms; it has brought the amount of Grammar necessary in studying German to a minimum. The book might be termed the "pocket edition" of German Grammar. The author of the book contends, and rightly so, that instruction in German without the fundamentals is a waste of time unless the whole object is the acquiring of some conversational phrases.

The book is divided into three parts; the grammatical, the conversational, and a part containing German songs. This latter part is rather a unique feature to find in a Beginning German; but it very likely has its educational value. The main object of the book seems to be the acquire-

ment of some facility in German conversation together with some of the fundamentals of Grammar.

BARON STIEGEL—In the John Rung Prize Series—By Rev. M. H. Stine, Ph. D. Author of "A Winter Jaunt Through Historic Lands. Cloth; 331 pp. Price \$1.25. Lutheran Publication Society, Philadelphia.

This is an historical tale. The general outline of the story narrates in the main the historical account of the life of Baron Stiegel.

Baron Stiegel came from Mannheim, Germany in 1750. He finally settled in Lancaster county, Pa. In memory of his native town he laid out and founded Mannheim, Lancaster county, Pa. He was a great iron master of his time. His furnaces at Elizabeth were famous works in those days and his large ten-plate iron stoves were more so.

Seemingly, however, one might think that this were more of a "purpose" novel than an historical novel, or tale; for it was written in the hope that, in these days when the attainment of riches and fame are held up as the highest ideals of a truly successful life, it might be seen that God intends life on earth to be the avenue which ends at the gate of heaven." The Baron of history was twice married; and after his imprisonment for debt he engaged in the iron business a second time. The Baron of the story was married only once; and after his imprisonment he served as a minister for a few years. This change, we are to suppose, was more so as to conform to the spiritual claims with which the book was written.

On the whole there is rather much moralizing and preaching. One is almost inclined to think that the book could be accepted as a book on moral virtues with illustrations from the life of Baron Stiegel. This is however not saying anything against the moral sentiments expressed, for they are noble and well worth pondering; but these are just the parts that will be skipped by the readers, for they have picked up the book "Baron Stiegel" and it is of Baron Stiegel they wish to read. The subject would lend itself to a capital romance of Revolutionary times.

The book gives an admirable account of the conditions of life in Pennsylvania in the eighteenth century. It also goes to show what a fine field for the exercise of romantic genius can be found among these people of south-eastern Pennsylvania. Any collection of things and books Pennsylvania-German is hardly complete without a copy of "Baron Stiegel."

THE GOVERNMENT OF THE UNITED STATES AND OF THE STATE OF PENNSYLVANIA.—By C. L. Gruber, Professor of Civics in the Keystone State Normal School, Kutztown, Pa. Cloth; 619 pp. Price \$1.50 (by mail \$1.65). J. B. Esser, Printer, Kutztown, Pa. 1909.

There are not many branches of study in the schools today that are receiving more attention, or that are undergoing greater changes than Civics: the science of government. The text-books on this subject are exceedingly numerous.

The book at hand is a very large and seemingly comprehensive text-book. The treatise on the United States is in two parts; Part I has to do with the pre-constitutional era, and Part II with the constitutional era. The part of the book that has to do with the government of the State of Pennsylvania is likewise divided into several parts; Part I, The Government of Pennsylvania before the adoption of the Constitution of 1873; Part II, The Government under the Constitution of 1873. And then follows a discussion of County, Township, Borough and City government. In addition to these several divisions there are several indexes and an appendix.

This book, we are afraid, is just a little too large and comprehensive for a text-book. Seemingly there are a number of things in it that hardly belong to its immediate province. Although the discussion of the origin and development of the flag, of our national songs, and of the legal holidays is relegated to the appendix, nevertheless these things are in the book.

There are also a few things in it that belong rather to the domain of history proper, the pre-continental era of the United States; likewise the origin of Pennsylvania, its name, territory and boundaries. And much of the detail about the postal service can be had in any pamphlet sent out by the Post-Office Department. And a little more space devoted to the principles of good citizenship and a little less to the origin and the technicalities of the Constitution would probably give the book a better balance.

The book contains a vast amount of information not easily accessible elsewhere. The book approaches as closely to a cyclopedia of Civics as anything we have seen. It is an admirable book to refer to, for collateral reading and for preparing pupils for examination.

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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A Correction

A few glaring mistakes crept into the October issue which we wish to note. On page 485, the picture is that of Henry Neff Kagey, an uncle of John Henry Kagi. On page 487, line 6 of first column, change thirties to fifties. On page 489, after the

word "skirmishing", line 27 of first column, insert "to the northeastern section of the Kansas territory." On page 493, line 25 of first column change years to yards. We owe an apology to Prof. Wayland for allowing such mistakes to blemish his excellent article.—Editor.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M.A., LL.M.

[EDITORIAL NOTE.] Mr. Fuld has kindly consented to give a brief account of the history and meaning of the surname of any subscriber sending twenty-five cents to the editor for that purpose.

22. KLEIN

The surname KLEIN means small in stature. It corresponds to the Latin surname PAULUS, or PAUL, the English LITTLE and the French PETTIT. Literally, it means one who has paused in growth.

In 1790 there were 202 families bearing the name of KLEIN in the United States and these families had 961 members. There were two families bearing the name in Massachusetts, one in Rhode Island,

twenty-three in New York, 138 in Pennsylvania, twenty-two in Maryland, five in Virginia and eleven in North Carolina.

23. REDCAY

The surname REDCAY is derived from the German RATHJE through the successive corruptions of RADGE, RIDGE, RITCHIE and REDCAY. The name RATHJE is composed of the two elements RATH and JE. RATH is derived from the Old High German RAT, and Old Saxon RAD. This surname is one of the oldest in Germany, where it has been found since the fifth century. It means council and hence "bright in council, a good counsellor." JE is the Frisian suffix of endearment meaning "my dear little one." Thus the Frisian MEISJE is the equivalent of the German MAEDCHEN, a girl, and RATHJE means my dear little counsellor.

LEONHARD FELIX FULD.

A German Loveletter Anglicized

Mr. H. W. Kriebel,

Editor The Penna.-German,

Dear Sir: As per your request I send you the inclosed clipping, which I hav kept with me for forty year at least, it having been handed to me then by a loving hand. You will of course return it to me intact, as I hav set a valu upon it apart from the subject matter.

Permit me to say that I hav often made use of it to show the absurdity of translations in the classes it has been my privilege to teach. I regard this as a literal translation of a very fine German luv-letter, only occasionally the wrong word found opposite the German word in the dictionary was taken as for instance "out to squeeze—for Auszudrücken which should hav been expjress, and so with other words. The letter also illustrates very forcibly how the choice of the proper word is conditioned by the context, and thus shows the great importance of the study of another language if a thoro command of English is to be attaind. Hoping this may contribute somewhat to the interest to be taken in "THE PENNSYLVANIA-GERMAN" I remain as ever yours.

R. K. BUEHRLE.

How willingly remember I me of the eye gleam where we after burglary of the night arm in arm went and where I you the first love interpretation made and you bashfully knocked down the eyes.

How often did I break me the head you in your mother tongue out to squeeze, how outspcakably I you love. Only with heip of my word-book am I in stand to You, these lines to write.

My brother is angry upon me, while I you marry will. But I make me nothing out of it. What goes it from on? Over short over long will I come to New York and by your father around your hand on hold.

Now, dear essence, stay sound. Believe me, that my heart licks only for you and that I speak how it me around the heart is. I draw

Your in pain-courage waiting
William Sweetwood.

After-writing

Take yourself in eight, that this letter comes not in unright hands.

Wie gern erinnere ich mich des Augenblicks wo wir nach Einbruch der Nacht arm in arm gin gen und ich dir die erste Liebeser Klärung machte und du beschieden die Augen niederschlugst.

Wie oft habe ich mir den Kopf zerbrochen dir in deiner Mutter sprache auszudrücken wie unaussprechlich ich dich liebe. Nur mit Hülfe meines Wörter

buches bin ich im Stand dir diese Zeilen zu schreiben.

Mein Bruder ist böse auf mich weil ich dich heiraten wil. Aber ich mache mir nichts daraus. Was geht es ihn an? Ueber kurz oder lang werde ich nach New York kommen und bei deinen Vater um deine Hand anhalten.

Jetzt liebes Wesen bleibe gesund! Glaube mir dasz mein Herz nur lechzt für dich, und dasz ich spreche wie es mir um das Herz ist.

Ich zeichne

Dein in Wehmut wartender
Wilhelm Suesholz

Nachschrift

Nim dich in Acht dasz dieser Brief nicht in Unrechte Haende kommt.

* * *

The Hessians

Russel, Kansas, Oct. 4, 1909.

H. W. Kriebel,

Lititz, Penn.,

My dear Editor:

I thank you very cordially for the information in your letter of August 28th, your copies of the Pennsylvania-German Magazine, and particulars concerning the same. Also for the very excellent pamphlet which you sent me as prepared by Henry F. Lutz on the Germans, Hessians and Pennsylvania Germans. I would be glad to learn if there are to be found anywhere lists of the thirty thousand Hessians or thereabout who came to the United States during the Revolutionary War, and particularly of the twelve or thirteen thousand who never returned home, and also of the six thousand who are estimated to have permanently settled in America. I hardly feel that Mr. Lutz really lays as much stress upon the sale of these soldiers to Great Britain as he should. As I understand it, these men in very few cases came voluntarily, but, on the contrary, came reluctantly and with the feeling that they were practically enslaved and sold beyond the seas into a war with which they had no concern, to fight against a people with whom they had no quarrel, and for a king for whom they could have no attachment. I say this advisedly, because I distinctly remember the intensely bitter feeling in my mother's family over this matter such as she imbibed in Germany even as a child. My mother's mother had an uncle who was conscripted into the services of the Elector of Hesse and sold to the British king and sent to America with the rest of them, and was never heard of again. I recall that my folks regarded it as a high-handed outrage which they as a people, unarmed and defenceless as European peoples were kept by their sovereigns, they could not re-

sist, but I know the hatred against the Elector or Kurfuerst was intense. His life was in danger from the angry populace, and if he had not been especially vigilant, and at times in hiding, he would probably have been assassinated by the outraged people. I do not know the name of this relative, nor whether related to my grandmother's father or mother. I simply know the general circumstances, and the intense feeling on part of the common people.

I suppose you are aware of the extensive settlements by Pennsylvanians, and especially Pennsylvania Germans in Kansas. A very large colony settled in this, Rus-

sell, county in 1871, near the present town of Dorrance, others near Bunker Hill, and in 1878 a still larger colony came to Wilson in the adjoining county of Ellsworth, and spread over Ellworth and Lincoln counties, and some of them in Russell county. Many of these are still to be found at Lucas and Sylvan Grove. I think it would be a matter of interest to your readers to collect as extensive data as possible concerning the individual and colonial migrations from Pennsylvania to Kansas for an article in your magazine. These people are to be found in almost every community.

Very truly,

(Hon.) J. C. RUPPENTHAL.

Clippings

Dr. Learned's Researches in Germany

The Scotch and the Irish are after the "Dutch" as shown by the following clipping and compel admiration and gratitude for the services being rendered. Such enterprise puts to shame the niggardliness of some Pennsylvania Germans who care not a finger snap for the history of their forebears and fellow Teutonic brotherhood.

"After a seven months' absence on leave, Professor Marion D. Learned, Ph.D., L.H.D., of the German Department, returned from Europe a fortnight ago. It will be remembered that he had been commissioned by the Carnegie Institution, of Washington, D. C., to investigate the sources of American history in the German archives. Long before Professor Learned sailed for Germany, arrangements had been made by him and for him so that the various state archives should be easily accessible to him in his researches. He visited all the important archives in the German Empire, some thirty in number, from Munich on the South to Königsburg, Hamburg and Bremen on the North, and from Marburg on the West to Breslau and Posen on the East. In all cases he was received with utmost courtesy by the various archivists, and he was thus enabled to get at sources very quickly—a fact not appreciated by those who have not had any experience in research work in Europe.

Naturally, some archives were much richer in materials than others, so that it was necessary for him to spend a month or more in each of several archives. In his researches he met with a surprisingly large store of hitherto unpublished material. Such was the case at Marburg for example, where many of the documents dealing with the Hessians are preserved, for it was chiefly from western and southern Germany that the tide of emigration flowed to America.

In Berlin he was received in private audience by Emperor William II, who showed

a most remarkable grasp of affairs in America, discussing many questions with a surprising knowledge of details. It was at the Emperor's suggestion that Professor Learned was enabled to see the many documents from the time of Frederick the Great. These documents showed in minutest detail the steps by which Frederick the Great became interested in the new American republic, and they shed much new light upon the first period of our German-American relations.

Prof. Learned was also entertained by the American Ambassador, Dr. David J. Hill, through whose instrumentality many courtesies were shown to him. While in Berlin he presented the Emperor with a copy of his recent work, "Francis Daniel Pastorius," and it is interesting, in this connection, to state that in inscribing this book to His Majesty, Professor Learned conveyed the additional information, which is not generally known, that it came from the oldest professorship of German in the United States.

During his stay in Berlin he attended the meeting of the Verein für das Deutschtum im Auslande, being the representative of the German-American alliance, and making three German addresses.

At the suggestion of the American ambassador he was invited by the American Consul General, Mr. Thackara, to be the orator at the Fourth of July celebration at Grünau, a suburb of Berlin.

At the annual dinner of the German Shakspeare Society, held at Weimar, he delivered an address. In the Wartburg at Eisenach the Grand Duke of Saxe-Weimar entertained a few representatives of the German Shakspeare Society, among them Professor Learned. On this occasion the Grand Duke presented him with a beautifully illustrated folio copy of the "History of the Wartburg."

He also attended the celebration of the five hundredth anniversary of the founding

of the University of Leipsig, although Ambassador Hill, whom the University of Pennsylvania honored with the degree of Doctor of Laws, in 1902, represented the University of Pennsylvania.

The recognition given in Germany to Professor Learned is another evidence of the high esteem in which he is held by his colleagues and scholars in the German Empire, and every Pennsylvanian should feel proud of this new recognition of the fame of his Alma Mater in foreign countries by the signal reception given to one of her most distinguished professors.

He gathered a vast amount of material, part of which will be kept for future investigations; the major part will, however, be prepared for publication by the Carnegie Institution, and it is hoped that this new book by Professor Learned will appear in 1910."—Old Penn, Oct. 23, '09.

—In the ministry for forty-six years, with his salary for all the time ranging between \$500 and \$600 per annum, Rev. Casper Streich, pastor of the Fifth United Brethren, Cleveland, Ohio, has brought up a family of ten children. The happy and contented pair recently celebrated their golden wedding anniversary and on that occasion forty relatives from different parts of the country sat down to the anniversary dinner.

Notwithstanding the small salary of \$600, one of the couple's six sons went through college, three the School of Pharmacy, two the Business College and the four daughters were trained in crafts that will enable them to gain their livelihood.

"I have never been sick," said Rev. Mr. Streich. "When I was converted at eighteen years of age I was ordained in 1863."

He has held pastorates in Zanesville, Dayton, Portsmouth and Cleveland, and has built eight churches. He has been conference treasurer for twenty years. But he longs for the old-fashioned revival that brought so many people into the church.

Rev. Dr. Streich was born in Germany in 1839, and his wife in 1841. He came to this country from Germany and wedded Miss Rife at Cicleville, O., June 26, 1859.

At seventy he is strong and hearty. Pointing to his picture among 6 boys he said: "They say this one is the youngest of all."

—Cyrus W. Klopp, with his hospitable wife, living on a large farm near Scull Hill, Berks county, has entertained more visitors in a year than any other farmer in the county.

He kept a list of all persons who called, and from May 1, 1908 to May 1, 1909, he fed exactly 1233 persons, and 1442 visited his home. Most of them remained for a meal

or two. December was his busiest month, when more than 200 called.

He also gave meals to 500 vagrants and homeless men, 75 per cent. of whom were allowed to sleep in the barn.

Other Berks county farmers are known far and wide as great entertainers. People of Berks county as a rule are very hospitable. Their farms produce plentifully and the Berks housewife knows how to prepare the food. Nearly all farmers who entertain visitors keep a list of guests, and each farmer tries to get ahead of the other in entertaining.

Death of Dr. William P. Wesselhoeft

Dr. William Palmer Wesselhoeft, who died August 24, 1909 at his summer home at York Harbor, Me., was born in Pennsylvania in 1835, the son of William Wesselhoeft. His father brought his family to Boston in 1842, and became one of the earliest physicians to practice homoeopathy in Massachusetts.

Dr. William P. Wesselhoeft was educated in a private school in Boston until he was about sixteen, when he went to Germany with his cousin, the late Dr. Conrad Wesselhoeft. They returned to enter the Harvard Medical School, from which they were graduated together in 1857.

Dr. William P. Wesselhoeft then began medical practice with his father, becoming a leader in the homoeopathic fraternity. He was one of the founders of the Massachusetts Homoeopathic Hospital and continued to serve it actively until about 1904, when he resigned from active service and was made consulting physician, which position he held at the time of his death. He was a member of the Boston Homoeopathic was a member of the Boston Homoeopathic Medical Society, the Massachusetts Homoeopathic Medical Society, the American Institute of Homoeopathy and the International Hahnemanian Association, of which he had been president. He was also a member of the St. Botolph Club.

Dr. Wesselhoeft held a peculiar position in the medical world. His reputation was a national one and his patients were from almost every State. He was for many years one of the most active of Boston's physicians, and numbered among his patients members of many of its most influential families. Not alone his skill as a physician, but his strong and enthusiastic personality and his optimism gained and held the confidence of his patients in a most unusual degree. For the past two years Dr. Wesselhoeft had withdrawn from practice owing to increasing ill health, and the end came not unexpectedly. Dr. Wesselhoeft leaves a son, Dr. William Wesselhoeft, and a daughter.

Historical Societies

Der Deutsche Pionier-Verein von Philadelphia

The latest issue of the "Mitteilungen" of this society (Zwölftes Heft, 1909) contains the address delivered by President C. J. Hexamer at the Jamestown exposition (in English), a sketch of the Mosheim Society of Philadelphia (1789-1792), a biographical sketch of Oswald Seidensticker and two poems by him.



Bradford County Historical Society

The third "Annual" issued by the Bradford County Historical Society is an interesting and valuable collection of papers, etc., of 92 pages. The following are the leading topics: Bradford County during the Revolution (paper read by C. F. Heverly), Historical Address by J. Washington Ingham, Colonel John Franklin, Hon. Ulyses Mercer, Memorative Reports 1908-9, Historical Sketch of the Society with lists of officers.

Our readers will probably be interested in the following quoted from page 48. Comment is unnecessary.

"When Joe Kirby commenced shoemaking in Towanda his shop was very small. He was a tremendous worker. But few men could work as fast as he did and do their work as well. One day he commenced making boots and as soon as a pair was finished would throw them behind his bench. After a while the pile would crowd against his back and he would move the bench, in an hour or two more would have to move it again and again. Just before night, he would have to move it clear out of doors where he would make three or four pair of brogans and throw in the door."



Union County Historical Society

Buffalo Valley's last Indian massacre will be commemorated by special anniversary services to be held here tomorrow, under the direction of the Union County Historical Society. The anniversary will include other matters of more or less general interest, the most important of which centers about the old Ever barn still standing here, which in 1816 served as the meeting place for the most important of the early conferences of the then newly organized Evangelical denomination.

A large attendance is expected at the exercises, which will take place in the open air on the scene of the Lee massacre of 1782. This attack was one of the last of the state, and its commemoration tomorrow falls upon the anniversary of the Penn's creek massacre of 1755, which marked the first official break in the treaty between William Penn and the Indians.

Members of the historical society have been using every effort to get any descendants of the Lees, or any of the other families connected with the massacre, to attend the anniversary. A movement will be started to raise funds for the erection of a monument to mark the scene. Speakers will include Professor Henry T. Colestock, head of the department of history at Bucknell University; the Rev. S. E. Koontz, pastor of the Winfield Evangelical church, and a member of the Levi Rook family, which operated the old iron furnaces that made Winfield one of the flourishing centers of the iron trade in earlier years.

Although small in size and the number of its inhabitants, Winfield is rich in historical interest. Almost every school boy in the village, and in other nearby towns in the valley, boast the ownership of at least one or more stone arrow heads, or of the old Indian mounds, or unearthed from the sites of the former camps of the tribes of the Five Nations. An Indian path which trailed for miles through the valley is still to be traced in some places, where it has not been obliterated by civilization, and although the last Indian left long ago, his language is permanently preserved in the names of mountains and streams in the region.

Old residents, who have had the story handed down to them from other generations, still point out the site of the Lee mansion, near the river and along what was formerly the old Indian trail. They tell of how, in the fall of 1782, a band of seventy Indians swooped down upon the Lees while they were at supper, slew Major Lee and John Walker and a woman named Mrs. Boatman and her daughter. A girl in the family escaped by hiding behind the chimney, and she later spread the alarm and started out a rescue party after the Indians, who had carried off Mrs. Lee, her baby and a small son, Thomas. The captives were hurried off across the mountains. A rattlesnake bit the woman on the leg, which became so badly swollen that she continued the journey with difficulty, and finally, pressed hard by their pursuers, the red men shot her and dashed the infant against a tree. The baby was still

alive although badly bruised, when the rescuers came up and discovered that the Indians had made their escape across the mountains with the boy, Thomas. So fascinated did the lad become with the Indian life that he had to be compelled by force to return to civilization after relatives had effected his ransom years late.—The North American. (Winfield, Pa., Oct. 15.)



Western Pennsylvania Historical Society

On July 24, 1909, the Western Pennsylvania Historical Society made a pilgrimage from Pittsburg to Ligonier to examine the location of the old fort of colonial times.

September 25 the same society visited the site of the Bushy Run battlefield, a mile east of Harrison City in old Westmoreland county, Pa. Here was fought what Francis Parkman, the greatest of our colonial historians, declares was the best contested battle ever fought between white men and Indians.

Although mapped by the British engineer Hutchins soon after the bloody conflict and described as 26 miles east of Fort Pitt and a mile from Bushy Run by Col. Henry Bouquet in his official report of the battle to General Amherst, historians have shown deplorable ignorance or indifference both as regards the location and importance of the victory gained there over the Eastern Confederates of Pontiac, August 6, 1763. In connection with the revival of historical interest in colonial events, as one of the results of the centennial celebration of the capture of Fort Duquesne by the British-army in 1758 under General Forbes, with Cols. Bouquet and Washington as division commanders, the Western Pennsylvania Historical Society have been doing some valuable work in the line of historical investigation. The pilgrimage to Bushy Run, Sept. 25 was of this character.

Rev. Cyrus Cort, D.D., made the historical address, pointing out from a commanding eminence the various positions of the troops of Bouquet, during the two days' struggle. His great-great-grandfather, Andrew Byerly, was in the battle and did valuable and dangerous services in caring for the many wounded. He was the first settler on the old Forbes road very soon after its opening in the fall of 1758, and was keeping a relay station there for express riders when the Pontiac war broke out in the spring of 1763. His family barely escaped with their lives to Fort Ligonier. There they were besieged by the savages until Col. Bouquet came to their relief with a small body of troops, but all that could be secured east of the mountains for the emergency. There were 347 Scotch Highlanders belonging to the 42d and 77th regi-

ments under Maj. Campbell and about 150 Royal Americans and Provincial Rangers. The Royal Americans were German-Swiss enlisted in Eastern Pennsylvania, Maryland and the Valley of Virginia. Bouquet was from the Canton of Berne in Switzerland. He became a communicant member of the Reformed church March 25, 1735, when 16 years old.

After gaining distinction in the army of Sardinia, fighting against the combined armies of France and Spain, he was appointed to a prominent position by the Prince of Orange in the army of the Dutch republic. Because of his knowledge of German and French as well as English he was appointed colonel of the Royal American regiment by the British government in 1755. Rev. Michael Schlatter was the chaplain of his battalion of 1000 men. Rev. John Conrad Bucher was an officer in the same for several years up to his ordination at Carlisle in 1764, and he preached at Forts Bedford, Ligonier, Pitt, Redstone (Brownsville), etc., in 1764 and 1768.

The address of Dr. Cort was very heartily applauded by the assemblage that heard it Sept. 25 and highly commended by the other speakers. It will be published with some illustrations by the Historical Society. Chancellor S. B. McCormick, of the Pittsburg University; Hon. Childers, British Consul at Pittsburg, and Col. Church, who has written considerably on historical and other matters, also made good addresses, in addition to remarks made by Mr. Stevenson, the presiding officer and secretary, Burd. S. Patterson. Luncheon was served by special caterers on the excursion train before its return to Pittsburg. Everybody seemed delighted with the trip. The day was balmy and the view from the place of meeting, not only over the historic battlefield, but over a large part of the best farming land of old Westmoreland county, was pronounced one of the grandest to be found anywhere in the land.

With his little army Col Bouquet not only defended his convoy of beef cattle and 340 pack horses, loaded with flour for the relief of the famishing garrison at Fort Pitt, but by a brilliant strategic movement entrapped and bayoneted forty of the fiercest savages, with Kukyriskung, the ring-leader of the eastern end of the conspiracy, at their head. Thus he snatched victory from the very jaws of defeat and disaster and rescued hundreds of pioneer settlers as well as frontier garrisons from destruction by bloodthirsty savages. By his ability and fidelity to duty under most difficult and trying circumstances the poor Swiss boy from the shadow of the Alps became the peer of the noblest spirits in the foremost nations on the face of the earth.

—Reformed Church Record.

The Pennsylvania-German

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Biography, History, Genealogy, Folklore, Literature, Etc.

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The Pennsylvania-German

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German Character—An Appreciation

Annual Address by Col. Thomas C. Zimmerman, L.H.D., President of The
Pennsylvania-German Society

DELIVERED AT BETHLEHEM, PA., ON FRIDAY MORNING, OCTOBER 29, 1909



IN THE selection of material for this address, there will be found a slight departure from the essentially historical features of a subject which has already been so aptly and fully presented in that way at these meetings. Preferably for the occasion, it seemed to me, would be an appreciation of the German character, representing in its various phases the purity of the domestic life and sterling worth of the Germans; their love of home and country; their hatred of tyranny, and their unwavering sympathy with the patriotic trend of American thought.

Then, too, I would call attention to the charm of the mythical literature and the fascinating legendary lore of Germany, whence come the fairy stories, the special delight of the juvenile world, as well as the reflected pleasure of those who are older and wiser, but who, for the nonce, have become children themselves. And, finally, a word about the noble motherhood of the race—the women of the

early Germans—from whose loins sprang well nigh countless generations of some of the worthiest and sturdiest sons and daughters of earth.

But to my subject:

THE STORY OF MIGRATION

The story of migration, which goes back to the days of Abraham and Jacob, when shepherds formed themselves into nomadic tribes, is the story of a steadily-advancing civilization. It is the very antithesis of physical inaction, and a good test of the enduring vitality of the race.

Among the greatest of the migratory races have been the Germans, who have shown far greater staying powers than any other people. According to Hegel, the receptivity of the German races—that is, the easy adoption and ready assimilation by them of new institutions, and the capacity to adjust themselves to new environments—makes them the best immigrants in the world. In other words, they became Gauls in Gaul, Britons in Britain, and they learned

how to become Americans in the United States.

Francis Daniel Pastorius, and his fellow colonists, who with his little band of thirteen families, laid the foundation of the first German settlement in this country 226 years ago this very month, must have been of a kind described by Goethe in his *Dichtung und Wahrheit*, as men who were filled by nature with a rich pre-vision of force, activity and toughness.

THE EARLY EMIGRANTS

The emigrant of those days had qualities which gave to the race a robust energy and an inflexible sturdiness—qualities that were potential in moulding the character of the population of Pennsylvania and other future states of the Union. He was plain, brave and straightforward, liberty-loving and law-abiding. He was orderly and thrifty. To all these qualities he added a love of civil and religious liberty that was deeply engrained in his heart. But for his advent this country would not have made its great advance in agriculture, for he was pre-eminently a man of the soil, and knew better than any one else how to secure the largest returns from the storehouse of nature's riches, for was it not Schiller himself who in picturing the happy homes of Germany, its unity of domestic life, its patriotism, its music, its philosophy, its history and its poetry, making glad the hearts of all her children, said it was in that country where

"Man and the soil serene
Dwell neighbor-like together—and the still
Meadow sleeps peaceful 'round the rural
door."

BRAVE PIONEERS

Brave men were these pioneers; not weaklings. Hearts of oak had they; not mere palpitating machines that fluttered at the thought of danger. In their struggle for bread, willing hands and vigorous constitutions were supplemented by healthful impulses and nerves of steel. They came not hither to settle down in the lap of affluence,

nor to bask in the favor of kings. On the contrary, they came to wrestle with untried difficulties—to grapple with fate—in a new world; to cut down and clear up unbroken forests, in which they were confronted at almost every step by hostile savages and wild beasts. Many and fierce were their struggles, recalling the conflicts of covenanters and clansmen in the highlands of Scotland, the bloody deeds of banditti in the defiles of Greece, the battles of Saracens and Crusaders on the plains of Asia Minor.

In his description of the Teutonic heart, Tacitus was right in naming the three great characteristics as "love of country, love of freedom and love of domestic life." It was because of the hatred of tyranny by these early settlers, and their love of home and country, that they sought an asylum here. It was because of this that the blood of these early immigrants came to be among the first that flowed into the veins of the new Christian Commonwealth—"the holy experiment" which William Penn invited them to join in.

FIRST GERMAN IMMIGRANTS

One can almost see that band of brothers, with great free heart, in solemn talk and prayer, giving thanks to God on that blissful eventide when those first German immigrants arrived on the banks of the Delaware. It must have been to them like standing on the shores of a golden age of hope. And as they stood there in prayer, throwing themselves for the hundredth time

"Upon the great world's altar stairs
That slope through darkness up to God,"

the eye of fancy can almost see the glimmer of the rising moon upon the whitened sails of the good ship Concord, after its months of tempestuous sailing, bearing upon their ruffled bosom a light that seemed prophetic of the happiness and prosperity which would some time illumine their homes

in the El Dorado which they had just found in the new world.

True it is, that the stability of the German character is well defined in the expression that the Palatines were the "one race in the United States which most fully got into the soil," and in fact, that they have held their ancestral seats with less change of ownership than any other.

GERMANY ALWAYS WITH US

In our Revolutionary War, Germany was in sympathy with this country. In the Civil War she was in sympathy with the Union. Frederick the Great furnished from his own military staff Baron Steuben at the time of the Revolution, to train the colonial soldiers in the use of arms. He was at Monmouth and commanded the left wing of the army, and was side by side with Washington at the surrender of Yorktown. He became a citizen of the United States, and to this day his remains lie buried in the Empire state of New York.

The whole history of the German people has been one of sympathy with us in our oppression of 1776, and in our efforts to make this "the land of the free and the home of the brave" in the sixties. Their whole treatment of us has been one of friendship and affection.

A PEACEABLE, PATRIOTIC PEOPLE

While we of the cities are most accustomed to associate the German with busy metropolitan life; while he is, indeed, an active, intelligent spirit in commerce and manufactures in the mechanic arts and all learned professions, nowhere do his vigorous natural traits appear to better advantage than when he is seen as an agriculturist. His native shrewdness was shown in his acquisition of the choicest lands in the Pennsylvania and Virginia valleys. These he caused to bloom under a cultivation which represented the joint product of scientific knowledge and patient toil. Where, however, fortune cast him upon a rocky hillside, he showed his unconquerable

disposition and gave proof of ability to obtain from nature the best results from the scantiest means, and it ever has been that the German farm is a model home. Comfort, cleanliness, and thrift abide there, and a feature seldom omitted is the vine and arbor, which is the summer home for the family.

Pennsylvania and Virginia were the two states first to receive that great impact of immigration, which going out from them has reached every section of the Union and stamped itself upon all the occupations of our life—making part of us a peaceable, patriotic people, who "have learned to love their new home, while not forgetful of the old."

THE TYPICAL GERMAN

In this age of sham, where there is so much that is spurious, it is refreshing to have the lines of social and commercial intercourse strengthened by contact with the typical German, who is honest, who speaks the truth, despises hypocrisy, loves his fellow-men, loves home with all its cognate pleasures, who pays his debts, does his work thoroughly and is satisfied with what he has earned. No wonder peace and prosperity follow in his wake wherever his lot is cast.

The more the passionless exploits of this people are considered, the more evident it becomes that the German—the patriot, the burden bearer, and hero, the patient, painstaking, economic citizen, the frugal tradesman—deserves an honored place in the eyes of an appreciative world.

On occasions of this kind the descendants of the German colonists may be pardoned for a measure of self-laudation. It is no mean inheritance to have been descended from the plain, sturdy, God-fearing men who colonized the banks of the Schuylkill and tamed the wilderness into fertile gardens and doing it all for the glory of God and for liberty of conscience. The men who settled this region were as brave and pious as the Puritans

and vastly more tolerant, and they left behind them records that are unstained.

DESCENDANTS OF EARLY SETTLERS

The descendants of these early German settlers are today the central influence and impelling power of a large proportion of the more important activities, viz., in commerce, industry, education, agriculture, as well as in the professions—men who not only made this portion of the state so rich in historic reminiscence and its people so tolerant of religion, but who lived deep the foundations of a stable and an enduring prosperity.

Look wheresoever you may, you will find well nigh countless evidences of German genius and German skill, while along every artery of trade are felt the quickening currents of German life.

Here in the Bethlehems, as in Allentown, Catasauqua and Reading, and indeed, throughout the whole of Eastern Pennsylvania, there are industrial quarters, especially in the manufacturing districts, where the Germans introduced various handicrafts in a modest way, that are grown to be among the largest in the country.

The story of German enterprise, thrift and prosperity in the eastern part of Pennsylvania is that of many other countries in this state. In the church, at the bar, in the medical fraternity, in school and university, in journalism, in agriculture, in the mechanic arts, in the business life, in manufacturing industries, in war and in peace, the offspring of Teutonic stock have held their own with the best.

The early German settlers were great factors in saving the provinces for the British during the French and Indian Wars, and later in achieving the independence of the colonists. Indeed, in all that goes to make the life of the American people happy and prosperous, and honorable and successful, the Pennsylvania Germans

have been an important factor. Particularly is this true in the upbuilding of our Commonwealth and in the

DEVELOPMENT OF EASTERN PENNSYLVANIA

In the magnificent development of her vast natural resources—in her teeming manufactories of every variety—in her cultivated farms—in her railroads, canals and public roads—in her busy and progressive cities, towns and villages—in her institutions of learning, her public school system, and her newspapers, Pennsylvania stands today the peer of any state in the Union. She is an empire within herself, and there is upon earth no other which could bear complete isolation from all outside intercourse with so little disadvantage. And these are the people whom it has become the fashion in certain quarters to deride; of whom it is said they have no culture and no literature; whose language is held up to ridicule, and whose thrift is made the subject of disparaging comment.

DETRACTORS OF THE PENNSYLVANIA GERMANS

Among these detractors is Dr. Falkner, of Connecticut, whose recent derisive characterization of what he designates as the "illiteracy" of the Pennsylvania Germans, has met with well merited rebuke at the hands of college professors and the press of the state. Rev. Dr. Schaeffer, Superintendent of the Schools of Pennsylvania, head of the National Teachers' Association and regarded as one of the world's greatest educators, says:

"I have lived among Penna.-Germans all the days of my life, and I have never known one who could not read or write, and if illiteracy means the inability to read and write, the Connecticut Yankee is certainly off his base."

Dr. Stille, himself a distinguished historian and scholar, has put upon record that "of all the races which settled on the soil of Pennsylvania, the German forms a very important part of the bed-rock of the civilization

of the state. "What," he said, "can a man know of that civilization who is ignorant of the special history of the Pennsylvania-Germans. Much that is falsely called history has been written without such knowledge."

Detractors of the Pennsylvania-Germans, like Falkner, must not overlook the fact that they whom they deride, led all the other colonists of America in the establishment of Sunday Schools, in the Abolition movement; in the printing of Bibles; in the fact that every Pennsylvania-German town had its printing press, and that the product of the early presses of each of the German towns of Reading, Lancaster, Ephrata, Skippack, Summeytown and Frederick, Md., was as great, perhaps as the number of books printed in Boston and in the Colonial period, while technically the advantage was in favor of the Pennsylvania-German printers.

As showing the steady advance in the accomplishment of the "big things," I would state that six years ago, the late Dr. Joseph A. Seiss, then president of this Society, said among other things, in his annual address at Lebanon:

"It is not assumed or pretended by members of this Society that we shall be able to make report on regions so unknown and difficult of access as the North Pole," and yet the fact is now before us that it was Dr. Cook, of so-called "illiterate" Pennsylvania-German stock—family name Koch—who first discovered what the scientific world's most distinguished explorers after hundreds of years failed to bring to light. Another victory, truly, for the Pennsylvania-German! But why multiply these and kindred facts. The pages of history are filled with them. And they will live, and long survive all the detractions that all the Falkners may invent in the disparagement of their equals if not their betters.

COMPETENT TESTIMONY

But what are the facts in the case, Let us call up competent testimony.

"Of the persons emigrating from Germany to the United States," says Consul General Mueller, in a report to the State Department, "nine hundred out of every thousand are fitted to enter the various walks of active American life." He adds, "As a rule, they are strong, well trained and intelligent." And this from an English source: "Germany yields more intellectual produce than it can use and pay for," says the gifted George Eliot. What a splendid tribute to the intelligence of this people! And yet well educated as are the large proportion of those who come to this country they are not of a kind,

"Whose pride of intellect exalts its horn
In proud contumely above the wise and meek."

True, one does not hear nor see around the habitations of these people the silvery splash of iridescent fountains; one does not behold pillared corridors encompassing garden and bower, nor trains of liveried servants with flowing garments dancing attendance upon pampered guests; nor, indeed, come into contact with but little, if indeed, any of the glitter and tinsel of luxurious civilization; but what is far better, in what was once an unbroken wilderness one may see in fancy's eye the kindling dawn bathing in roseate beauty the humble abodes of a happy people; homes that once were the lairs and abiding places of wild beasts and savages—I say, one may behold instead a flood of golden beauty like that which coming from some angel of light, might have transformed the streams and fountains of the lost Eden into visions of crystalline loveliness.

OUR NATURAL ADVANTAGES

The natural advantages of Pennsylvania are the endowment of beneficent Nature, but their unparalleled development and her steady progress are in a great measure attributable to the sterling character of the Pennsylvania Germans. That race character, which has been developed out of a

thousand years of history on another continent is unaltered by the influences which usually work out radical changes in these matters. This may seem to some like a generous overstatement of historic fact, but hear what an eloquent reference to the people of this state, as well as to the beauty of their environments, was made over 90 years ago by Duponceau, when in pointing to these things as they existed during the first century, he said:

"Should Pennsylvania hereafter degenerate, they will not need, like the Greeks, a fabulous Arcadia to relieve the mind from the prospect of their crimes and follies, and to redeem their own vices by the fancied virtues of their forefathers. It is certain, that no country on earth ever exhibited such a scene of happiness and peace."

As with the German immigrant of today, so with the Germans who settled in Pennsylvania in the early days of this country. They did not look upon the United States as an El Dorado, but as the best country under heaven for a man or woman willing to work, and Germans are workers. They had heard of this new country with its promise of fertility and loveliness and enduring treasures. It was to them a sort of Elysium which had long been pre-figured in the chambers of a delighted expectancy.

THE NATIONAL HONOR

In every war, from the Revolution to the hostilities with Spain, Pennsylvania Germans sustained the national honor and integrity of the Union. Among the governors of Pennsylvania, they contributed Simon Snyder, Joseph Heister, John Andrews Shulze, George Wolf, Joseph Ritner, William Bigler, James A. Beaver, Francis R. Shunk, John F. Hartranft and Samuel W. Pennypacker.

Christopher Sauer was a pioneer in type-printing. His Bibles have become famous. The Ephrata monks had their own type and press and paper mill. William Rittenhouse, of a kindred race, had preceded them with the first paper mill in America, on the

Wissahickon. Among Pennsylvania scholars and authors were Pastorius, of Germantown; Dock, of Skippack; Henry Melchior Muhlenberg, of Trappe. Pennsylvania's splendid system of free public schools had an ardent advocate in Governor Shulze; Governor Wolf in 1834 secured the passage of a bill creating the system, and Governor Ritner gave permanency to it. It is a remarkable commentary on German tendency to educational progress, that free schools were practically conceived and created under German governors, it is unnecessary to point out how much the same element have had to do with the administration of the system in later years, down to the present time.

ACTIVITY OF THE PRINTING PRESS

Note, if you please, the extent and the activity of the German press in Colonial America. Printing was carried on at 31 different places in Pennsylvania; three in Maryland; four in Ohio; five in Virginia; one in Massachusetts; one in New York, and one in New Jersey and one in Nova Scotia. A list of the printers and publishers of German books from 1728 to 1830 is as follows: At Allentown there were six, at Easton 3, at Ephrata nine, at Germantown 9, at Hanover 6, at Harrisburg 11, at Lancaster 26, at Reading 17, at York 8, at Lebanon 8, at Philadelphia 47, besides others elsewhere.

HIGH PRAISE FOR THE PENNSYLVANIA GERMAN

At the great Alaska-Yukon Pacific Exposition recently opened, "Pennsylvania Day" although not formally represented by any building or commission on the grounds, the Pennsylvania Association in Washington, numbering a membership of several thousand and representing near 20,000 natives of the Keystone state resident in Washington—brought to a successful consummation the movement organized by them for a State Day. On that occasion high tribute was paid to the Pennsylvania German by one of

the orators, Hon. Wm. Uhler Hensel, ex-Attorney General, and a vice president of the society, who said in substance, that the historians of this people have been thoroughly working their fields of labor, adding these truthful and prophetic words:

"In the fullness of time, the romantic or ideal side of the pastoral life of Eastern Pennsylvania will tempt the pen of the imaginative writer, and when this shall be touched, no phase of the state's history will more abound in richness of historic material. Neither Bret Harte on the Pacific nor Cable in Louisiana, nor Hawthorn and Mary Wilkins in New England, Irving in New York, James Lane Allen in Kentucky, nor our own Bayard Taylor in the Quaker settlements of Chester county, had finer fields for the exercise of romantic genius than has that future master of historic fiction who shall idealize the character of the Pennsylvania German peasant farmer—"the man with the hoe," whose face has ever been lifted to the stars.

'The Mennonites, Amish and Dunkards have for two centuries ploughed, seeded and harvested the fields of Lancaster county, and in all this time, this Pennsylvania county has held primacy of all these United States in wealth of agricultural production—the while its surplus population has moved in steady procession and with even tread across the Ohio, the Wabash and the Mississippi, beyond the 'Great Divide,' and now to grasp the rich possibilities of Puget Sound.

"From the beginning in wealth and commerce, as in the race elements, Pennsylvania displayed a variety of versatility unknown to any other province; and today, with two billions of capital invested in manufacturing enterprises, her steam railroads have assets aggregating five billion dollars—one-third the entire wealth of all the railroads in the United States. The unparalleled wealth and variety of her natural resources have given her government a redundant revenue, and to her schools and charities she 'scatters plenty o'er a smiling land.'

"In science, the lustre that Rittenhouse, Rush and Barram gave to her chief city has been reflected by a century of schools and institutions of historic splendor, rich equipment and world-wide fame."

THE LAND OF LEGENDS

We who are here today have reason to be proud of the many virtues of those German pioneers. They

came from a land of romance and legend—from a country whose hillsides are dusky with luxuriant foliage, and where little burghes nestled at the feet of towering mountains, are decked with clustering vines, where the very air, painting with its invisible fingers the flowers of the field and the leaves of the forest, sweeps over rivers and turret, and over the mountain crags, until every nook and crevice seems to echo with the whisper of a thousand legends. And speaking of legends suggests this fact: While England and Germany have exchanged literary commodities, America has been the heir of all these commodities and many more. While this is true in a larger sense, it is specifically so in regard to much of our mythical literature, as for example the fairy story in the possession of which Germany is exceptionally rich. And how naturally we begin our way up in literature by reading the German Maerchen. It is the literature of the children and the fireside of the family, if you please. While the Germans gave wide currency to this fascinating reading, they do not pretend to believe in these fairy beings themselves. *Sieh, das ist eine wahre Geschichte.* is the half-wistful phrase which occurs so often in Hans Andersen. The expression of a would-be credulity—who would not believe the fairy story if he could? That, for instance, which it is stated Herman Lang so beautifully tells in his charming painting, *Das Maerchen*.

Who shall steal the golden key of that citadel of the world's childhood, the German fairy tale? Who shall surrender it into the hands of the infidel, that wretched Turk who is always at our gates—the Encyclopedia? Those drifting sea mists of northern gray seas, those twilight hazes of great forests, the shadow, and the myriad of spirit images, which have led us onward, up to Undine and to the great poetry of Faust, the charm of Tieck, and Goethe and Schiller. The richest literature in the world, after Shakes-

peare and Milton, lies behind the German language.

WOMEN OF THE EARLY GERMANS

And now, a word or two about the women among the early Germans—their personal appearance, their customs, their high stage of physical development, their gigantic stature, their education, and so forth. "The German women were a wonderful race," says Louise Cooper Bates, from whom we quote,

"Their possibilities for development seemed unsurpassed. In personal appearance they resembled their husbands, seeming, as Tacitus remarks, to belong all to the same family. They were nearly seven feet tall, with fair skins, ruddy cheeks, bright blue or keen gray eyes, and long fair hair upon which they bestowed the greatest care. So tall were the Germans that Sidonius Appollinaris, a Latin poet, plaintively relates that 'being in Gaul, and finding the people so tall, it was impossible for him to address verses of six feet to patrons who were seven feet high.'

"In maidenhood, the hair of a maiden was allowed to flow freely over her shoulders; not until her wedding day could it be bound up. Girls 'in their hair' meant the same as 'girls in their teens' with us. Married women could braid and pin up their hair and adorn it with garlands. Long hair was a mark of the free woman. Any one who should cut it off was punished with death. Heavy fines were imposed upon one who should disarrange a woman's coiffure or 'obbo' so that it came down, or upon one who should touch a maiden's braids. Women sometimes took oaths by placing their hands upon their braids of hair. German law prohibited familiarities of any sort, between men and women. The dress of a woman left her neck and arms bare. A heavy fine was imposed upon anyone who should touch her hand, or her arm below the elbow, still heavier if he touched the upper arm."

THE MODERN TYPE

"Where shall we find the truest modern type of the early German woman?" asks the writer, who makes answer thus:

"Among these early people was a nation of Saxons. These Saxons crossed the channel to subdue Britain. Loving freedom above all things they later pushed west across the Atlantic and as Puritans sought a place where they could worship God in freedom of soul. From these people have descended the women who today standing

side by side with their husbands in the struggles and successes of life; their comrades, homemakers, friends and counselors, no longer their chattels, but each the possessor of the love and respect of the other, these American women of today are the truest modern representatives of the early German women."

Their pure lives, passed in healthful open air pursuits, insure to them long and beautiful careers. In whole communities there is often no taint of disease. They transmit to their descendants vigorous constitutions and healthful impulses, so that these start in the race of life so much better equipped for success than the children of others."

THE WEISER MEMORIALS

Chief among those who shed lustre upon the early history of our Commonwealth was Conrad Weiser. Sometimes called "the Father of the Pennsylvania Germans"—the pioneer, hero, patriot, soldier and trusted interpreter—concerning whom the prophetic words of General Washington have peculiar significance at this time, now that a memorial tablet has been erected to his memory through the patriotic efforts of the school children of Berks county and under the auspices of the Historical Society of Berks county. The tablet which is of bronze was embedded in the western wall of "The Old White Store," near the northeast corner of Fifth and Penn streets, Reading, wherein he met the Indians in conference and smoked the pipe of peace. The dedicatory address was delivered in the Academy of Music, before the Berks County Teachers' Institute, on the afternoon of Wednesday, October 30, 1907, by Thos. C. Zimmerman, representing the Historical Society of Berks County.

As a matter of historical interest, the following inscription appears on the tablet:

"Posterity Will Not Forget His Services."—Washington.

In Memory of

Col. Conrad Weiser,

Pioneer, Soldier, Diplomat, Judge, As Interpreter and Indian Agent, he negotiated every treaty from 1732 until near the close of the French and Indian War.

* * * * *

The Weiser Building, where he often met the Indians in conference, was erected by him on this site in 1751.

* * * * *

Born in Germany, in 1696, arrived in Berks in 1729, died in 1760, near Womelsdorf, where his remains are buried.

* * * * *

His unswerving honesty, set a shining example to future generations—Under the auspices of the Historical Society of Berks County this tablet was erected in 1907 by the school children of the county.

* * * * *

Another movement to perpetuate the memory of Conrad Weiser was consummated Saturday, Sept. 25th, last, under the auspices of the Patriotic Order of Junior Sons of America of Berks, who erected a handsome monument in the Square at Womelsdorf, about one mile west of his home, where his remains lie buried.

Thus, after more than 150 years, has tardy justice been done to the memory of the eventful life of this patriot, soldier and peace-maker, who bore himself so bravely and grandly through all the hardships and perils of the awful struggle of our earlier conflicts. It may be said of him, "His was the completeness of integrity—the very chivalry of justice."

GERMANY AND AMERICA

Eloquent with golden traditions and radiant with the flutter of flame-like banners, one may trace on the broad canvas of the centuries, as one may see in the blended colors of the two nations—Germany and America—that sweep across its face like the deep rose of the dawn, the development of a race that, perhaps, less than any other, endeavors to maintain its individuality, its prejudices, and its old home habits when once it has forged the indissoluble links that bind it to the Great Republic. Your Scotchman and your Englishman amalgamate slowly. The Irish are clannish in a less degree, but they do not readily cease to be Irish-Americans and become Americans only. In this there is nothing discreditable or

unbecoming. It has its origin in racial peculiarities not under discussion here. German blood and German brain and brawn have made a deep impression on this country. In the arts and sciences, in philosophy and romance, in music, painting, sculpture and architecture, in manufacture and agriculture, aye, turn your eye in almost any direction, and you will find that a thread of German culture is woven in the warp and woof of the highest civilization of America.

CAUSE FOR REJOICING

Let us, therefore, rejoice today, that there flows in our veins the blood of so good an ancestry. Let us renew, in song and speech, our undying affection for the memory of those gallant spirits whose virtue, loyalty and courage contributed so much to the upbuilding of the American Republic.

Let England, with rapturous emotion, point to the little island that well nigh dominates the world. Let her boast, as well she may, of the illustrious line of her great literary worthies who by their genius have placed upon her language the royal stamp of an imperishable perpetuity.

Let the Newer England—the home of the thrifty, alert and God-fearing Puritan, and the seat of an enlightened intelligence—let her sing her praises in honor of the illustrious sons of those Eastern Commonwealths that have given to this nation some of the brightest minds in the galaxy of the wise and great.

Let Ireland "that exquisitely beautiful island which seems to have been lifted laughing, yet glistening with tears from the iridescent depth of the jewel-crowned sea"—let her lisp in tender melody to enraptured ears, the story of her wonderful traditions. Let her dilate with loving pride upon her enchanted isles, her empurpled bowers, and the green-crowned billows of verdure that rise and fall, like the heavings of her own great heart, over one of the fairest portions of God's footstool.

Let the societies of Holland, amid oceans of oratory, depict the glory and heroism, and the great civic and domestic virtues of the children of the Netherlands.

Let the Caledonian clubs make the welkin ring with hearty shouts for Robert Burns, the poet-laureate of humanity, and the sweetest warbler of the pent-up songs of the human heart that ever lived, and let the sons of Scotia paint with loving hand the heroic deeds of a brave and noble ancestry.

Freely and gladly will we join them all in their affectionate tributes to the memory of the loved and honored ones, who gave them home and country; but let us, descendants of the German race, be not a whit behind

them in extending a most loyal and single-hearted enthusiasm to the strong virtues of our forefathers. Let us not forget to rehearse, in tenderest cadence, the story of that "wide, cool, silent country, with its endless realms of forest and its perpetual melody of river waters," of its houses, gabled and peaked and carved till they are like so many poems of the Minnesingers. In brief, let ours not be "Short swallow-flights of song that dip their wings in tears, and skim away," but songs like Heine's, as so beautifully described by George Eliot, "full of music and feeling—like birds that not only enchant us with their delicious notes, but nestle against us with their soft breasts and make us feel the agitated beating of their breasts."

Lynn's Honor Roll

NOTE.—We published an article on Lynn Township by Dr. F. C. Seiberling in THE PENNSYLVANIA-GERMAN of April 1908. We are glad to make room for this list, an honor to the men and women named, to their native townships, their State and Nation. All honor to Lynn!



APPENDED is a list of Lynn township men who have attained prominence in various walks of life, as compiled by Dr. W. P. Kistler and Dr. Jesse G. Kistler, both of this city. It will be noticed that there is an especially large number in the various professions. Of these, nearly all are graduates of some leading college or university. The physicians have attained prominence and enviable reputations both in the communities in which they are located and among their brothers in the profession. The attorneys are among the leading lights practicing at their respective bars. The businessmen, scattered throughout the country, are progressive and successful, and those who turned their attention to farming have introduced methods which have

not only enriched themselves but have done much to improve farming throughout the country.

Physicians—Dr. Peter O. Bleiler, Allentown; Dr. Charles H. Bleiler, Frackville, Pa.; Dr. John H. Kressley, New Tripoli; Dr. Robert D. E. Follweiler, Allentown; Dr. Seth W. Kistler, Nanticoke, Pa.; Dr. John S. Kistler, Shenandoah, Dr. Milton S. Kistler; Dr. Dauglass S. Kistler, Wilkes-Barre; Dr. Willoughby K. Kistler, Lehigh; Dr. Jacob K. Kistler, deceased; Dr. James K. Kistler, Kansas City, Mo.; Dr. Emmel L. Howeter, deceased, Kempton; Dr. William Howeter, Saylorsburg; Dr. Edwin K. Howeter (D. S.), Reading; Dr. William S. Kistler, Minersville; Dr. Hiram S. Kistler, died a few months after graduation, in Kistler's Valley; Dr. Alvin J. Kistler, Lehigh; Dr. Albert N. Miller, East Texas; Dr. Francis H. Brobst, Reading; Dr. G. Grosscup, deceased, Reading; Dr. Daniel H. Brobst, Reading; Dr. George F. Seiberling, Allentown; Dr. Charles A. Bachman, (D. S.), Emaus; Dr. Edwin F. Eshelman, Parryville;

Dr. J. J. Reitz, also clergyman, Walnutport; Dr. James K. Fetherolf, Stockertown, present coroner of Northampton Co.; Dr. George K. Fetherolf, (V. S.) Reading, meat and milk inspector; Dr. Charles O. Henry, Allentown; Dr. Chester F. Kistler, Reading; Dr. James D. Graver, Royersford; Dr. D. W. W. Folweiler, Lynnport; Dr. Milton Hartman, Fleetwood; Dr. Phaon P. Harmony, Mahanoy City; Dr. H. B. Harmony, Mahanoy City; Dr. Jacob K. Klingaman, Nebraska; Dr. William J. Fetherolf, Steinsville; Dr. O. K. Hoppes, Tamaqua; Dr. Monroe J. Holben, Slatington; Dr. Malcolm Holben, Slatington; Dr. Abraham P. Fetherolf, Allentown; Dr. W. P. Kistler, Allentown; Dr. Jesse G. Kistler, Allentown; Dr. H. Palmer Kistler, Denver, Col.; Dr. Daniel Brobst, (deceased,) Nebraska; Dr. John Krause, druggist, Philadelphia; Dr. Owen Snyder, (V. S.) Lehigh; Dr. Elias Snyder, (V. S.) Orwigsburg; Dr. Edwin Wiesner, Mantzville; Dr. Nelson F. Kistler, Allentown; Dr. George W. Krause, Montana; Dr. Edwin Solliday, deceased, Tamaqua; Dr. Benjamin Solliday, New Ringgold; Dr. David O. Mosser, deceased, Trexlertown; Dr. John A. Brobst, Allentown; Dr. Charles H. Brobst, Peoria, Ill; editor of a noted medical periodical and successful practitioner; Dr. Joseph D. Seiberling, Philadelphia, demonstrator at the Medico Chi; Dr. Uriah Long, Boscobel, Wis.; Dr. Isaac J. Kistler, deceased, West Penn; Dr. Aaron S. Miller, Saegersville; Dr. Edward P. Miller, deceased, father of Messrs. David A. Miller and Samuel P. Miller, of the Morning Call; Dr. F. C. Seiberling, Allentown; Dr. Eugene M. Kistler, Allentown; Dr. Fred A. Fetherolf, Allentown; Dr. C. J. Kistler, Lehigh; Dr. Joshua Seiberling, Hynemansville; Dr. James Long, Royersford; Dr. Jas. O. Fenstermacher, (V. S.) Michigan.

Clergymen—Rev. Oliver P. Smith, D.D., Pottstown, Pa.; Rev. Albert O. Ebert, New Tripoli; Rev. William

Mosser, Bethlehem; Rev. William Reinert, missionary to China; Rev. James N. Bachman, deceased of Lynnport; Rev. Adam Bachman, Schaefferstown; Rev. J. Peter Bachman, Mulberry, Ind.; Rev. Irwin Bachman, Saylorsburg; Rev. Oliver P. Schellhammer, York, Pa.; Rev. William U. Kistler, Pennsburg; Rev. Charles E. Kistler, Reading; Rev. Reuben B. Kistler, deceased, Cherryville; Rev. George Greenawald, Boyertown; Rev. Jonas Henry, Superintendent of Orphans' Home, Topton, Pa.; Rev. Geo. Lutz, Penasburg, principal of schools; Rev. Willoughby Donat, Schuylkill Haven; Rev. Astor C. Wuchter, professor of languages at Wittenburg College, Ohio; Rev. John A. Waidelich, Sellersville; Rev. Charles E. Creitz, Reading; Rev. Preston A. Behler, Perkaspie; Rev. James Oswald, Spinnerstown; Rev. Joseph Miller, Kansas; Rev. Samuel K. Brobst, deceased, Allentown, Pa.; Rev. Alfred W. Kistler, deceased, Kempton; Rev. William F. Seiberling, Mulberry, Ind.; Rev. Wilson Donat, Lebanon, Pa.; Rev. Edwin L. Kistler, Sunbury; Rev. Elmer K. Fetherolf, Shamokin.

Lawyers—John Ulrich, Tamaqua; Wilson A. Wert, Lynnville; Francis J. Gildner, Allentown; George M. Lutz, Allentown; Howard Greenawald, Reading; Edwin L. Mosser, Chicago; Samuel J. Kistler, Allentown; Lawrence H. Rupp, Allentown.

Prof. George A. Miller, probably the most prominent mathematician in the world, Prof. of Mathematics in Illinois State University, Urbana, Ill.

Hon. Mr. Long, U. S. Senator, of Kansas, a descendant of Longs and Kistlers of Lynn and a cousin of Dr. Jesse K. Kistler and Samuel J. Kistler, attorney, of Allentown.

Gustavus E. Oswald, principal of the Hokendauqua schools.

Ralph Miller with the Baldwin locomotive Works, Philadelphia; Jacob Klingaman, assistant Superintendent in the U. S. Custom Department headquarters, New York; Charles

Mosser, time keeper U. S. Navy yard, Philadelphia; Prof. William Fetherolf, teacher, St. Barnado, Cal., graduate of Muhlenberg College; James Fetherolf, graduate of Muhlenberg College and Nathan Fetherolf employed in the United States Forestry Commission; William Kistler, deceased, graduate of Muhlenberg, drowned while fording the Rio Grande; Prof. George T. Ettinger, Ph.D., dean of the faculty of Muhlenberg College, Allentown; Harvey Lutz, prominent telegraph operator, Albuquerque, New Mexico; Prof. L. H. Scheetz, Weissport.

Among old and ex-teachers are: Ferdinand Strauss, Jacob S. Kistler, deceased; Mrs. Oliver Trexler, of Kutztown; Samuel D. Kistler, Cal.; Edwin D. Kistler, Stony Run; Levi Oswald, deceased; Annie B. Kistler, Allentown; Thomas G. Fister, Kempton, who has taught continuously for thirty years in Lehigh county; Phaon Oswald, also notary public of New Tripoli; Walter Steiger, deceased; Jennie Foster, Wanamaker's; Jacob Leiby, Jacksonville; George A. Bachman, Pleasant Corner; Elmer Fisher, Switzer; Henry Fusselman, Trexler-town; Henry A. Kistler, Lynnville.

Among the prominent men who followed agricultural pursuits: Joseph Baush, Harrison S. and Amandus Harmony, deserve the honor of having introduced the extensive cultivation of potatoes which has since proved to be the stepping stone to wealth to many of Lynn's farmers. Reuben Bachman, of Lynnville and Henry F. Kistler, of Wanamaker's, usually raise from 5000 to 7000 bushels. Other great producers are Henry A. Kistler, Lynnville; A. J. Kistler, Mossersville; Nathan F. Snyder, of New Tripoli; Stephen O. Kistler, Lynnville; George W. Kistler, Amson Kistler, Alvin Fetherolf, Albert B. Smith, William Hartman, Charles Hollenbach, Lewis Fenstermaker, Jonas Gildner, James W. German, Harrison A. Henry, David Fetherolf, John Hunsicker. All these usually have yearly a number of thousand bushels for sale. Reuben

Hunsicker and Daniel B. Kistler, both deceased, were the wealthiest farmers in the township. Their fortune compared with that of many of the wealthy people in the manufacturing enterprises.

A large number of prominent business men from Lynn are also found in all parts of the United States. Nathan D. Kistler, of Blackwell, Oklahoma, who is a wealthy banker and merchant; Richard S. Kistler, merchant of Allentown; Abraham D. Kistler, merchant and contractor, Allentown; John Kistler, one of the leading clerks of Hess Bros., Allentown; Julius A. Moyer, tobacconist, Bethlehem; Amandus Oswald, merchant, Freeland; William Hoffman, dealer in grain and potatoes, New Tripoli; William Moyer, real estate broker, Allentown, Pa.; Edwin Camp, wholesale hardware, Allentown; Solomon S. Bachman, general merchandise, Lynnville; William F. Fetherolf, cashier for the L. V. R. R., Allentown; Charles M. Hunsicker, photographer, Allentown.

Ex-county officials—Hon. Ex-Judge Haas, ex-associate judge, Lynnville; Hon. Samuel J. Kistler, Sr.; ex-associate judge, Legislature, and J. P. Saegersville; Hon. Daniel H. Creitz, legislature, Jacksonville; Hon. Charles H. Foster, Legislature, Wanamaker; Jacob Leiby, ex-county commissioner; John Peter, ex-county commissioner; Alvin F. Creitz, J. P. for 25 years, Lynnport; James A. Miller, J. P. and merchant, New Tripoli; Elmer C. Kistler, J. P. and teacher, Lynnville; L. Sylvester Lenhart, ex-clerk of Orphans' Court, Fogelsville; William F. Krause, deceased, J. P. merchant and slate operator, New Tripoli; Jacob Waidelich, ex-sheriff and proprietor of American Medicine Co., Allentown; Silas Camp, recorder of deeds, Allentown; William G. Grosscup, J. P., and merchant, Germansville; Perry J. Kistler, ex-burgess and merchant, Leighton.

Prominent women—Sarah Mosser, wife of Dr. Aaron S. Miller, Saegersville; Ellen M. Miller, wife of Prof.

Alvin Rupp, county superintendent of Lehigh county, Allentown; Ida M. Smith, wife of Francis J. Gildner, at torney, Allentown; Mary Mosser, wife of Rev. Dr. George W. Richards, Lancaster; Mary Mosser, wife of Dr. Edwin J. Lingacre, Shenandoah; Lydia Kistler, wife of Rev. Phaon O. Snyder, Ohio; Matilda Kistler, wife of Dr. Wommer, Barnsville; Mary M. Kistler, wife of Dr. Alvin Bayer, Stony Run; Mary M. Fister, wife of Dr. William A. Fetherolf, Steinsville; Amelia B. Kistler, wife of Lawyer Rothermel, Reading; Ellen B. Kistler, wife of Dr. Frank Seidel, Reading; Sallie R. Kistler, wife of Rev. John Schaffer, Nescopeck; Emma Bachman, wife of Dr. Joshua Seiberling, Hynemanville; Lila Bachman, wife of Dr. Seth W. Kistler, Nanticoke; Mary I. Bachman, wife of Rev. Rupp, Northampton; Annie Fegley, wife of Rev. Alfred O. Ebert, New Triopli; Clara Hartman, wife of Dr. Krause, Philadelphia; Mary Snyder, wife of Rev. William A. Reinert, missionary; Mamie Hartman, wife of ex-district attorney H. W. Schantz; Alice Holben, wife of Rev. A. C. Wuchter,

Gilbertsville; Ida Mosser, wife of Dr. Alvin J. Kistler, Lehighon; Amanda Kistler, wife of Dr. Straub, Minersville; Bella Kistler, wife of Dr. I. F. Huff, Sellersville; Rose W. Mosser, wife of Owen A. Miller, Philadelphia; Lucy K. Mosser, wife of Jos. Clauss, Allentown; Mary Hartman, deceased, wife of D. W. W. Follweiler, Lynnport; Sarah L. Fetherolf, wife of Dennis Hoppes; Sarah Lutz, wife of Lewis P. Harmony, Jacksonville; Sarah Bachman, wife of Mahlon C. Dietrich, merchant, Kempton; Edna Hoppes, wife of Rev. C. Hanson Arpe, evangelist, Allentown; Helen F. Krause, wife of William A. Gotthart, N. P., real estate broker, Allentown; Emma Kistler, wife of Dr. Peter O. Bleiler, Allentown; Alice Kistler, deceased, wife of Dr. C. Alfred Bleiler, Frackville; Ida J. Kistler, wife of Daniel H. Brobst, Reading; Rosa Mosser, wife of Edwin Camp, Boston, Mass.; Emma Klingaman, wife of Dr. Uriah Long; Sarah Fetherolf, wife of Mr. Hoppes, prominent miller, Mohanoy City.

—Morning Call, Nov. 4, 1909.

Grace Leinberger, or the White Rose

A TALE OF FRONTIER LIFE

By J. Fred Bachman, Danielsville, Pa.

(CONCLUDED FROM MAY ISSUE)

PART III.



It was a bright spring morning. The sun shone in its splendor on the people as they gathered for the holiday services in the quaint old church so dear to them. All was joy and happiness as they greeted each other in their solemn Christlike manner.

The pastor had prepared an unusually interesting and instructive sermon for the particular occasion,

and the young people and their aged parents sat with bowed heads as he uttered each instructive phrase and sentence of his sermon.

The sermon was soon over and the young and light-hearted eagerly prepared to leave for the open air.

But there was a stir in the congregation. The organ began to peal forth the happy notes of a wedding march and John Hibsich and Grace Leinberger dressed in their best attire

walked to the altar to be made man and wife.

The ceremony over, the minister pronounced the benediction over them, while the congregation stood with bowed heads. The organ again pealed forth its sweetest strains and the happy couple left the church amid the congratulations of their many friends.

John Hirsch and wife were not a little surprised on emerging from the church to see two large canvas-covered wagons, laden with furniture, provisions, clothing and farming implements, each drawn by two high spirited horses standing before the door awaiting them. Their many friends had amply provided for their wants on their tedious journey and in their new home which awaited them.

The missionary and his bride were now at their wits' end. They were unused to the managing of horses, "What would they do now?"

They were not kept in suspense long. Two stalwart young men, fond of adventure, boldly stepped forward and offered their services and before many hours the missionary and his wife were snugly tucked in one of their canvas covered wagons among the furniture, bedding, and clothing and went on their way rejoicing.

They made their long and perilous journey over the then western route stopping here and there with friends, at last reaching the beautiful Susquehanna river which they crossed in a flat-boat. The boat was in poor condition and it took all the energy of the men to keep it from sinking. A violent thunder storm overtook them as the party reached the middle of the stream and they were swept down a considerable distance below the landing. With some difficulty they got up to the landing where they found a well-built log house in which they changed their attire.

Grace was surprised. The comfortable house where Grace and her husband were so hospitably received was occupied by Pat Magrah and his

family. Pat was a well-to-do farmer for those days. He had a large farm and surrounded by a large, respectable family. He was fond of relating stories of his adventures to his family during the long winter evenings or during rainy summer days. He never tired of relating his adventures with the two Indians and his protecting Grace Leinberger. He always kept shy of relating the story of his offering to sell her.

After the family had made Grace and her husband comfortable and learned whence they came they became inquisitive as to their destination. But this did not satisfy Pat's curiosity and the conversation drifted on. He must know who the young couple were, how long they were married, and the lady's name prior to her marriage.

The old man sat musing. "Grace Leinberger," he said, "That name sounds familiar." His wife came to his aid. "Papa, you are thinking of the fight you had with the Indians and the care you took of a child whose parents were killed by the Indians," she said. "Oh, that is it," said the old gentleman, "I see now. I was thinking of that little girl. The names are so familiar."

This aroused Grace's curiosity, and she told the entire story as it was related to her—how her parents had been brought to the fort, and how Fredericka Mishka had adopted and cared for her. The jolly old man was convinced that she was the child he had at one time offered for sale in the fort.

The kind Pat Magrah and his family would not allow Grace and her husband to leave that day—they could not bear to think of it.

During the evening Pat's sons gave the young missionary and the two attendants a lesson in eel bobbing while Pat and his wife and daughters were with Grace, talking about days gone by when he was a bold young hunter

and Indian fighter along the Blue Mountains and the Lehigh River.

PART IV.

The next morning the missionary and his wife were up at an early hour, despatched a hearty meal of fresh Susquehanna eels—a novelty to them—the horses were hitched to the wagons and all were ready for an early start.

But a new surprise faced them, for before them stood Pat Magrah's fine young horse saddled and bridled ready to receive the missionary, "Take him," said the jolly old man, "My days are numbered and I can do without him. You will need a horse to make your long journeys in that wild country. Be very easy with him. He is a fine animal."

The missionary was dumbfounded. He patted the horse gently, but could not find words enough to express himself.

Pat could not understand the missionary.

"Take him, you need not fear, my family will not forget your wife," said Pat jovially.

At the conclusion of Pat's speech, his wife handed a small parcel containing some silver and gold to the missionary's wife while one of her daughters placed a large bundle of clothing in the wagon.

"Here take this money, I have no use for it. Pat gave it to me. I guess it is the money he got for you when he sold you," said Mrs. Magrah to Grace with a merry twinkle in her eye. Pat winced under the remarks. "I did not sell ye," he said.

The missionary mounted his horse, Grace was tucked in a cozy place in the wagon and the journey was resumed.

On their way they stopped here and there with friends as they passed from village to village toward Chambersburg. The news of their coming having preceded them, the people were ready to receive them.

No sooner did they arrive than they were met by a delegation of brothers and sisters of the church who welcomed them in a true Christlike manner to their homes. Several days were spent when the journey was again resumed. Travelling now became more difficult and hazardous. The mountains were steep and the roads poor. No bridges spanned the streams as heretofore and the travellers crossed them by driving and wading where the water was shallow.

A mishap befell the missionary at one of the creeks which they crossed. The water was deep and the opposite bank steep and slippery. The missionary's horse made an effort to reach the bank. The saddle girth broke, and missionary, saddle and all fell into the water. The missionary was not hurt but uncomfortable and a little annoyed. There was a house nearby where he changed his attire when the party continued their journey in good spirits. To make matters more pleasant they fell in company with several other families traveling in the same direction.

There were now few houses along the road and the party were compelled to encamp in the woods and sleep on their wagons. The cooking was done in the woods or by the roadside under sheltering trees. A few stones properly arranged served as a fireplace on which to do the cooking. Their table which was generally some large flat stone was always abundantly supplied with fish and wild game, Grace proving to be a good cook and the life of the party.

Every evening the party would arrange to stop at some spring or small creek. The wagons were arranged to form a hollow square in which the animals were kept for fear of their straying. Before retiring the missionary would hold services with his little flock, Grace assisting him by her singing.

Travelling over the rough roads was very hard on the horses, and by the

time the party reached Pittsburg they were almost worn out, and required rest. Some time was again spent with friends and making occasional trips to small villages, where the missionary preached to small congregations and Grace would instruct the little children in the Word of God.

Resuming their journey they passed through Stubenville, a village of several small log houses and in a few days reached the place of their destination near Gnadenhütten where the missionary was to take charge of a small congregation of converted Indians.

These poor, simple, untutored people knew no bounds to their joy on the arrival of Grace and her husband. They took them to a small clearing at the village near a fine spring of water and with their own hands helped to erect a log cabin. A wigwam was donated to them which was used until the cabin was completed.

It was here while Grace assisted the Indians to make a bouquet of roses that she received the name, White Rose.

Grace was a kind and loving wife. She always sympathized with her husband in all the trials and troubles of his missionary work. They enjoyed the confidence of the Indians and lead a happy life in their wild west home.

The Indians always befriended them in their rude simple way. They supplied their table with food and always insisted that they should attend their feasts and great councils.

These children of the forest never tired of praying to the Great Spirit to protect their white brother and sister from all harm. The old Indian chief, "Father Isaac," frequently remarked to his people that the missionary knew how to pray to the Great Spirit, but that he did not know how to take care of a family. He made a hammock and covered it with his choicest skins of wild animals to make a soft bed for the little white girl—the missionary's daughter.

The old chief was fond of the missionary and his family and spent many happy days with them in their rude house. He frequently took the little child to his home where he entertained her with many of his wild and amusing pranks.

The old chief was one day shocked to hear the story of the Wild Rose. Other white people who began to flock to the vicinity related her story. His visits became less frequent and he seemed to shun Grace. He could not refrain from weeping when he looked on her child. The missionary and his wife noticed the change that came over the chief, and on several occasions asked the cause of his bereavement, but he made no reply.

One day as he was dancing the little crooning girl on his knee, he glanced at its mother and in a solemn tone of voice said: "Does the white man's God forgive the Indian's sins also?"

The missionary and his wife looked up in surprise. They could not imagine what he meant.

"The Great Spirit will forgive all your sins if you ask him to do so," they replied in unison.

The old chief did not speak for some time. He glanced at Grace, then at her husband, and then at the little child. Tears were in his eyes.

"Father Isaac," said Grace, as she looked him full in the face, "why do you ask such a question? Have you bad news for us?"

The old chief's hands trembled as he fumbled in the flaxen curls of the little child.

"Can the White Rose forgive a great wrong?" he said solemnly.

"Father Isaac, what a question!" exclaimed Grace in astonishment. "It is my duty to forgive everything."

"Can you forgive Father Isaac?" he said.

The missionary and his wife could not imagine what the old chief meant. They began to fear that some bodily harm would be done them by the In-

dians and that Father Isaac was compelled to sanction the deed.

"Father Isaac, I must forgive all wrongs done to me," she said. "But you never did me a wrong. I have no cause to forgive you anything."

The chief arose from his chair and paced the floor. Tears flowed down his brown cheeks. He could not utter a word.

"What is it, Father Isaac? Must the great chief kill the White Rose and her husband and dear little child?" she cried as she flung herself before him on her knees and begged for mercy.

But the chief took her gently by her hands and bade her arise.

"Isaac no kill White Rose," he said, "White Rose good to Isaac. Isaac kill many white people. Father Isaac no want to kill now."

"Father Isaac is a good man now," said Grace. "The Great Spirit will forgive him all the bad things he did. Isaac did not know any better when he was young." Isaac gazed long on her before replying. He was much troubled in his spirit. He bent directly over the child by her side and again Grace began to fear him.

"Isaac did much wrong to White Rose. White Rose no forgive," said the Indian and passed out of the house.

Grace followed him to the door and spoke to him, but he made no reply to her questions. She was moved with compassion towards the old chief who she believed was compelled to kill them against his will.

"They will come during the night and murder us all," she thought.

She could not sleep during the night. Even the moan of the wind in the trees brought to her mind the glare of the torch and the war-whoop.

The next morning she arose at an early hour. She opened the door of her house and to her astonishment beheld the chief's wife standing before her and weeping. Grace asked the cause. The only reply was: "Isaac

sick. No live long. Go to Great Spirit. No see sun set."

Grace and her husband took their child and walked to the chief's cabin. The old chief was praying when they entered. He gazed upon them without uttering a word. He beckoned for the little child. "Little girl good. Some time go to Great Spirit. Indian no good. Kill too much. Go to bad place," he said.

He lay down on his couch exhausted. His lips moved in prayer. Then turning he spoke to Grace! "can White Rose forgive Father Isaac?"

"Grace immediately went to his side and laid her hand on his forehead.

"Father Isaac, White Rose must forgive everything no matter what," she replied with emotion.

The dying chief sat up in bed with a great effort. Then and there he related the incidents of the murder of her parents, how he and a number of Indians had attacked the house; how Grace's father had shot Isaac's brother; and how after the death of Grace's father the mother was killed in revenge.

"Father Isaac," said Grace as tears rolled down her cheeks, "die in peace and go to the Great Spirit, sister forgives you all. Isaac knew no better at the time he committed the deed. Isaac will meet my mother and father and they will greet each other as brothers and sisters greet each other. The White Rose will some time meet Father Isaac. Die in peace, God will have mercy on your soul."

The chief closed his eyes. He spoke no more. His spirit took its flight to its maker.

That evening before the sun set they buried his remains a short distance from his hut under a large spreading oak tree. Grace made a wreath of white roses and placed it on his body. After the burial the chief's brethren followed the missionary and his wife to their home where they spent the evening in singing, praying, and reading the Bible.

Grace and her husband lived and labored amongst these simple people many years. When their labors were ended they were buried in the little graveyard near the little log church which he had erected in the midst of the Red people according to their wish. A small round sand stone still stands at the grave of each and can be seen by the belated travelers as he passes by.

No one cares for the last resting place of Father Isaac and his beloved wife. No stone marks his last resting place. The white man's plow turns over the sod where once they were laid. His descendants all went to the far west. They love to sit in their rude huts and relate the story of the old chief, the White Rose's friend as they call him.

Christmas in the Hessian Camp



AN CAMPEN, whilst at McClure's Fort, which was on the Susquehanna River, above Sunbury, upon the service of conducting scouts around the line of settlements, was ordered with his company to Lancaster, late in the fall of 1781. He descended the river in boats as far as Middletown (a place ten miles below Harris's Ferry), where the order was countermanded by another, directing him to march to Reading, Berks county, where he was joined by a part of the 3rd and 5th Pennsylvania Regiments, and a company of the Congress Regiment. Their principal duty, while here, was to take care of a large body of Hessians that had been taken prisoners with General Burgoyne. These had been under the guard of a company of militiamen, whose time had not yet expired. The march which Van Campen's soldiers had performed, was on account of lateness of the season and bad roads extremely fatiguing, and, as the time for which the militia were engaged continued them in service a little longer, he allowed them the space which intervened as a season of rest. This proved grateful to the soldiers, and it no doubt served to invigorate their spirits, for in the approaching Christmas holidays, they were found to be sufficiently recruited to engage in the exercises of sport. Some of those belonging to Van Cam-

pen's Company determined to have a frolic with the militiamen before they should be discharged from their posts. They were stationed at a little distance out of the village, near the direct road from Reading to Philadelphia, on the site of a hill, around which the way turned and which hid the view to the road before reaching the place.

When Christmas came, twelve or fifteen young soldiers set out, with music in their heads, for the militiamen's camp. Just before they came to where the road turned around the hill, and while they were yet out of sight, they arrayed themselves in Indian dress and crept up the ascending ground until they came in sight of the militiamen's camp. There they fired their guns, which contained an unusual charge of powder, and followed the discharge of these by loud and continued yells. They presented themselves to the view of the soldiers, and began to jump from tree to tree so as to produce an enlarged idea of their numbers. Their unexpected appearance produced the intended effect. The soldiers were startled by the sudden roar of the rifles, which echoed through the deep forest like the terrible thundering of cannon. The loud yells, too, from the supposed Indians, were enough to have startled them in a time of peace, much more when the savage was looked for at any moment to commit his deeds of violence. The

soldiers conceived an instantaneous alarm; fear was scattered throughout their ranks, and, with a sudden bound, they started from their encampment. The sentinels fled without firing a single gun and the whole company deserted their posts, leaving the poor Hessians (whom they had been placed to guard) without a man to prevent their being retaken. But these, too, apprehensive that they might be mistaken for rebels, were infected with the universal panic and showed their heels to the enemy.

The camp was entirely deserted in a few moments after the first alarm had been given. No sooner had the militiamen deserted their camp than they began to spread the alarm, "that all Niagara was let loose; that a party of several hundred Indians had attacked their camp, and that they had just escaped with their lives. The intelligence was soon brought to the troops at Reading, who were immediately placed in the order of defence, and who began forthwith to march, with Van Campen at their head, towards the enemy. They had not gone far, however, before they were met by some of their own soldiers, who assured them that they had started out upon a false alarm, at the same time giving them a history of the secret of the attack and of the brave defence which had been made by the militiamen. They returned to their quarters, very much amused and with the laugh upon the poor soldiers who had made such a display of their bravery.

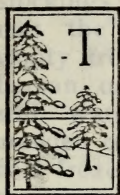
But this little event (which had been conceived only in sport like many others of the same origin) was the occasion of serious difficulty. To one party it afforded the highest amusement, but, to those who had committed their valor to their heels, it was a subject of constant annoyance. They could not endure the chagrin that was brought upon them by having been put to flight by a few boys who had been disguised as Indians, and who

had so successfully played off their wits upon them of a Christmas holiday. The militia officers, whose bravery was somewhat implicated in the affair, declared, that they would be satisfied with no reconciliation short of the punishment of those who had been concerned in creating the alarm.

A court-martial was held in which Lieutenant Van Campen sat with the militia officers, to decide the point at issue. These affirmed it to be right that those who had occasioned the mischief should be whipped, while Van Campen, whose soldiers were implicated, unwilling that his men (who belonged to some of the most respectable families of that part of Pennsylvania) should suffer such disgrace, would allow of this only upon condition that the sentinels, who had fled be punished as the martial-law required—with death. These terms were not agreeable to the minds of the officers, and Van Campen, who declared that he would sooner see his men shot than whipped, continued to sit in court-martial for the space of three weeks. A compromise was finally made between the two, it being proposed that the sergeant, who had been one of the leaders in the affair, should be broken of his rank. This was allowed, and harmony was again restored between the two parties. The sergeant was broken of his rank at night and restored the next morning; so that his punishment, after all, was more nominal than real. Immediately after, Van Campen and his men entered upon the care of the Hessian soldiers and remained in this service until next spring, when they were relieved by the militia who took them again under charge.

NOTE: The foregoing extract from the "Life and Adventures of Moses Van Campen," published in 1841 is quoted from Montgomery's "History of Berks County, Pennsylvania in the Revolution." p. 159.

Christmas in Olden Days



HERE is much more wisdom in the Christmas customs of today, says the Johnstown Democrat, than there was in the days when those of our citizens who were born before the war wore red-toed boots and went to school in coats, vests and pantaloons which mother cut down and made from father's castoff apparel. It's a rare boy these days indeed who wears clothes "worked over." Fifty years ago people had their hair cut with a crock over their heads. It meant a saving of money. It meant a barber in every home. The son shaved his father and the father in turn shaved the son, if the son were a grown up chap and was "courting" a girl. The mother usually was the hair cutter, probably for the reason that she was the keeper of the crocks and the scissors, which were regarded as her personal property anyway. And those were the days of the trundle bed. Not many men of today who were born before the war slept in big beds when they were children. Paradoxical as it may seem, they were "brought up" under a big bed. Their devoted mothers tucked them in the trundles and these were shoved under the parental beds, which were twice as high as the ordinary beds of today. Besides a straw tick at least a foot thick there was on top of that a tick of feathers a foot and a half and two feet thick. Getting into it the night before Christmas—or any winter night for that matter—was like plunging garmentless into a vat of ice water with the thermometer below zero. But then the shock of cold lasted but a brief moment. Buried in the bed of feathers one very soon found warmth all the night long. Yet then the going to bed was never with cheer. There was always the dread of the

plunge into the deep feather tick, to be followed in the morning by the greater dread of leaving its satisfying warmth to huddle about the old fireplace or the "sitting room" or kitchen stove until the fire should make it a glowing red. And in those days the window panes were thick with coats of frost and ice and the wind—you must not doubt it—came with chilling blasts into the modest, if not frugal, apartments. Those were times when furnaces and hot water heating systems were unknown. Even the heating stove was regarded as a luxury. Why, the old cannon stove, bless you, was the ideal "parlor" stove. One could get it blazing hot in five minutes. And then there was the long wood stove into which the head of the family poked cord wood by the dozen pieces and how it would roar when the tinder caught. We can remember that those were times when the old man had a good job on his hands to induce his boys to keep enough wood sawed and piled up to meet the family demands, for the sawing of wood on a sawbuck was not by any means playful work. Many a thoughtful boy regarded a licking as far more comfortable than the assignment to saw the day's supply of fuel. And he generally got a licking, for the old man hated the job and if he had to look after it he rarely retired for the night without having the satisfaction of "tanning the hide" of the neglectful son. We got ours.

And yet people were happy in those times of long ago. Christmas was an eventful occasion. But Christmas then was not as our Christmas is now. Then \$1 would buy presents sufficient to make a whole family happy. Twenty-five cents' worth of stick candy, 25 cents' worth of oranges, a dime's worth of "shooting" crackers, a 10-cent story book, a 5-cent tin horn or two and a 10-cent "jack" knife suf-

ficed to please all the children. It was an abundance of joy to receive that much. And all of it was put in the stockings! The night before Christmas the stockings were suspended empty from the mantle piece, on the bureau, or the cupboard. And in the still watches of the night daddy crawled out of the warm feathers and half froze while putting the candy, the nuts, the oranges and the other simple things in the home-knit stockings. But however much he may have suffered from the cold, he was well repaid the next morning when he beheld the gladness of his children, over what Santa Claus had brought them. Blessed children! Their presents were abundant. Their cup of joy was full. All was happiness.

It is somewhat different today. Christmas is a greater event than it was then. Fifty years ago all the Christmas shopping was done on the 23d or 24th. Christmas shopping now lasts six weeks or more. It rages with fury for a month. The last week before Christmas day it becomes a veritable crush. The purchases run into hundreds of dollars. Sometimes it runs into thousands. It is true they include candies and toys as in the old days, but in addition to these there are purchases of thousands of articles

of more substantial merit, such as pianos and musical instruments of all kinds, high class furniture, clothing, boots and shoes, stockings and a great variety of wearing apparel, fancy toilet sets, fancy leather goods, rich cut glass and decorative works, costly jewelry, including diamonds and pearls—in fact, everything made under the sun. The gifts are generally useful—the greater number of them needed and therefore the more worthily bestowed. The aim is getting to be more and more, get “him” something he needs; get “her” something she ought to have. It is a sort of Christmas giving that in the end means economy. For the moment the cost may worry father, but in the end he is not much, if anything, out of pocket, for the things he has bought his family are the things sooner or later he would have to buy anyway. We are speaking of course of the average family. It is only the few who can indulge in gifts of luxury. And it is doubtful if the latter enjoy the glad Christmas time as much as the former. There is more of the real Christmas cheer in the average family. And so to the average family we say, God bless you all, and may you see many more merry Christmas days.

The Dubbs Family of Lower Milford, Lehigh Co., Pa.

By Rev. J. H. Dubbs, D.D., Lancaster, Pa.



IN THE oldest extant list of members of the Great Swamp Church, in Lower Milford township, Lehigh County, Pennsylvania, appears the name of Jacob Dubs. He was in

his day a man of considerable local influence, and the numerous enterprises in which he was engaged, indicate that he was possessed of unusual energy. Now that his descendants are scattered far and

wide, it may be well to place on record a few facts concerning his personal history and that of the family of which he was a member. Some of these facts were published by the present writer in October 1894, in the “Pennsylvania Magazine of History”.

Jacob Dubs was born August 31, 1710, in the hamlet of Aesch, parish of Birmensdorf, canton of Zurich, Switzerland. His parents, Jacob Dubs and Anna Glaettli, of Bachstetten, were married in the parish church of

Birmensdorf, March 24, 1705. Two older sons, both named Hans Ulrich, had died in infancy, and Jacob remained the only surviving child. (Extract from the Records of the Reformed Church at Birmensdorf.)

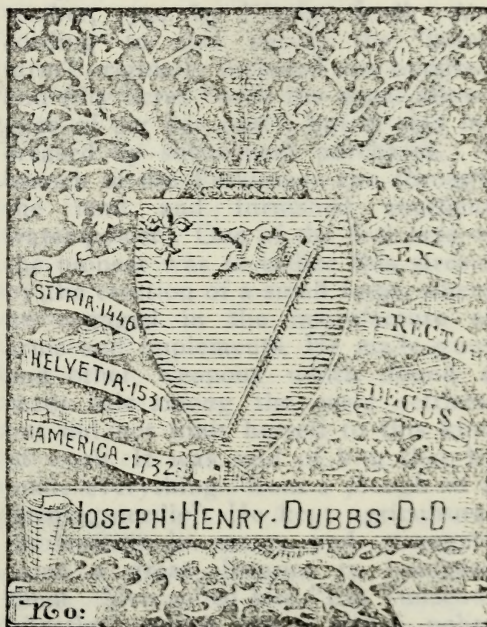
The Dubs family had for many generations been settled at Birmensdorf and in the neighboring town of Affoltern. Many of them had been gunsmiths, but in the earliest records they are called armorers.

Though so long resident in Switzerland, it was known that the family was remotely of Bohemian origin. The name certainly comes from the Bohemian (Czech) word *dub*, which signifies an oak tree. More directly it is held to be derived from the name of a town near Prague, called *Duba* ("The Oaks") or, in German, *Eichen* or *Aycha*. In Bohemia the name is still well known, though in the language of the country it is generally written *Dubsky*. In Merian's "Topographia Bohemiae" it is stated that the families *Von Eichen* and *Berka* were originally named *Dubs*, the name first mentioned being a translation, and the second derived from an estate which the family had purchased. Several members of the *Dubsky* family have held prominent positions under the Austrian government.

In the fifteenth century a branch of the family became followers of the Reformer, John Huss, and during the terrible Hussite wars removed to the Austrian province of Styria, where we find them settled in 1446. The head of the family entered the military service and distinguished himself in an expedition against the Swiss. He was knighted by the Emperor Maximilian I, then regent of the empire, and received the privilege of occupying a clearing in the imperial forest. The coat-of-arms granted on the occasion was carefully preserved by the family. It represents a silver lance, with pennon on a blue shield, surmounted as a crest by three ostrich feathers (the Bohemian plumes), two silver and centre blue. It was recognized

and approved by Frederick I, King of Prussia, in 1701, and appears in Helmer's "Europäische Wappensammlung", Nuremberg, 1705, and other heraldic publications. The ancient motto, "Ex recto decus", may be translated: "From right doing comes honor".

The writer has in his possession an ancient seal with these bearings, presented to him by the late Dr. Jacob Dubs, President of the Swiss Confederation, to whom he was indebted for much of this information. The plate which is here reproduced was en-



THE DUBBS COAT OF ARMS

graved to serve as a book-label in the library of the writer. Of course, only the central part properly belongs to the coat-of-arms, dates, etc., having been added to prevent certain interesting facts from being forgotten.

About the beginning of the Protestant Reformation, early in the sixteenth century, a son or grandson of the Styrian knight removed to Switzerland. We do not accurately know the cause of his removal, but it may be supposed that he was in-

fluenced by Hussite traditions to cast his lot with the Reformation. At any rate he and his family became earnest Protestants, while the family in Styria has remained Catholic to the present day. In Switzerland the immigrant became an armorer, but was subsequently well known as a general manufacturer of weapons. When Zurich was invaded by the Catholic cantons, in 1531, the armorer (der Waffenschmied) Dubs, of Birmensdorf, lost his life in the battle of Cappel, when the Reformer Zwingli was slain. This fact is recorded in the ancient chronicle of the church at Affoltern, and may also be found in Bullinger's "History of the Reformation". The surviving children continued in their father's employment, and for many generations the descendants were mostly workers in iron, though some of them were farmers.

Jacob Dubs—the principal subject of this sketch—became like his father a gun-smith. He seems to have been fairly well educated and wrote an excellent hand. Specimens of his writing are preserved in the collection of the Historical Society of Pennsylvania. Family tradition relates that his mother died in his boyhood. His father married a second time and had another son; then he too passed away. By this time Jacob was of age, and he determined to emigrate to America. Leaving the old place to his step-mother and her son, he gathered up his little patrimony and started on his way. He sailed in the ship "Dragon", Charles Hargrave, master, and arrived at Philadelphia on the 30th of September, 1732. Several other persons of the same name emigrated from Switzerland early in the eighteenth century. Of these Henry settled in Lebanon county, Pa., Oswald in York, and John Jost in the Valley of Virginia.

When the ship arrived Jacob Dubs was ill and could not personally appear to be qualified, so that the clerks had every opportunity to play havoc with his name. In one list it is written

"Tups" and in another "Dubbs". The latter has been most generally adopted by his descendants; but the pioneer himself was always careful to preserve the original form.

Not long after his arrival the immigrant fixed his home in Milford township. It was then in Bucks county, but is now situated at the lower end of Lehigh within a short distance of the line of Bucks. The tract on which he settled had hitherto been unoccupied, except that Jacob Wetzel had recently taken up a piece along its southern line. The earliest survey was made for Jacob Dubs on the 28th of September, 1734, by Nicolas Scull. According to this survey the "home farm" originally included one hundred and fifty acres "with the usual allowance of six per cent", but it was increased by subsequent purchases. A branch of the Perkiomen ran through the land and furnished excellent water-power. One of the first acts of the pioneer was to utilize this stream by the erection of a small forge, where he engaged in the manufacture of arms and implements. He made guns and other weapons which found a ready sale among the early settlers, but did not limit herself to this kind of work. It was said of him that he made everything "from a plough to a darning-needle". He kept agricultural implements in store; and strangers came a great distance to purchase them. Men called him "Ein Tausend-künstler", which was a rather polite way of saying that he was a "jack of all trades". In later days he amused himself by making a musical instrument called "ein Flügel"—a harpsichord, an instrument now superseded by the piano,—which was long in possession of his descendants. In brief, he laid the foundations of a number of industrial enterprises, which were developed by his son and grandsons and became of considerable local importance.

In 1734, Jacob Dubs was "duly qualified and invested with all the rights of a natural-born subject of

Pennsylvania". Soon afterwards he was married to Veronica Welker, the eldest daughter of John George Welker, of Goshenhoppen. She is said to have been a woman of some culture, and when the neighborhood began to be settled she gathered the children of the neighbors into her kitchen and taught them to read.

The following list of the children of Jacob and Veronica Dubs is copied from the records of the Great Swamp church:

1. **Felix**, born February 28, 1738; baptized by the Rev. J. H. Goetschius. Sponsors, Felix Brunner and his wife Barbara.

2. **Barbara**, born April 5, 1744; baptized by the Rev. George Michael Weiss. Sponsors, Jacob Wetzel and Barbara Wetzel.

3. **Margaretha**, born 1746; baptized by the Rev. G. M. Weiss. Sponsor, Anna Maria Wetzel.

4. **Daniel**, born October 5, 1748; baptized by the Rev. G. M. Weiss. Sponsors, Daniel Christman and his wife Margaret.

5. **Elizabeth**, born October 16, 1750; baptized by the Rev. G. M. Weiss. Sponsor, Elizabeth Huber.

In early days the family must frequently have been exposed to privation and danger. This is illustrated by a tradition related by a descendant many years ago. There were wolves in the woods near the house, and when Daniel was a little boy he sometimes amused himself by imitating their barking. Once while he was doing this a wolf rushed out of the woods to attack him; but he escaped by running to the open window of the kitchen, and his mother drew him in. She must have been a strong woman.

When the Indians made incursions into the Lehigh Valley—probably about 1756—Jacob Dubs joined a military company and followed the enemy beyond the Blue Mountains. They tracked the enemy for many miles, but there was no conflict.

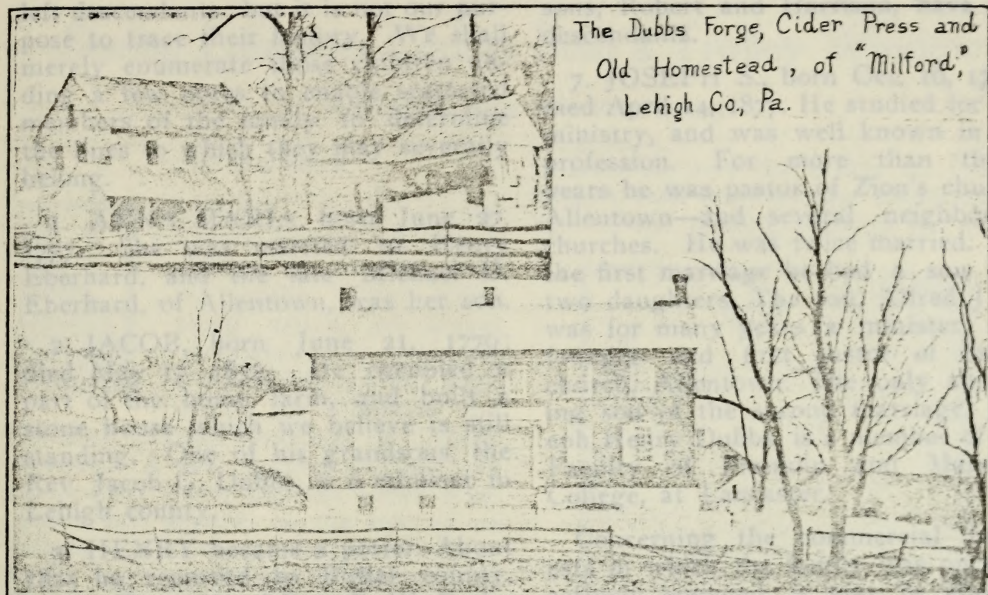
The family was profoundly interested in the welfare of the church; and it is related as an unusual fact that the office of ruling Elder was held at different times and places by Jacob Dubs, his son Daniel, and five grandsons. The sixth grandson became a minister.

About 1759 the family suffered a severe affliction. The eldest son, Felix, had grown to be a bright young man, and was still unmarried. Having started for Philadelphia with a load of farm produce, he spent a night at North Wales, at the house of Martin Schwenk, whose daughter Elizabeth was afterwards married to his brother Daniel. Rising early in the morning, while it was dark, Felix fell into the well, which it seems was not properly covered, and was drowned.

The daughters were all happily married. Barbara became the wife of Jacob Boyer, a man who was highly esteemed in the community. During the Revolution he sold his farm and was paid in depreciated Continental money. Becoming financially involved, he removed to the West—and finally settled in Tennessee, where he is said to have many descendants. After some years he revisited his old home in Pennsylvania and paid all his old debts with interest.

Margaretha became the second wife of Jacob Dillinger and had three children. Her descendants are numerous.

Elizabeth was married to Jacob Haak, of Berks county, and from them many of the Haaks, Sells, Gabels, and other Berks county families derive descent. "Uncle Haak" must have been a rather peculiar person. He became wealthy, and in later years lived in a style which his plain neighbors regarded as luxurious. He was an enthusiastic Freemason, and took great pleasure in entertaining the lodge of which he was a master. When he left home he was generally attended by a faithful negro slave named Sam, who understood his peculiarities and did his best to humor him. When slavery was abolished in



The Dubbs Forge, Cider Press and
Old Homestead, of "Milford,"
Lehigh Co., Pa.

Pennsylvania, his master said: "Sam, you are a free man; you may go where you please." The old man solemnly replied, "O, no, master, you can't get rid of me dat way. You ate de meat, you must pick de bone." So Sam remained with his master to the end of his life.

When the daughters were married Daniel, the only surviving son, remained at home, and his father's business naturally passed into his control. Under his direction these industries were greatly enlarged. In 1772 the father sold his real estate to his son for three hundred and fifty pounds.

The exact date of the death of Jacob Dubs, the writer has been unable to determine. For several years the church records are incomplete, and the tombstone has crumbled so that the inscription has become illegible. It is, however, pretty certain that he died in 1775. His wife survived him for several years.

After his marriage to Elizabeth Schwenk Daniel Dubs built himself a large brick house which is still standing. It is believed to have been the first brick house erected within the present limits of Lehigh county. The

brick was manufactured on the ground under the direction of the builder. As already intimated the industrial enterprises were considerably enlarged. There was what would now be called a machine shop—in those days it was termed "die Schleifmuehle." Sickles were produced in large numbers, and screw-augers manufactured soon after their invention. A grist-mill was built, and became well known for peculiarly fine buckwheat flour, which was a staple article in the Philadelphia markets. There were also a tannery, a saw-mill, an oil-mill, and in fact a whole cluster of enterprises, such as in those days were sometimes conducted by a single man.

In December, 1824, Daniel Dubs disposed of his real estate by selling it to three of his sons. John took the forge, Daniel Jr., the mill, and Jacob the tannery. There had, in fact, been a division by written agreement as early as 1815, but it seems to have been discovered that a more formal act of transfer was a legal necessity.

Elizabeth, the mother of the family, died on the 20th of February, 1818. Her husband lived until Sept 22, 1828. Their seven surviving children all

left descendants; but it is not our purpose to trace their history. We shall merely enumerate those children adding a few notes to enable scattered members of the family to determine the lines to which they may severally belong.

1. ANNA MARIA, born June 27, 1777. She was married to Henry Eberhard, and the late Michael D. Eberhard, of Allentown, was her son.

2. JACOB, born June 21, 1779; died May 17 1852. He occupied a part of the home farm, and built a stone house which we believe is still standing. One of his grandsons, the Rev. Jacob G. Dubbs, is a minister in Lehigh county.

3. HENRY became a potter. About 1825 he removed to Butler county, Ohio. The wife of Rev. F. W. Berleman, D.D., pastor of Salem church on Fairmount Avenue, near Fourth street Philadelphia, is a granddaughter. Her daughter is married to Rev. W. J. Hinke, D.D., who is well known as a scholar and historian.

4. DANIEL, born April 7, 1786. In 1836, he removed to Montgomery county, Ohio. One of his sons, Daniel L., graduated at Heidelberg College, Ohio, and was for some time a student in the Theological Seminary at Mercersburg. He became an officer during the Civil war, and was fatally wounded at the battle of Fredericksburg.

5. JOHN, born Sept. 5, 1788; died November 25, 1869. He lived all his life at the old homestead, which at his death passed to his only son, Aaron, K., whose surviving children are Dr. John H. Dubbs, of Philadelphia, and Mrs. Sarah E. Hillpot, of Allentown.

6. SOLOMON, born Oct. 10, 1794; died May 24, 1880. He resided near Allentown, Pennsylvania. His two

sons, Robert and Harrison, have left descendants.

7. JOSEPH S., born Oct. 16, 1796; died April 14, 1877. He studied for the ministry, and was well known in his profession. For more than thirty years he was pastor of Zion's church, Allentown—and several neighboring churches. He was twice married. By the first marriage he had a son and two daughters. The son, Alfred J. G. was for many years a minister, and founder and first pastor of Salem church, Allentown. The only surviving son of the second marriage, Joseph Henry Dubbs, is a member of the Faculty of Franklin and Marshall College, at Lancaster.

Concerning the commercial interests in which the family was once so actively engaged, it may be enough to say that there came a time when industrial methods were changed and all such rustic manufactories were doomed to pass away. During the Revolution and the War of 1812 the family was actively engaged in manufacturing muskets for the government service. Aaron K. Dubbs, who died June 22, 1874, was the last of the family to occupy the old homestead, but a part of the original tract remained in the possession of a relative somewhat longer; so that it may be said that the old place belonged to descendants of the pioneer for about one hundred and fifty years.

Little is left to remind the present visitor of the labors of early days. The mill was destroyed by fire some time ago; the old forge has recently been taken down; and the labors of former generations are almost forgotten. It may, however, be well for remote descendants to recall the fact that their forefathers believed in honest toil, and were earnest and God-fearing men.

Seeing Lancaster County from a Trolley Window

(CONTINUED FROM NOVEMBER ISSUE)

TO MANHEIM

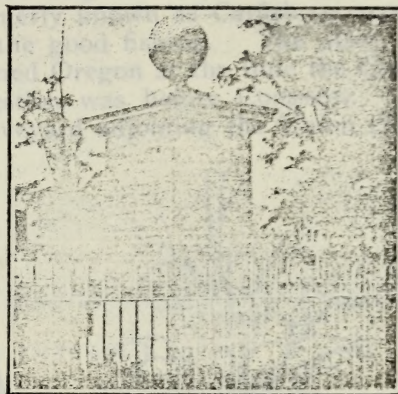


STARTING north from Centre Square we turn a number of corners until we strike Duke street along which we travel northward. We presently cross James street, leading to the Franklin and

Marshall College Buildings on College Avenue. A few squares beyond we reach Ross street and the Lititz pike. About two squares to the east of us stands a monument erected in recent years, marking the site of the home of George Ross, a signer of the Declaration of Independence.

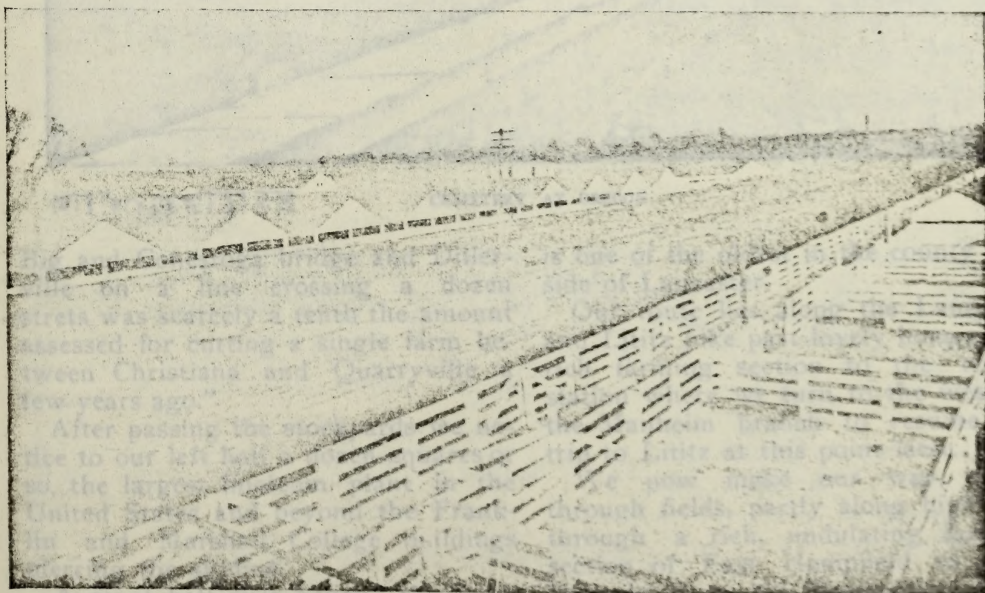
Liberty, the next street we cross, marks the city line where we enter Manheim township. We now approach the bridge across the Cutoff Railroad, close by which to our right are the Union stockyards. We shall probably

in crossing over the bridge see heavy freight, mail or passenger trains speed by without passing through the heart



GEORGE ROSS MONUMENT

of the city. The railroad as originally laid out ran outside the city. Some "bitterly opposed the construction of

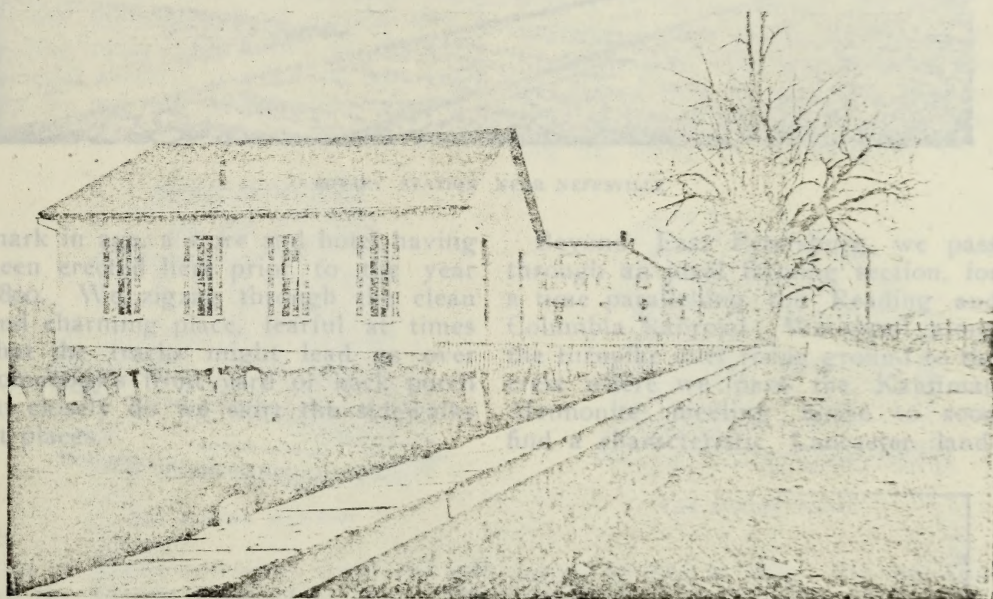


UNION STOCK YARDS

the railroad through the city. The masses however demanded it and had their way." The agitation began in 1831 to procure the alterations of the route of the railroad "so that the same may pass through the city." The building of the road was completed in 1834 at a total outlay of about \$60,000, the estimated cost. According to Hensel. "The entire cost of the railway through Lancaster city was not as great as a single bridge on the new low-grade road across the Pequea; and all the land damages paid between

on the original historic road passing through Landis Valley, Oregon, Ephrata and Adamstown to Reading, Easton and beyond.

Oregon, about six miles from Lancaster on this road was settled in 1717 by Jacob Baer who built the first mill and whose son started the first tavern in the neighborhood. The place was formerly known as Catfish on account of the good fishing. The place was named Oregon at the time the Oregon question was before Congress. The graveyard adjoining the Union church



CEMETERY AT OREGON

Big and Conestoga bridge and Diller-ville on a line crossing a dozen strets was scarcely a tenth the amount assessed for cutting a single farm between Christiana and Quarryville a few years ago."

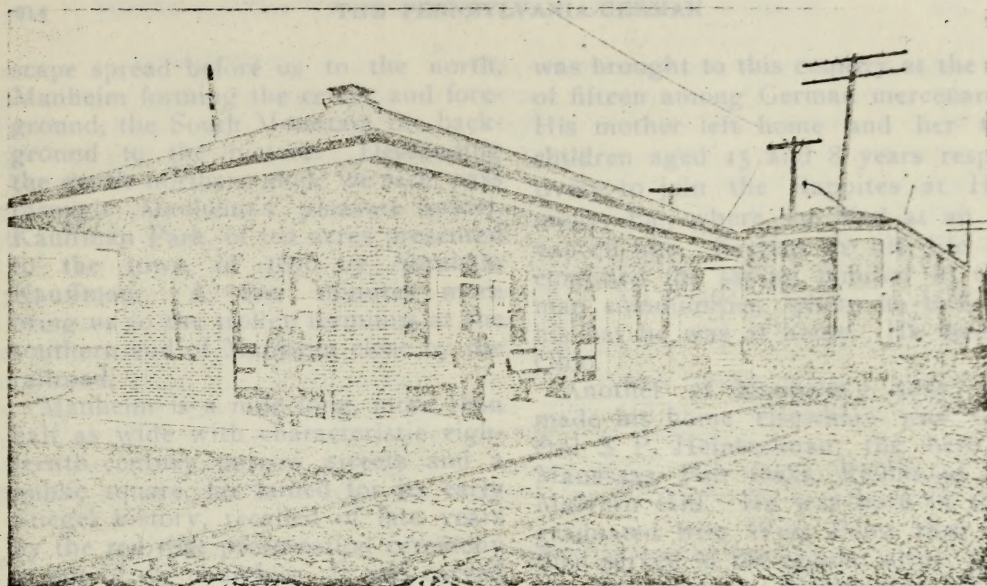
After passing the stockyards we notice to our left half a dozen squares or so, the largest linoleum plant in the United States and beyond the Franklin and Marshall College buildings piercing the skyline.

A scant half mile beyond the stock yards we notice a road branching off to the right. This is the Oregon pike

is one of the oldest in the county outside of Lancaster.

Our route lies along the Lancaster and Lititz pike past lovely homes in a rich farming section to the rotary station where we turn to the west on the Manheim branch to resume the trip to Lititz at this point later.

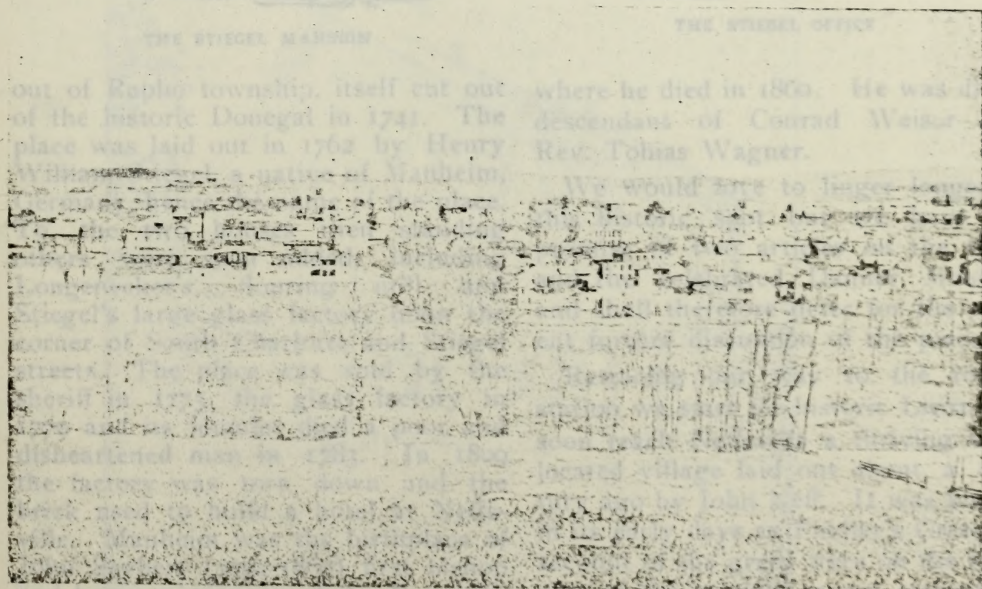
We now make our way, partly through fields, partly along highways through a rich, undulating farming section of East Hempfield to East Petersburg, on the Manheim turnpike about 4 miles from Lancaster. This homelike place has passed the century



ROTARY STATION NEAR NEFFSVILLE

mark in age, a store and hotel having been erected here prior to the year 1800. We zigzag through the clean and charming place, fearful at times that the tracks might lead us over somebody's front yard or back porch so closely do we skirt the sidewalks at places.

Beyond East Petersburg, we pass through an ideal farming section, for a time paralleling the Reading and Columbia Railroad. We speed along the turnpike over rising ground to the crest where we pass the Kauffman Mennonite meeting house to soon find a characteristic Lancaster land-



scape spread before us to the north, Manheim forming the center and foreground, the South Mountain the background to the picture. Descending the gentle northern slope we soon pass through Manheim's pleasure resort, Kauffman Park, of ten acres presented to the town in 1876 by Abraham Kauffman. A few minutes more bring us to the trolley terminus at the southern end of Manheim close by the railroad.

Manheim is a mile long, more than half as wide with characteristic eighteenth century narrow streets and a public square, far famed for its early Stiegel history, recalled of late years by the red rose presentation ceremony at one of the churches. It was carved

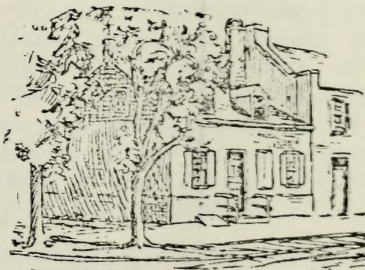


THE STIEGEL MANSION

out of Rapho township, itself cut out of the historic Donegal in 1741. The place was laid out in 1762 by Henry William Stiegel, a native of Manheim, Germany, hence the name of the place. To the two houses then standing others were soon added, including Longenecker's flouring mill and Stiegel's large glass factory upon the corner of South Charlotte and Stiegel streets. The place was sold by the sheriff in 1775, the glass factory in 1779 and its founder died a poor and disheartened man in 1783. In 1809 the factory was torn down and the brick used to build a hotel at Neffsville. Manheim was the birthplace of John Seybert (1791-1860) first bishop and home missionary of the Evangelical church. His father (1761-1806)

was brought to this country at the age of fifteen among German mercenaries. His mother left home and her two children aged 15 and 8 years respectively to join the Rappites at Harmony, Pa., where she died at an advanced age. Seybert in his life exemplified the saying familiar in German communities, where he took off his hat he was at home. He died in Ohio.

Another of Manheim's sons who made his home elsewhere was General S P. Heintzelman, the hero of Manassas, Fair Oaks, Richmond and Malvern Hill. He was born in 1805, graduated from West Point 1826 and then served in the regular army, making his home in Washington, D. C.



THE STIEGEL OFFICE

where he died in 1860. He was direct descendant of Conrad Weiser and Rev. Tobias Wagner.

We would love to linger longer in this historic spot but we have the promise of two articles on the town and the celebrated Danner Museum and shall therefore defer for the present further discussion of the place.

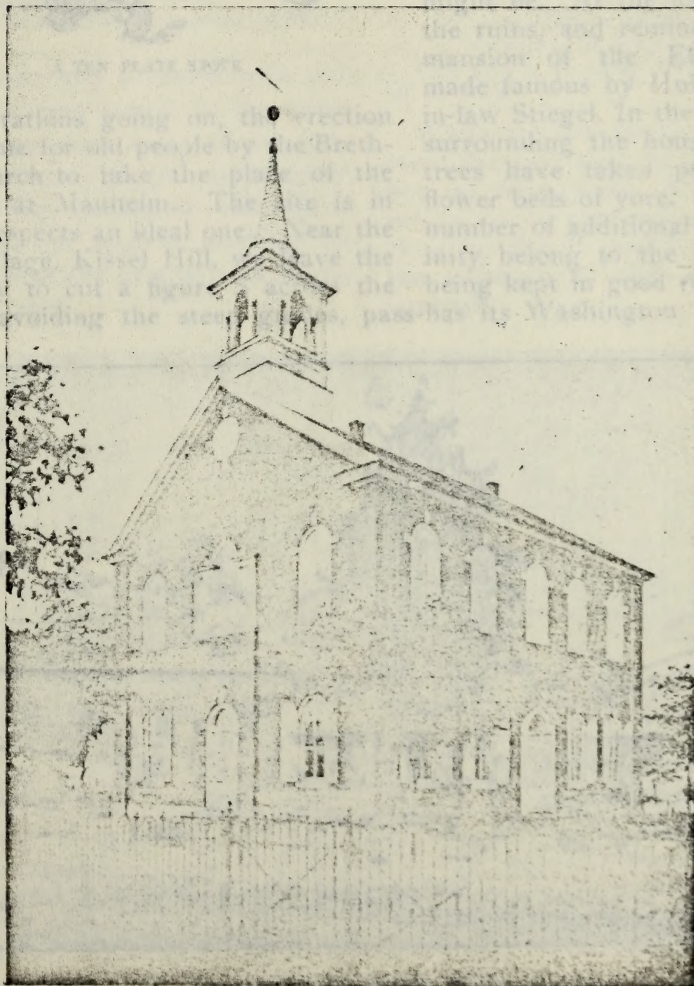
Retracing our way to the rotary station we start for historic Lititz and soon reach Neffsville a thriving well-located village laid out about a century ago by John Neff. It was known in its early days as Fiddler's Green on account of the green trees on the hotel sign of the original tavern erected by Leonard Fiddler.

TO LITITZ

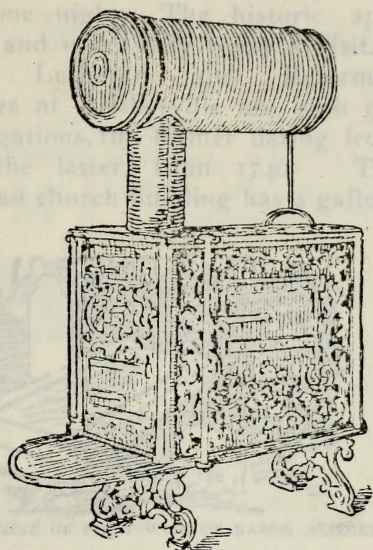
About three miles to the right of Neffsville there still stands the "cradle" or first place of worship of the United Brethren church, the historic Isaac Long barn, recently the Jacob Landis property. It was here that a minister of the Reformed Church, Philip William Otterbein, well instructed in Latin, Greek, Hebrew, philosophy and divinity, tall of stature and dressed in regulation clerical style, for the first time met the Mennonite minister, Martin Boehm, a farmer, short of stature and dressed in plain style of the people of his faith.

The occasion was a meeting (called a 'grosse versammlung'), assembled for religious services, attended by a large promiscuous crowd, full of curiosity. Martin Boehm preached the opening sermon with such force that at the close, before he had time to resume his seat, Otterbein arose and folding Boehm in his arms, exclaimed with a loud voice, "We are brethren". Thus a fast friendship was formed between the two which death alone severed and the United Brethren Church sprang into existence.

About a mile beyond Neffsville we notice on the right hand side, build-



THE BRICKERVILLE LUTHERAN CHURCH



A TEN PLATE STOVE

ing operations going on, the erection of a home for old people by the Brethren Church to take the place of the "home" at Manheim. The site is in many respects an ideal one. Near the next village, Kissel Hill, we leave the highway to cut a figure S across the hill, avoiding the steep grades, pass-

ing across the turnpike at right angles near the middle of the place and returning to the turnpike north of the village.

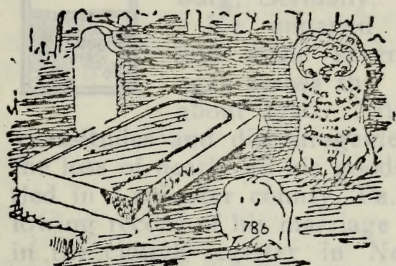
At this point we get a good view of Elizabeth township lying to the north, Brickerville, on the ridge with its unique, historic Reformed and Lutheran church buildings and beyond these Cannon Hill. The story goes that the latter point was so named because from its top it was customary to fire signal guns giving notice that Baron Stiegel whose mansion and business were located at the foot of the hill was expecting to visit Manheim or Womelsdorf as the case might be. At the foot of the hill are the ruins, and reminders, the stately mansion of the Elizabeth Furnace made famous by Huber and his son-in-law Stiegel. In the terraced grounds surrounding the house, stately forest trees have taken possession of the flower beds of yore. The place with a number of additional farms in the vicinity belong to the Cornwalls and is being kept in good repair. The house has its Washington room where the



THE HISTORIC STIEGEL HOMESTEAD (NOW COLEMAN)

Father of our Country is said to have slept one night. The historic spot merits and will richly repay a visit.

The Lutheran and Reformed churches at Brickerville are both old congregations, the former dating from 1730, the latter, from 1740. The Lutheran church building has a gallery



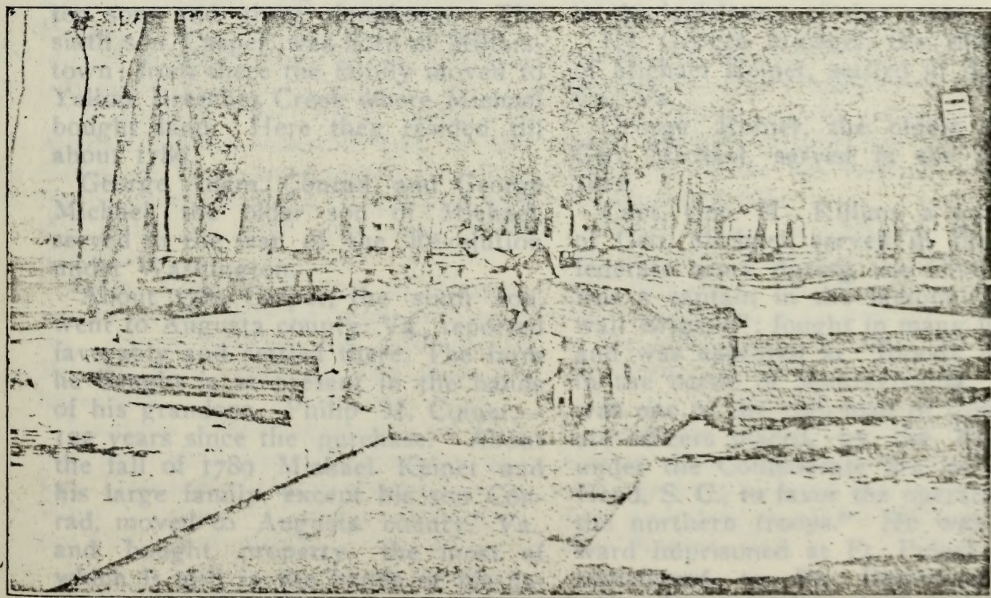
TOMBSTONE OF FIRST WIFE OF BARON STIEGEL

on three sides and a candle-stick pulpit with sounding board. In the cemetery adjoining sleep many of the fathers and mothers of the community. The following tombstone inscription may interest our readers, marking the resting place of the first wife of Henry William Stiegel.

HIER x RUHT
ELISABETH
(A) x DEN
WÜRMEN x ÜBERG
EBEN x SO x LANG x BIS
IEHOVA x SIE x RUFET
ZU x EINEM x ANDERN
LEBEN x GOTT
IST x DI E x SEEL x IN
IESU x GLUTH x UN
D x WUNDEN x BER
EITS x x DUCH x KLUHT
T x HÖHL x DER x SÜ
NDEN x WERCK x EN
TBUNDEN x UND
DIESES x IST x DER x R
UHM x x (B) x DIE
NACHWELT x GIBT
DEFUNCTA x A x PATRE x EL
ISAB x IAC x HUBERS x F
ILIA x NATA x 1734 x D x 27
MARTZ x NUPTA x H
ENRI x GUILHELM
O x STIEGEL x 1757 x D
7 x NOV x DENATA x A
1757 x D x 13 x FEBR

Note (A) is probably Stiegel. (B) is either IR or IHR.

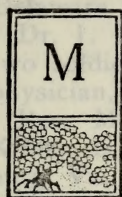
While we are studying the distant view the car takes us along to Lititz but a mile from Kissel Hill and brings us to the end of our journey close by the P. and R. depot and at the entrance to the Lititz Springs Grounds.



A. LITITZ SPRINGS VIEW

Michael Keinadt and Some of His Descendants

By "Alma Klam"



MICHAEL KEINADT was born Jan. 29, 1720, at Winterlingen, Wurtemberg, Germany.

He engaged in trade and made several voyages across the Atlantic, about 1740. After many vicissitudes and discouragements and the loss of nearly all his goods he settled in Lancaster county, Pa. The following record of his marriage is found in the church register in New Holland, "The marriage of Michael Keinert or Keined, son of Conrad Keinet, of Wurtemberg, to Margaret Diller, daughter of Casper Diller, Feb. 21, 1749."

Casper Diller was probably a refugee from France fleeing from the persecutions of 1685 to England where he married, and finally, after many trials, settled in Lancaster county, Pa., where he purchased property in 1738.

Michael and Margaret Keinert had ten sons and three daughters. The sixth son, Casper, was born at Millers-town; from there the family moved to Yellow Breeches Creek where Michael bought land. Here they resided till about 1789.

George Adam, Conrad, and George Michael, the older son of Michael, served in the war of the Revolution under Washington.

About 1785 Casper, the sixth son, went to Augusta county, Va., reported favorably and settled there. The farm he bought is at present in the hands of his grandson, Philip M. Coiner,—122 years since the purchase. About the fall of 1789 Michael Keinet and his large family, except his son Conrad, moved to Augusta county, Va., and bought property, the most of which is still in the hands of his descendants. The home he built and lived in is at present in the hands of

his great-grandson Casper Benton Coiner.

George Adam, the first son of Michael, settled in Augusta county, Va., where most of his descendants may be found. The Rev. J. M. Schreckhise, the Rev. J. R. Keiser, and the Rev. J. D. Shivey, Lutheran pastors, are among his children.

II. Conrad, the second son of Michael, remained in Pennsylvania where his descendants spell the name Kyner. Three sons and one daughter of Conrad Keinet moved to Ohio. These descendants spell the name Kiner.

John Kyner, a grandson of Conrad, served through the Civil War in the Union army and marched with Sherman to the sea.

Hon. James Kyner, also a grandson of Conrad, served in the Civil War as a Union soldier and lost a leg at Pittsburgh Landing. After the war he moved to Nebraska and was elected to the legislature of that state.

III. George Michael, the third son of Michael Keinet, settled in Augusta Co., Va.

George Koiner, the oldest son of Geo. Michael, served in the war of 1812.

Capt. Geo. H. Killian, a grandson of Geo. Michael, served in the Confederate army during the Civil War, was a captain in the famous "Stone-wall Brigade"; fought in many battles, and was captured at "Bloody Angle" in the battle of Spottsylvania. "He was one of the ship-load of Confederate officers placed, by the Federals, under the Confederate fire, at Hilton Head, S. C., to favor the operations of the northern troops." He was afterward imprisoned at Ft. Pulaski, then transferred to Ft. Delaware from where he was released after the close of war.

Cyrus Killian, a brother of Capt. Geo. Killian, was also a member of the "Stonewall Brigade", and shared his brother's imprisonment at Ft. Delaware.

Dr. J. P. Killian, a brother of the two soldiers above, is a prominent physician, at Salem, Va.

Rev. Melvin Killian, son of Capt. Killian, is at present pastor at Blacksburg, Va.

Hon. Geo. W. Koiner, a grandson of Geo. Michael, served in the state legislature of Virginia, and has been Commissioner of Agriculture of Virginia for many years.

Dr. Arthur Z. Koiner, a brother of Hon. Geo. W. Koiner, was a prominent physician, at Salem, Va.

IV. Elizabeth, the fourth child of Michael Keinet, married Christian Balsley and settled in Lancaster Co., Pa.

Christian Balsley, son of Elizabeth, was a soldier in the war of 1812.

Two of Elizabeth's daughters and one son, moved to Illinois, where she has many descendants.

V. Mary, the fifth child of Michael Keinet, married Geo. Hedabaugh, of Pennsylvania. She had a large family, moved to the western states and was lost sight of.

IV. Casper, the sixth child of Michael Keinet, was the first of the family to settle in Augusta Co., Va. He married Margaret Barger and was the father of nine sons and three daughters.

Jacob Coyner, a son of Casper, served in the war of 1812, and upon his return visited his relatives in Pennsylvania, making the trip on horseback.

Jonathan Koiner, grandson of Casper, graduated from Washington and Lee University and practised law in West Virginia. Later he served in the Confederate army.

Rev. J. S. Koiner, son of Jonathan, graduated from the Lutheran Theological Seminary, at Philadelphia, Pa., acted as professor in Gustavus Adol-

phus College, at St. Peters, Minn., and later had charge of different pastorates in the South.

Casper Koiner, Jr., grandson of Casper, served in the Confederate army and was made prisoner at Ft. Steadman.

Hon. Absalom Koiner, grandson of Casper, served in the state legislature of Virginia for twelve years. He was advanced to Major in the Confederate army in acknowledgement of distinguished services at the battle of Kernstown.

Michael Coiner, son of Casper, was a soldier under Capt. Link, in 1812.

Irenaus Coiner, grandson of Casper, was a soldier in the Confederate army. He was shot in the chest and lungs near Petersburg, and still lives.

George K. Coiner, grandson of Casper, served in the Confederate army in the "Stonewall Brigade". While prisoner at Ft. Delaware, he nearly lost his life and was exchanged with the surgeon's "go home and die". In four months he was again in the ranks. Later his haversack was shot from his side.

Jacob Coiner, a grandson of Casper, was also a member of the "Stonewall Brigade". His pocket-knife arrested a ball which would probably have taken his life, in the first battle of Manassas, when his brigade won its distinguished title.

Daniel Coiner, a grandson of Casper, was also a member of the "Stonewall Brigade". He emigrated to California with his wife and six children by the Isthmus route before the transcontinental railroads were built.

Dr. C. C. Henkel, a grandson of Casper, was a member of the Virginia Medical Examining Board of "Stonewall" Jackson's Corps during the Civil war, and later a useful physician at New Market, Va.

Dr. Abram Henkel, brother of Dr. C. C. Henkel, graduated at the New York University and practised at Staunton, Va.

Dr. Haller Henkel, also a brother of Dr. C. C. Henkel, is a prominent physician at Staunton, Va.

Dr. Casper Miller, a nephew of the three Henkel brothers, is a successful doctor of Baltimore, Md.

Elijah Coiner, a grandson of Casper, was an officer of cavalry in Co. E., 1st. Va. Reg., of the Confederate army.

Rev. E. T. Coiner, son of Elijah, is pastor of a Lutheran congregation, at Ashville, N. C.

John N. Coiner, a grandson of Casper, joined Col. Mosby's command of Scouts in the Confederate army, was captured and imprisoned in Ft. Delaware for 16 months.

Marion Coiner, a grandson of Casper, was a soldier of the South in the Civil war. He was wounded in the right arm at the battle of McDowell and would most probably have lost his life but for his diary and Bible which he carried in his coat pocket. The ball passed through the diary and lodged in the middle of the Bible.

Casper M. Coiner, a grandson of Casper, was a member of 1st. Va. Cav. Confederate States' army and was killed at Kenton's Landing.

Martin D. Coiner, a grandson of Casper, died at Ft. Delaware "prison pen", while a Confederate soldier.

VII. Catharine, the seventh child of Michael, married George Slagle and later moved to Augusta Co., Va., where her husband died leaving her with eight sons and three daughters. Sometime between 1830 and 1840 she removed to Ross Co., O., where many of her descendants are now living.

Dr. Columbus Slagle, who at one time filled the chair of Diseases of Children in the Minneapolis College of Physicians and Surgeons, is one of Catharine Coiner's grandsons.

VIII. John, the eighth child of Michael Keinet, settled in Augusta Co., Va. He married Miss Rhea, niece of Gov. Rhea, of North Carolina.

John M. Coyner, a grandson of Martin, was graduated at Hennesa

College, Ind., and spent thirty-eight years instructing mostly in academies and colleges. In Salt Lake City, Utah, he established the Salt Lake Collegiate Institute, now a college of the Presbyterians. He finally settled in California.

Robert C. Coyner, brother of John M. Coyner, was a soldier in the Union army during the Civil war.

Sarah B., daughter of Martin, married James Bell. She sent her seven sons into the Confederate army; three were killed, three were wounded, and the youngest returned unhurt.

Martin L. Coyner, a son of Martin, was a constructor and contractor of railroads, and crossed the plains from Virginia to California three times by wagon.

Rev. David H. Coyner, son of Martin, graduated from William and Mary College, and was a Presbyterian minister for nearly fifty years. He was Post Chaplain near Columbus, Ohio, in the Union army during the Civil War. He also sent four sons into this army.

Capt. Samuel B. Coyner, grandson of Martin, was a member of the "West Augusta Guards" which was ordered to Harper's Ferry during the John Brown affair. He served in the Confederate army as Captain in Gen. Ashby's army, followed Jackson in his famous "Valley Campaign of '62", and after many acts of bravery, received his death-wound near Culpepper Court House.

Major James W. Coyner, grandson of Martin, was a civil engineer. He joined Gen. Thomas Jordan, in 1870, in the Cuban affair, and lost his life in the battle with the Spaniards, near Havana, in 1871.

C. Luther Coyner, a grandson of Martin, settled in Texas, where he took an important part in politics.

X. Jacob, the tenth child of Michael Keinet, settled in Ohio. One of his grandsons served in the Indian wars, and one was a Union soldier in the Civil War. His descendants may

now be found in Ohio, Indiana, Illinois, Iowa, Kansas and Washington.

XI. Christian, the eleventh child of Michael Keinet, settled in West Virginia, where many of his descendants are now living. Others may be found in California, Virginia, Illinois and Ohio.

XII. Philip, the twelfth child of Michael Keinet, settled in Augusta Co., Va. He was an ensign in the war of 1812.

Capt. Benton Coiner, a grandson of Philip, was a student at the Virginia Military Institute, when the Civil War broke out. He entered the army and was soon promoted to Captain, commanding the corps of Sharp Shooters of Pegram's Brigade.

XIII. Of Frederick, the thirteenth child of Michael Keinet, there is no record.

Old Michael Keinadt sent three sons to the Revolutionary war; the names of one son and four grandsons are written on the roster of 1812; one great-grandson fought against the Indians. In the great Civil strife his descendants fought on both sides,—in the Union army, at least, one grandson and eight-grandsons; in the Confederate army no less than twenty-three great-grandsons.

"Michael Keinet settled in Augusta county, Va., when it was practically a wilderness—everything had to be done, woods cleared for a spot to build a home, and the stump and brush cleared away to make a garden. The tools, if not brought from a distance, had to be made by hand in a blacksmithshop, so also the farming implements. Houses were built of logs; barns and stables were covered with straw; grain was reaped with a sickle; threshing was done with a flail or by treading on floors with horses; hay was mowed with scythes that had to be sharpened with a whet-stone, and gathered in with rake and wooden forks. Public roads were very few and the private ones were

rough and stumpy; wheeled vehicles for riding were rare, women traveled on horseback carrying the baby on the lap while another child clung on behind. Crops had to be hauled sometimes 150 miles to market. Flax was raised from which the women spun and wove linen, and woolen garments were home-spun and sewed by hand."

Today the descendants of Michael Keinet which are in Augusta county, Va., live in a transformed land. Woods are getting scarce, so that land-owners often set out forest trees to replace the ones cut down. Well cultivated and productive fields have replaced the forest and brush, so that the eye sweeps over a park-like region. Blacksmith shops are not so plentiful and the smith is mostly employed shoeing horses or now and then mending a wagon. The old shop has been replaced by the ware-house, the hardware store, the stove factory, the buggy factory, etc., while the trains unload tools and implements of all kinds at the farmer's very door. The log hut has been replaced by the convenient frame mansion with "all modern conveniences"—a few, very few, of the old log houses remain, but have been improved. The thatched barn is nowhere to be seen, but the county is adorned with large, roomy barns, many of them fresh from the hands of the contractors. The poor sickle has been stowed away among the "relics" and the McCormick binder gathers in the grain; the flail rests beside the sickle and listens to the threshing machine as it easily and gracefully does the work it could never have accomplished; scythe, rake and pitch-fork have not gone to rest, but are used "along" the fences—not in the "fence corners," for rail fences are an extravagant adornment that have given place to woven wire—while the mower, hay rake, hay turner, and hay fork do the principal work. The roads that were once stumpy and rocky are now smooth or

changed into pike, crossed off and on by the steel rail of the railroad. Women ride horseback only for pleasure; the fine carriage, the automobile, and the palace car are the order of the day, while folks run to the window to see an ox-team. How rare the woman who spins or weaves! No housekeeper is without her sewing machine.

The name of Michael Keinadt and his descendants has undergone many changes, and has been and is now written Kainath, Keinath, Konat, Keynot, Keinot, Keinet, Keinadt, Keinort, Koinadt, Kyner, Coyner, Coiner, Keiner, Kiner, and Koiner.

At the present time the many descendants of this old German immigrant are scattered over our broad land in Virginia, Pennsylvania, Ohio, Illinois, Minnesota, Iowa, Missouri,

North Carolina, South Carolina, Kansas, Washington, West Virginia, Maryland, Indiana, California, Florida, New York, Nebraska and Connecticut.

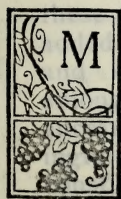
A monument, placed over the graves of Michael and Margaret Keinadt, was unveiled in October, 1892, in the cemetery of Trinity Church (once called Coiner's Church) near Crimora, Va. To commemorate the event a reunion of the descendants was held in the adjoining grove. It was estimated that 2000 of old Michael's children were present.

[These notes were taken from a small volume entitled "Koiner History and Genealogy," published by Stoneburner and Prufer, Staunton, Va.]

The Value of Family and Social Reunions

By Dr. I. H. Betz, York, Pa.

NOTE.—This is an address delivered at the Glatfelter Reunion September 11, 1909, near Glatfelter Station, Pa.



MY FRIENDS:

It affords me rare pleasure on this auspicious occasion to meet with you by invitation to do honor in remembrance of one who as a pioneer set his face towards the New and untried Western World—there to become the patriarch and forebear of a long and numerous line of descendants—of whom so many are assembled here today and on whose roster so many additional names have lately been entered swelling the sum total to nearly 1500 in number. Assuredly those who have the high privilege to be numbered in this goodly company if absent in form are with you in spirit on this memorable occasion. It was probably this major fact that led the

committee to assign to me the topic—to offer a few thoughts on the value of family and social reunions such as this gathering today so fittingly exemplifies.

Casper Glatfelter in whose honor you are assembled made his advent into this community in 1743 a year that was memorable for at least two other landmarks although as an individual he antedated them both. 1743 was the year in which Thomas Jefferson saw the light of day. It was in 1776 that Jefferson wrote that immortal Declaration of Independence whose establishment by the bloody arbitrament of arms made a new Magna Charter of Freedom. It was not till 1863 that the great advancing host of humanity saw the fruition and outcome of Jefferson's labors which enunciated in theory what now became realized in fact.

It was in the establishment and maintenance of these immortal truths

that the Glatfelter descendants with legions of other names rendered loyal support. It is such facts as these that stimulate patriotism and make a strong and united country. The descendants of Caspar Gladfelter have permeated all the activities of life and in common with others of our eastern early settlers made their way into other regions far distant from the early home of their ancestor.

Secondly it may be noted that 1743 was the year which witnessed the publication of the first American Bible in any European tongue on the American continent. This was the Bible published by Christopher Sauer the elder at Germantown to be followed by two other editions of the same in 1763 and 1776. The Bible of 1743 antedates by 39 years any other issued in this country. It would be interesting to know what books Caspar Gladfelter brought from beyond the sea but it is safe to say that in common with others of our sturdy and God fearing ancestors these were at least a "Halle-Bible," a "Gesang Buch" and "Arndt's Wahres Christenthum" or "Arndt's True Christianity." To these in other cases may have been added Johann Stark's "Handbuch" and others. These volumes were among the daily used books by our ancestors,—whose contents became ingrained in their moral and mental constitutions. Notwithstanding there was a paucity of books and literature, this was supplemented by personal admonition and counsel which yielded good fruits which we today with all our boasted advantages, have hardly improved upon. The keynote of the Reformation was an open Bible and justification by faith which was echoed by Chillingworth—"The Bible—the Bible is the Religion of Protestants." Turning to the settlement of our country we observe that New England was settled by the English Pilgrim and Puritan. New York by the Holland Knickerbocker and Huguenots, Virginia and the South by

the Cavaliers while Pennsylvania was chiefly settled by the Germans of the Reformation and the Scotch Irish who accepted the teachings of Calvin and the Westminster Confession of Faith. Out of this Consensus of opinion have issued organizations of fraternal union and for the preservation of the history of opinions.

It is but a step from these larger and wider organizations to descend to closer fraternal bonds of union. The Puritans, the Huguenots and Cavaliers have long since maintained the lead in the formation of aforesaid organizations and it has remained for the Pennsylvania Germans of our own State at last to take up the work in earnest in this direction. The Pennsylvania German Society of our State which was organized about 20 years ago has done a notable work in gathering, preserving and publishing the materials of history, social customs and, usages, pertaining to our people in earlier days. The formation of historical societies in the State and counties has been a notable event in gathering and displaying the emblems and tools pertaining to our industries usages and customs. All these departures have stimulated interest and investigation in every direction, among allied families and among individuals. The genealogists of Europe have long since led the way in the tabulation of family and individual records. Nothing produced so much interest and revived the memories of the past as our centennial year in 1876.

To this the favorite struggle from 1861-5 contributed very much, which was a Titanic contest for the preservation and perpetuation of this Union one and indissoluble. It has often been remarked that the settlers of our communities are intensely democratic in spirit, broad in their sympathies, and earnest in their convictions. The pioneers who are the vanguard or skirmish line of civilization are optimists in a very high degree. If they are beaten back they "pick their flint

and try it again." If they meet with disaster they console themselves with the fact that they are thankful that it was no worse. They are the salt of the earth whose sufferings and heroic sacrifices have made the present possible. It is to their self denial, industry and rigid economy that we are indebted today one and all. Individually we are one and all indebted to our ancestors who have borne the heat and burden of the day to whom we are thankful for the favored advancement we may have made as to the more congenial lot that may have fallen to us. We must never forget that to these honored ancestors, to these good parents tributes of respect and thanks are due for these privileges.

"Children Obey Your Parents" was carved on imperishable stone in burning words that will never be effaced while humanity endures. This is the one inspiring thought that shall animate us now and always. Out of this thought we are moulded as though encased in bands of steel, in cementing the bonds of amity and friendship. It is this fact which leads us to come far and wide each year to revive pleasing and tender memories at the ancestral shrine. It has the effect of making us better men and women. Men erect tangible monuments to perpetuate noble deeds of heroism and patriotism from the present to the future. How much more meet is it that memory should pay this tribute to the simple and homely virtues of those who have played their part well in all the relations of life. Monuments are concrete embodiments or the symbols of action while the more abstract memory is a higher perpetuation of virtuous deeds.

In another sense these gatherings have their value. The virtuous and useful life of an ancestor has a perpetual value as a guidepost for descendants to emulate or grow up to the standard of the forebear and if possible to go beyond it.

We are the heirs of the past and while the world has advanced and is advancing ours may be the privilege to advance with it. We may fail through unforeseen contingencies: On the other hand failure without opportunity is inevitable. Ancestral reunions by descendants are now held in our State annually, especially in our eastern and older counties. The earliest settlements were made in those localities and the various families many of them had an early start in the settlement of the State. We have lately noted names of many families who have assembled in such reunions. The most of these reunions have been held east of the Susquehanna river. West of that dividing line not so many have been held for many and evident reasons. This area was early included in the eastern counties—moreover the settlements for many reasons did not have a basis as formidable as that which pertained to the original counties. Moreover the spirit of emigration became more rife and as the Southern Valleys and especially the great Mississippi Valley opened its domains whole neighborhoods in the east were almost depopulated and were replaced by people of other nationalities.

But here is an instance where the reverse has obtained. While many of the Glatfelter name have taken up their abode at far distant points enough remain here to show their strength and numbers in devotion to the surroundings and scenes which their ancestor revered and loved so well. It has been maintained that the man who could elucidate and explain the derivation and meaning of every geographical term in our county would know more about biography than any other man living. This will also apply to biographical surnames. The history of these is very interesting which however may not be considered excepting to say that there are no things in which especially

elderly persons are so conservative—as in the maintenance of religious faith and in the orthography of surnames however difficult or cumbersome. We observe in a vast number of names how gradually they have been transformed so as to be hardly recognizable when compared with the original. This has been the case with the original name which we are informed by one who in an authority—was originally spelled Glatfelter, but which our Postal Guide and general orthography now spells, Glatfelter. Between these forms many others have been in use some at first sight, altogether in disguise. Nearly fifty years ago we became acquainted with a member of the State Normal School at Millersville who came from Somerset county, Pa., who already made the change from Glatfelty to Glatfelty as he at the time informed me. For the amended spelling we have recently referred to the catalogue of 1862 for confirmation. Americans are a strenuous and swift people and will put up with no retardation or intimidation. They will abbreviate or eliminate on the spot and if the individual protests they will anglicize, *volens volens*. Happily the fitness of things in the end prevails and the inevitable is submitted to with that condescending grace that is such a marked characteristic of the American people.

Social converse is meet and attractive and while these reunions are made in certain cases bi-ennial or triennial doubtless there are reasons why they should be annual.

Time is passing away all too rapidly and the years are chasing each other in panoramic array. We too are passing away in the evening of life and it is meet that these enjoyable occasions should not have their intervals too long and far between. While the social meetings may be evanescent and fleeting it is meet that full permanent records should be made to be handed down to future posterity. We may

seem oblivious to the present, but expectant of the future but the past is gone and can never return. How earnest and solicitous we become to restore and resurrect its past records. Every name and date, every headstone and grave becomes invested with new interest. Could we but lengthen out each individual genealogy to ten generations what a fund of inestimable value would be in our possession! Such a family tree would unlock many of the mysteries of heredity. Individually what child on its 21st birthday would not delight to receive a photograph of every month of its life at least from birth to twenty-one years of age, to be perhaps supplemented by a diary extending over the same period, day by day in which the growing development and capacity of the subject would be delineated and tabulated each day covering bodily or physical, intellectual and moral development. Happily you have an able exponent amongst you in Dr. Noah M. Glatfelter who has given time and toil in gathering the memorials of the numerous generations in tabulated form which he has set forth in a volume that will gain added interest as the years speed by.

Those only who have labored in similar undertakings can appreciate what such work means in the expenditure of labor, toil and means. Such work will be more fully valued and appreciated in the future. The family historian should be encouraged to extend the work and enter into still fuller details. Now is the time to accomplish such work while the custodians of such priceless knowledge are still in our midst. Their work is a labor of love and unfortunately does not redound to their material resource but the reverse. We should hold up their hands and assist them in labors which in the end will redound to our own benefit.

We must remember that we are a part of humanity and cannot disse-

ciate ourselves from the mass. Pope has well said:

"Honor and fame from no condition rise
Act well your part there all the honor lies."

In Lincoln's homely phrase "The world will little heed what we say but what we do." Still another well used term whose origin was probably cradled in obscurity but crystallized and based on human experience is that "actions speak louder than words." It is character that wins in the battle of life. No one can go through this world without attaining a mass of experience. The experience acquired by attrition far exceeds that reflected experience that is solely gained from books. The experience of the aged virtuous man or woman far exceeds in value that prompted by those younger in years who may have acquired it from the traditions of the schools. Books and schools are of course helps and very valuable ones

but they can never supplant the materials from which such knowledge is formed. Therefore age and its accompaniments should be honored and deferred to.

These are some of the thoughts that occurred to me in thinking over what I should say to this gathering composed of the aged, those in middle life, those in the spring time of youth or to those upon whom life is opening its possibilities.

I am pleased to have been with you and rejoice in your devotion to the founder of a family who in a period of 200 years in this year 1909 from his birth I learn has—as was previously intimated no less than 1500 descendants bearing his surname and probably from 10,000 to 20,000 who claim kinship from diverging lines. Truly Caspar Glatfelter has placed his name among the immortals and will be canonized in the affections of those who have descended from his illustrious line.

In Memoriam

Names and Age of Ministers of the Gospel of the Different Denominations Buried
in the Protestant Public Cemeteries at Allentown, Pa., Collected in
1909 and Alphabetically Arranged by E. K.

NAME	BIRTH	DEATH AND AGE
Bliem, J. C.	1830, April 5	1903, October 18
Brobst, S. K.	1822, November 16	1876, December 23
Deisher, Reuben		1902, October 21 79 yrs., 10 mo., 3 days.
Diefenderfer, M. H.	1845, Aug. 16	1901, Feb. 27
Dubbs, Joseph S., D.D.	1796, Oct. 16	1877, Apr. 11
Dubbs, A. J. G., D.D.	1826, June 8	1897, Nov. 7 71 yrs., 4 mo., 29 days.
Edwards, Ebenezer	1825	1901
Fritzing, J.	1822, June 29	1900, Sept. 25
Gardner, Geo. F.	1827, Apr. 14	1908, Aug. 3
German, T. F.	1867, May 23	1894, Oct. 8

Heimberger, C. D.	1818	1897
Hofford, W. R., D.D.	1833, May 8	1901, Jan. 3
Horne, A. R., D.D.	1834, Mar. 24	1902, Dec. 23
		68 yrs., 9 mo.
Kepler, Tobias	1841	1901
Kepler, J. S., D.D.	1799, Aug. 19	1864, Dec. 22
Kepler, Christ. D.D.	1823, Feb. 20	1855, Mar. 4
Kepler, Jno. M.	1855, Dec. 19	Jan. 19, 1899
Kline, Alfred S.		1896, May 2
		36 yrs., 4 mo., 13 days
Kunkle, J. W.	1827, Oct. 19	1880, July 2
Koehl, Jno.	1821, April 1	1892, Jan. 6
Lehr, Conrad	1853, Feb. 14	1909, May 8
Lentz, David	1834, Aug. 20	1898, May 9
Minnig, Wm. G.	1811, Feb. 16	1887, July 15
Rath, Wm.	1826, Sept. 23	1889, July 2
Reily, Wm. M.	1837, Aug. 8	1893, Nov. 21
Repas, S. A., D.D.	1838, Nov. 25	1896, June
Schantz, F. J. F., D.D.		1907, Jan. 19
		Age: 71 yrs., 11 days..
Schindel, Jeremiah	1807, May 17	1870, July 2
Schindel, J. D.	1841, Jan. 11	1908, June 27
Schöner, Wm. E.	1859	1901
Seyfrit, J. K.	1838, June 18	1908, Feb. 9
Schelly, Wm. N.	1814, Oct. 8	1893, Aug. 4
Schmucker, Baal, M.D.D.	1827, Aug. 26	1888, Oct. 15
Seip, Theo. L.	1843, June 25	1903, Nov. 28
Seip, Frank M.	1868, Sept. 20	1898, July 2
Seaman, Chas.		1898, Sept. 6
		Age: 35 yrs.
Stetzel, Henry	1810, June 1	1889, Jan. 27
Steinhauser, J.	1850, July 5	1904, Sept. 25
Sykes, Jno. H.	1834, Nov. 5	1880, Nov. 10
Wagner, Dr. S. G.	1831, Oct. 4	1908, Oct. 30
		77 yrs., 26 days
Walker, Richard	1812, May 1	1882, May 10
Young, Andrew S.		1848, Feb.
		37 yrs.
Yundt, Th. M.	1858, Feb. 10	1907, April 19
Zeller, Daniel	1792, May 27	1868, Sept. 12

Pronunciation of English

We occasionally find weak-kneed Anglo-maniacs of German ancestry who are ashamed of their fathers and of their mother tongue. Such should ponder the following clipped from "The Youth's Companion":

English as it is pronounced is quite different from English as it is spelled—in England. The London Academy thus renders the words sung by children of a school where music is carefully taught:

Flahrs, luvly flahrs, in a garden yeh my see.

The rowsees there with their reuby lip,
Penks the 'unny by loves teh sip.

Teulips, teulips, gy as a butterfly's wing..
Merrygolds rich as the crahn of a king.
Rich as the crahn of a king.

But none seh fair teh me,
None seh fair teh me,

As these wild wood flahrs,
Sweet wild flahrs.

LITERARY DEPARTMENT

Karl Christopher Nadler

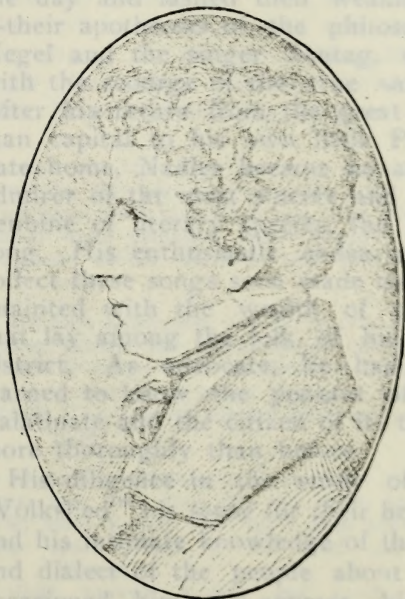
THE POET OF THE PALATINATE



FROM the high beil-tower of the ruins of Heidelberg castle, once the glorious seat of a proud and mighty race, one sees to the immediate North the Heiligenberg on whose summit the primitive German, the invading Roman, and the Christian of the ninth century have in turn made sacrifices to their Gods; beyond the Heiligenberg are the dark, rolling mountains of the Odenwald; to the South rises the Königstuhl, cloud-capped sentinel of the fair city spread at its feet; out of the East comes the Neckar, winding by imperial Wimpfen with its towers and turrets, and by many a vine-clad ruin where fair ladies once lingered and listened to the low-voiced minnesinger; in the West the Neckar flows through the great plain of the Rhine, the garden of Germany, motley with fields of grain, the broad-leaved tobacco plant, and high poles festooned with the vine of the hop. This fair garden is interrupted in the remote west by the Haardt Mountains whose gentle forehills are covered with noble vineyards which have for centuries gladdened the hearts of emperor and peasant alike. Such in a few words is the Palatinate, the home of a large number of our Pennsylvania-German ancestors.

The heritage of the Palatinate to our forefathers was wine, poetry and song—a heritage which was lost beyond apparent recovery in the wilds of a new world. The banks of the Susquehanna, Lehigh, Conestoga and Swatara offered no special advantages for wine growing. Poetry and song

also could not thrive among a people, who, though full of the "Gemüthlichkeit" and love of mirth so characteristic of the German of the Rhine, were, on the one hand, expending all their energies in establishing new homes, clearing forests, and fighting Indians; who, on the other hand, had fallen under the asceticism and relentless religious severity of the Quakers, Men-



KARL CHRISTOPHER NADLER

nonites, and disciples of Kelpius who had preceded them to America and from whom they learned to see the earthly enjoyments of life as of Satan.

And so our forefathers builded for their descendants the sturdiness of character, the thrift and frugality, and the simplicity which we recognize and respect today as typical of the Pennsylvania-German. What our

forefathers have lost for us, however, is the world of fine fabling, poetry, and song in which they had lived. They have not even left us artistic sense to appreciate ourselves, and no Longfellow, Irving, or Bret Harte has ever risen among us. "Harbaugh's Harfe," it is true, once resounded with its plaintive notes but nearly half a century has passed since it was quickened last by the master hand. He who is to portray the Pennsylvania-German truthfully, with full lights and shades, for us—his joys, sorrows, and aspirations alike—is alas! still unborn.

We turn then with particular interest to a poet who has preserved for us not only the language, but also, with the art of one of Germany's most beloved dialect poets, the naïveté, the pathos, and the delicate humor which characterized our Palatinate forefathers,—namely, Karl Gottfried Nadler, poet of the Palatinate.

The one hundredth anniversary of the poet's birth celebrated with appropriate ceremonies in Heidelberg on August the nineteenth of the past summer has revived interest in the poet in the old world, and it is only fitting that we who are of his kin should pay tribute to his memory in America. Material for a biography of the poet is indeed scant. From a letter written by the only son of the poet many years after the death of the latter, we learn that the Nadlers were descended from a patrician family of Nuremberg. How they came later to wander into the Palatinate is not known. Suffice it that the poet was born August 19, 1809 in Heidelberg as the son of Karl Phillip Nadler, director of the city schools and organist in the church of Providence. The poet lost his parents at an early age, but seems to have received a careful education. After leaving the Gymnasium in Heidelberg, he pursued his studies in the Universities of Heidelberg and Berlin, and later settled in his native city as advocate. He seems

to have remained in Heidelberg, was twice married, and died, still a young man, on August 26, 1849. Beside being active as an efficient advocate he had familiarized himself with the English, French, and German literatures and the "Volkslied." His musical education also had not been neglected as his activities at the musical evenings in the house of Professor Thibaut, the friend of Goethe, would testify. While still a student in Heidelberg, he had already tried his hand both at prose and verse, the results of which afforded much pleasant entertainment for his circle of friends; the author, however, was his own best critic, and never permitted their publication. During his student year in Berlin he wrote a satirical novel in which he portrayed the heroes of the day and lashed their weaknesses—their apotheosis of the philosopher Hegel and the singer Sontag, etc.—with the scourge of the true satirist. After his return from the great German capital to his own little Palatinate home, Nadler became an ardent admirer of that most sincere and most genuine of literary species, the Folk-song. His enthusiastic endeavors to collect these songs soon made him acquainted with the wealth of poetry that lay among the folk of his own district. As advocate, he had also learned to know the peasant of the Palatinate and the citizen of its towns more thoroughly than before.

His diligence in the study of the "Volkslied" his sense for their beauty, and his intimate knowledge of the life and dialect of the people about him occasioned him to express himself through the same medium. In the spring of 1846, Nadler began to write in the Palatinate dialect, and soon won the applause and encouragement of his friends. His endeavors resulted in a rich and varied collection of poems which were published in Frankfurt in 1847 under the characteristic title of "Fröhlich Pal. Gott erhalts!"

Nadler was by birth, by culture, and in his political tendencies, an aristocrat, and yet his aristocratic nature in no wise hindered him from penetrating to the hearts of the people. As advocate he stood in their midst, he spoke their language, and labored among them; as a poet he knew how to value the naive and humorous characters of the Palatinate and with the genius of the true artist catch them up, transfigure them and set them forth again in plastic form. Nadler's slender little volume "Fröhlich Palz, Gott erhalts" is the poet's only claim to immortality. Among its contents are many poems which can no longer appeal to the general reader who is not minutely acquainted with the political history of the Palatinate. We have said Nadler was aristocratic which in those days meant that he was conservative in his political views. When the burger uprisings which finally resulted in the Revolution of 1848 began in Baden, the radical party had a very dangerous opponent in the poet Nadler who had ceased to sing the gentle Folksong and now employed a sharp and lashing pen. In a short time Nadler had written a number of poems in the Palatinate dialect which pictured very graphically the follies of the new endeavors for liberty. How effectively he ridiculed the uprisings and its heroes is illustrated in the poems under the title "Herr Christoph Hackstrumpf. Eine politische Idylle in dreizehn Bildern." That his contemporaries of the opposing party recognized his dangerous power of ridicule is shown in the attempt made upon the poet's life by two soldiers, who had been prompted to, it appears, only a short time before the poet's natural death in 1849.

To consider these political poems and the poet's own attitude toward the political uprisings in the Duchy of Baden would take us beyond the scope of this paper. We have to do with Nadler here only as the poet of the

people. The times have changed since 1848. The vehement speeches of the agitators Hecker and Struve have long been silenced and those who had been incited to rise in rebellion now rest in quiet among the vine-hills of the Rhenish Palatinate. The "Pfälzer" of today has long forgiven Nadler these satirical poems which ridiculed a movement that was once vital to his fathers and sees in him only the gentle poet of the "Fröhliches Palz."

Nadler is perhaps seen at his best in those short poems in which he has so well expressed the gentleness, mirth, and trueheartedness of the genuine "Pfälzer," his life, manner, and legends. We need only to turn to "Einladung" the first of the poems collected under the title of "Pfälzer Bauern" to be impressed not only by the charm of the poet himself, but with the naive material which the poet knows so well to employ:—

Kummt, ich führ üch runner in mein Keller,
Dhut die Ehr mer an, versucht mein Wein!
Kuschtert noch der Raih aus alle Fässer,
Aaner werd geringer, aaner besser,
Ungsund awver, denk i, soll üch kaaner
seyn.

's sin halt Landwein, wie se bei uns wachse,
Aaner leicht, der anner rasch un derb;
Könn't 'r singe druf un fröhlich lache,
Dhut 'r mer kaan saure Gsiehder mache,
Waasz i aa, sie sin nit all ganz schlecht un
herb.

's musz was Bsunnern in de Rewe laihe,
Daz mar vun dem Bau nit losse kann.
Wär mein Keller leer, un i ging hinner,
Wär mers glaaw i, als häd ich kann
Kinner,
I dhät maane, i wär gar kaan rechter
Mann.

Hot mar 'n Wingart, dhut mar Rewe baue.
Isch der Wein im Keller aam sein Kind:
Dorum probt jetzt ihr emol mein Fässer,
Fremme Aaage sehe alsfort besser,
Dann die Vadderlieb, sell waasz mar, **isch**
oft blind!

The dialect will present few difficulties to one who is acquainted with his own Pennsylvania-German dialect beyond the orthography which is based

consistently on the German sound system. It is to be lamented that those few who have written in our own dialect have usually allowed their orthography to be affected by the English sound system and hence no end of inconsistencies are at hand.

Whenever the subject of a Pennsylvania-German literature is mooted, the conclusion is reached that the people and their lives offer no literary material and that their language itself is ill adapted. Should we not rather ascribe the lack of literature to the lack of men who have possessed the artistic sense and poetic ability to depict the Pennsylvania-German? Our dialect is erroneously thought to be fitted only for the depiction of humorous incidents. To what advantage dialect may be used in the expression of pathetic lyric thought may be seen in such poems as Nadler's "E Wittfra" and "Leb wohl, mein Haamethland."

We quote the latter:

Noch blinne Rewe drowwe aus'm Wingart
Nemm ich mer mit for üwwers Meer,
Un's Vadders Flint, un unser aldi Biwel;
Sunscht hewwi jo aa gar nix vunnem mehr!

Die Name sehtehne drin vun uns Kinner,
Un Johr un Dag wie alt mer sin,
Und do sein Leiblied vun de "gfangne Reider,"—

Un aa der Modd'r ihr Dodesdag isch drin.

Schier maan i jetzt, mar hätt nix mehr zu klage,

Un alles isch mer wie e Traam;

O! wann i drin bin, noch so weid im Land drin,

Sin mein Gedanke widder all darhaam!

I maan, i müsz die Haameth frisch drin baue,

En scharke Bau, un schön un neu,
Wo alles recht dran wär, un nix zu flicke.
For alli Ewigkeit e schtolz Gebäu!

Ach, 'sisch e Traam! doch mag mar geern so traame,

Do isch die Welt aam niemols leer.

Frischzu darbei die Händ gerhürt, nig gschlofe!

Des Wort soll unser Basz seyn üwwers Meer.

Wann Schtorm wind do die dunkel
Nacht dorch sause,
Un Wolke fliege in der Höh,
Do denkt an uns, wie mir die Nächt dorch fahre
Weit draus uf dere diefe dunkle See.

Un seid'r winterowends do beisamme,
So denkt an uns, im Land so weit,
Wie mir aa drüwwe an üch ewig denke
In Glück un Not, in Fraad un Traurigkeit.

En frische Trunk gebbt noch her zum Abschied,—

Ihr Brüder! All ihr Freund! Eur 'Hand!
Lebt wohl,—un Gott im Himmel soll üch bschütze!

Leb wohl uf ewig, du, mein Vadderland!

More characteristic, perhaps, are the wine-songs, full of genuine "Pfälzer" atmosphere and the poet's own dialect humor. We quote the little poem which has for its theme the celebrated Heidelberg wine—E Kindliches Gebet:—

Warum is 's Heidelberger Fasz
Dann wol so lodderleer?
"Ei weil der Wein getrunke is,—
Wo käm des annerscht her?"

Ja, awwer warum hot mar dann
De Wein getrunke all?
Weil er de Herren gut hot gschmeckt,
"Deswege war 's der Fall."

Warum hot er 'de Herren dann
So bsunders fein gemunt?
Ei, weil er süsz un feurig war;
"So will marn uf die Schtund."

Ei, wer hot dann die Süszigkeit
Un 's Feuer neingebrocht?
"Der liewe Herrgott hodden halt
Mit Sunnehitz gekocht."

So bischt du, lieber Herrgott, schuld,
Dasz 's grosze Fasz is leer;
Drum mach den Schade widder gut,—
Schaff 's voll uns widder her!

Un waun 's villeicht de Wein nit hält
Un rinnt un is verlecht.

So gewwen uns in Flasche her;—

Doch wie Du 's mächtscht, is 's recht!

The above few poems give the reader only a very cursory acquaintance with the poet. Many of Nadler's verses treat phases of life that no longer prevail among the Palatinates who have lived in Pennsylvania for

more than a century and a half, yet those of their offspring who read the poet carefully must still feel akin.

Nadler is a dialect poet. He chose to sing only of the Palatinate people whom he knew and loved so well. He chose further to sing of them through the medium of the speech they knew best—the "Pfälzer" dialect. Divest his poetry of this quaint dialect and you rob it at once of both garb and soul. The Low Germans have had their Fritz Reuter, the peasants of the Black Forest their Johann Peter Hebel, and the people of the Palatinate their own Karl Gottfried Nadler. The dialect poet needs no justification. He can by the nature of his medium of expression, appeal only to a circumscribed number of people. His name will never be inscribed on the walls of the great Walhalla. All of us, however, who have wandered through the beautiful valleys of the Tyrol, who have lived among the peasants of the Schwarzwald, or traversed the low

stretches of the Lüneburger Heide, must certainly have felt the poetry of these districts and that of their peoples, and longed that it might be preserved for us in undying form. Herein lies the mission of the dialect poet: to paint us those small genre-pictures which are found along the ways untrodden by the high and mighty in art who lived alone on the mountain summit.

Nadler has preserved to us the simple poetry of the mountains of the Haardt, the vines on its slopes purpling in the summer sun, and the towns spreading over the fertile plain of the Rhine. In this poet the "Pfälzer Bauer" lives again long after his interesting and varied life shall have been swept away by the encroaching sameness of our ordinary modern life. For all this we thank our Poet of the Palatinate and in his own words exclaim:—"Hoch fröhlich Palz un pälzer Spdoch, un pälzer Lewe—Gott erhalt's!"

—Preston Albert Barba.

REVIEWS AND NOTES

HISTORICAL GERMAN GRAMMAR—IN the Students' Series of Historical and Comparative Grammars; Edited by Joseph Wright. Volume I Phonology, Word-Formation, and Accidence. By Joseph Wright, Ph.D., D.C.L., LL.D., Litt.D. Fellow of the British Academy, and Professor of Comparative Philology in the University of Oxford. Cloth, 314 pp. Henry Frowde, Oxford University Press. London, New York and Toronto.

This is Volume I in the series; Volume II which is being written by Dr. Fiedler will deal with Historical German Syntax.

Language, like many other things, is being studied more and more from the scientific view-point. There has been a steady increase in the number of people who devote themselves to a scientific study of the Language. It is the outcome of that desire that would find a law or reason for everything.

Hitherto this scientific study of Language has been hampered by the lack of suitable text-books, or hand-books, in English. The most scholarly and most scientific treatises on Language have before this been pub-

lished in German. The book in hand is one of the first as well as one of the best written in English; it ought to do much to facilitate the study of Language.

It is not necessary to say that anything that comes from the pen of Dr. Wright is scholarly. This book is written for the average student; it is not to be taken as an exhaustive treatise in any sense. It contains a list of valuable books on the writing of Grammar.

THE SELF-RECONSTRUCTION OF MARYLAND—1864-1867. Johns Hopkins Studies in Historical and Political Science. Series Nos. 1 and 2. By William Starr Myers, Ph.D., Preceptor in History, Princeton University. Paper: 131 pp. The Johns Hopkins Press, Baltimore. 1909.

Inasmuch as the War of the Rebellion was waged mainly on Southern soil, the North felt very little of the ravages of war. Industries of all kinds were not crippled in the North as they were in the South. Consequently the term "Reconstruction" has never meant to the North what it has meant,

and still means, to the South.

Although it is well nigh three hundred years since the Thirty Years' War broke out in Germany, the country has not yet recovered from its effects. This country won the admiration of the world for the rapidity with which it recovered from the effects of the great struggle of four years. This showed the real strength and solidarity of our country. And yet in spite of all this the South is still "reconstructing".

Though Maryland was not one of the seceded states, it was nevertheless the scene of the first bloodshed in the War. Its inhabitants were equally divided as sympathizers of the North and of the South. After the war came the period of "reconstruction" a period of rebuilding the South, both politically and industrially. One of the first states to take up the work was Maryland. One may well speak of the "self-reconstruction" of Maryland. The State took its own destiny in its hands, and without the aid of interference of Congress built up its status.

The book in question was a dissertation submitted by the writer to the Faculty of Johns Hopkins University for the degree of Ph.D. It is written mainly from documentary and from "unwritten" history. It covers an important and hitherto unrecorded phase of the history of Maryland. The future historian of the state cannot ignore this treatise.

ROMANTIC GERMANY—By Robert Haven Schauffler, author of "Where Speech Ends". Cloth; royal 8vo. 400 pp. Gilt top, and rough edges. Sixty-four page illustrations by famous German artists. Price \$3.50 net. Postage 19c. The Century Company, New York, 1909.

Here is something new, original, and rare, and as delightful as it is rare. It is a book not written from other books, but from personal observation and feeling. The writer has said many nice things, but the aptest remark that he made is found in the first few words of the preface. "In the surfeit of books on Germany one subject has been strangely neglected, and that is—the land itself."

Nothing of the kind has been written since the appearance of Bayard Taylor's "Views Afoot" in 1846. The author has written with the critical eye of a poet, of a musician, and even of an artist. There is a richness of style and a poetic vocabulary that are not found everywhere. Listen to this from "Berlin, the City of Hohenzollerns": "When I stood on the Cornelius Bridge, watching in the unrippled surface the inverted pyramids of rosy and pale-blue sky framed by the dusky softness of the leaves, I praised God for letting His great out-of-doors loveli-

ness into the heart of that self-contained, repellent city." In addition to being the story of the principal city of Germany, it also gives a happy acquaintance with the smaller, more alluring towns.

The book is superbly illustrated by sixty-four full page illustrations by famous artists: Hans Herrmann, Alfred Scherres, Karl O'Lynch Von Town, Gertrude Wurmb, Charles Vetter, and Otto F. Probst.

The outside appearance is in perfect keeping with the inside. It has an artistic cover design and is stamped in gold. It is a fine specimen of book-work and reflects great credit upon the publishing firm for producing one of the most charming and artistic books of years. The book should appeal to every German-American, in fact, to every lover of the picturesque.

WHEN SARAH SAVED THE DAY—By Elsie Singmaster. Cloth; 135- pp., illustrated. Price \$1. Houghton Mifflin Company, Boston, 1909.

The story in this book appeared first as a serial story in "Youth's Companion" under the title "When William Came Home". This is Miss Singmaster's first appearance in book form. She has written a number of stories for high class magazines. It is also the first time that the Pennsylvania-German people have been presented in a decent way and in a manner that does them justice. The writer has the aptness of playing upon their foibles without giving offense. She idealizes them without departing from the actual facts. Hitherto some writers have claimed that these people are too sordid to be idealized. We hope that this little story will disprove this assertion.

It is the story of a young Pennsylvania-German orphan girl who makes a desperate effort to save the old homestead from a covetous uncle. She has the care of her younger brothers and sisters while her grown-up brother is in far-off Alaska. The problems and difficulties of life assail her quite early. If any particular criticisms were to be made against the story, it might be said that the girl is much too young for undertaking the task she does. We believe that if the girl's age were eighteen instead of fifteen, the story would be more effective. It would make the reality so much the stronger; as it is, it almost borders on the absurd to see a child undertaking such work.

For some reason or other nearly everyone that writes anything of a story about the Pennsylvania-German people is apt to bring in a school teacher; but the strange thing about it is, that this teacher is nearly always an outsider as though Pennsylvania-German school teachers were a nonentity;

and yet many of the country's most noted teachers and educators have been Pennsylvania-Germans.

The book is written in Miss Singmaster's characteristic and unassuming style. It is simple in all respects, without complicated plot or complicated characters. It is light reading.

This is primarily a book for girls. It depicts, as few stories have done a devotion and grit that is characteristically Pennsylvania-German. It is hoped that it will be widely read by all young people and that it will inspire them to nobler ideas, actions and ideals in this somewhat frivolous and indifferent generation of young people.

Three Hundred Years Ago

This year of important centenaries is also the beginning of a series of tercentenaries of most unusual interest.

In the year 1609 culminated that movement of the Pilgrim Fathers which took them to Holland, and later brought them to America. Gov. William Bradford has told the story:

"By a joynte consente they resolved to goe into ye Low-Countries, wher they heard was freedome of Religion for all men...and lived at Amsterdam."

These words, cast in bronze, have been erected this summer in the English Reformed church in Amsterdam, where many of the exiles worshipped. The tablet is the gift of people in Chicago, who match in this manner a similar gift on the part of the people of Boston to the city of Leyden. Thousands of Americans will read these tablets, which will have their abiding influence as tokens of international goodwill. Each of the tablets bears at the top the words, "One in Christ."

From now until 1920, every year will bring to the attention of the public the history of those brave men and women and their deeds. There will be frequent occasion for the rereading of Bradford's quaint and valuable narrative, and of reminding ourselves of the contribution made to American history, and the history of the world, by the men and women who left their homes in England for a sojourn in Holland, and who, after twelve years in that country, left Holland for America. A paragraph from Bradford's story with its antique spelling, will remind us of the happenings of the year 1608-9:

"Being thus constrained to leave their native soyle and countrie, their lands &

livings, and all their friends & familiar acquaintance, it was much and thought marvellous by many. But to goe into a countrie they knew not (but by hearsay) wher they must learne a new language, and get their livings they knew not how, it being a deare place, & subjecte to ye miseries of warr, it was thought by many an adventure almost desepate, a case intolerable, & a miserie worse than death. Espetially seeing they were not acquainted with trades nor traffique (by which ye countrie doth subsiste) but had only been used to a plaine countrie life, & ye innocente trade of husbandry. But these things did not dismay them (though they did sometimes trouble them) for their desires were sett on ye ways of God, & to injoye his ordinances; but they rested on his providence, & knew whom they had beleevd."

Later he records that "They heard a strange & uncouth language, and beheld ye differente maners & customs of ye people, all so farre differing from yt of their plaine countrie villages (wherein they w-re bred & and had so longe-lived), as it seemed they were come into a new world."

It was well for the world they were not permanently content to live in Holland. Their fear lest their children forget their mother tongue, and also their distinctive habits of life and worship, drove them overseas to America. But while we are preparing to commemorate with expositions and celebrations in church and state their arrival in America in 1620, we may well be glad that the world has not forgotten the tercentenary of their arrival on the hospitable shores of Holland, where "was freedom of religion for all men."

—The Youth's Companion.

The year has brought also many warm expressions of friendliness and cheer to our sanctum. We wish in this public manner to thank all who have in the past year served with us in the upbuilding of the magazine and there have been many. Without their cooperation the magazine could of

dialect in which they are couched. It has a wealth of biography to write which must place comparatively unknown names side by side with the great and renowned. It has woven bits of anecdote and sentiment and reminiscence to gather as beads upon a string, which the proud descendants of a plain but sturdy race may wear

EDITORIAL DEPARTMENT

The Pennsylvania-German

An illustrated monthly magazine devoted to the Biography, History, Genealogy, Folklore, Literature and General Interests of German and Swiss settlers in Pennsylvania and other States and of their descendants.

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Address, THE EXPRESS PRINTING CO., LITITZ, PA

With this issue the tenth volume of THE PENNSYLVANIA-GERMAN is brought to a close.

The past year has had for us its lights and shadows, its hopes and fears, its pleasures and disappointments. The home of the editor, the place of publication have been transferred to historic Lititz where the printing was done by a firm that had not done it before. This involved many changes and details that must be passed by. We have during the year fallen short of our aims in the getting out of the magazine; we believe that our subscribers will at least give us credit for trying faithfully and honestly to serve them as we best knew how under existing limiting conditions.

Death has taken from our ranks a number of warm friends of our work whose departure we mourn, whose places can not be filled. Peace to their ashes.

The year has brought also many warm expressions of friendliness and cheer to our sanctum. We wish in this public manner to thank all who have in the past year served with us in the upbuilding of the magazine and these have been many. Without their cooperation the magazine could of

course not have been carried forward. With them a successful year has been ours.

We can not in this connection forbear referring to the first issue of the magazine in January 1900 by the founder Rev. Dr. P. C. Croll. He introduced the magazine as a "new-born babe" of which he said:

"It feels that it has a distinct life of its own to live. It therefore comes to join the large journalistic family labeled with a special tag. It wears this upon its very face (cover) and does not feel like dying before its recognized mission has been well set forth. It has a story to tell that has never yet been fully or correctly told. It has a treasure to unearth that has been hidden even to many of its own heirs. It has a mine of poetic gems to explore that must not be allowed to lie in oblivion with the passing of the dialect in which they are couched. It has a wealth of biography to write, which must place comparatively unknown names today into the galaxy of the great and renowned. It has broken bits of anecdote and sentiment and reminiscence to gather, as beads upon a string, which the proud descendants of a plain but sturdy race may wear

as a golden necklace in the presence of the lords and princes of other race-classes; its very name must declare its mission, to which it professes to hold itself loyal."

The founder here set a high ideal for the magazine. While in some particulars we have branched out we feel that we have not yet reached the aim set; its mission has not been fulfilled; it does not feel like dying.

It may be in place also to note that the year has opened quite a line of new and in part unworked sources of material, fields which we should like to enter and reap for our readers. This makes us take a look ahead. We should like to announce our program for 1910 but are afraid to do so. We have learned that some material must be made use of that comes unsolicited and unexpected. We are always glad for such articles. Some topics must be taken up on account of conditions relating to them, that can not be foreseen a year ahead. Some of the material is of a transient nature and must be taken up at once. It is also easier at times to get the promise of articles than the manuscripts thereof. Some of our contributors have found it very difficult to gather satisfactory data on topics; a few have even dropped the preparation of promised articles because of the dearth of material. For these and other reasons we deem it inadvisable to make any definite announcement respecting the program we have mapped out for ourselves.

We may say however that we are in better position than ever before to give our readers more interesting, more valuable, more varied magazine in 1910 than in any previous year.

While we are writing these lines letters are being received in reply to the circular letter sent out a few days ago. The suggestions for the improvement of the magazine, thus far but very few, we shall take into consideration and adopt wherever practicable. Our readers will of course bear in mind that we are limited in resources and kept from doing certain things thereby.

It may not be amiss here to refer to a letter just received reporting that a young man walked twelve miles on a Saturday trying to get subscribers for The Pennsylvania-German and could do nothing. The people told him the magazine was too high priced, that they could get journals for 1-5 the price—a "40 to 60 page journal monthly" being in the market for 50 cents for 5 years. We rejoice at the success of such publications but unfortunately (or fortunately?) are not in their class. We are giving as much reading matter in our line as other historical magazines in their line at a less cost. We can not—do not pretend to—compete with the affluent dailys, weeklys, and monthlies, nor are we selling paper. But in our special field we aim to furnish the best, the cheapest, the largest periodical at the price asked for.

The Forum

MEANING OF NAMES

By Leonhard Felix Fuld, M.A., LL.M.

[EDITORIAL NOTE.] Mr. Fuld has kindly consented to give a brief account of the history and meaning of the surname of any subscriber sending twenty-five cents to the editor for that purpose.

24. BECHTEL

The surname is derived from the Gothic BAIRTHS, Old High German PERAHT, BERAHT and Middle High German PERHT, BERHT. It corresponds to the Modern German GLAENZEND and refers to a bright, able, brave man. It was corrupted into BECHT and consequently changed by the addition of the suffix of endearment into BECHTLEIN and BECHTEL, "a dear, little, brave man."

25. SAND.

The surname is the High German form of the Old Saxon SODH and the Danish SAND, meaning true. The meaning of the name is "a true, honest man."

* * *

INFORMATION WANTED

Imhoff Family

Mr. Edwin S. Arnold, 24 2nd St., N. E., Washington, D. C., is a descendant of Carl Imhoff, b. June 17, 1770 who migrated from Lancaster county, Pa. to Perry county, Pa. soon after his marriage. Having made a study of the descendants of this family he would be grateful for information bearing on the family and will in return cheerfully observe the ethics of reciprocity.

* * *

King and Wright Families

Philip and Mary (Wright) King migrated with their children from Lancaster county, Pa. to Fairfield county, Ohio, between 1810 and 1815 probably. The undersigned desires to trace the connection between the descendants of this family and persons of the same name and ancestry in Lancaster county, Pa. All information received will be greatly appreciated.

(Mrs.) FLORIDE KISTLER SPRAGUE,
Chauncey, Ohio.

* * *

Kramer Family

Parentage desired of Hester Kramer, b. Sept. 2, 1776, m. Henry Kistler, of Kutztown, and Reading, Pa. She had a sister, Susan Kramer who m. Daniel Mattis. They all came to Fairfield county, Ohio about 1812.

FLORIDE KISTLER SPRAGUE,

* * *

The Gibboney Family

Chauncey, Ohio.

1. John Gibboney, married to Elizabeth Ferree, lived in Lampeter township, in 1790. Where is he buried, and what are the names of his children?

2. Jacob Hoop, of Chester county, married Sarah Ann Gibboney, (born in Lancaster county, November 6, 1790,) and lived

in Bedford county, at Hanover Farm. Where is the farm located, and who were his parents?

A. Y. C.

* * *

The Youth's Companion

If you are not a subscriber to the Youth's Companion you ought to be. The subscriber hit the nail on the head who said, "I renew my subscription to 'The Companion' because of my love for it as a youth, my appreciation for it as a man and my need of it as a father." It is clean, wholesome, elevating and cheap—one of the best weeklies at the price charged for it, \$1.75 a year.

* * *

Change of Names

The Rev. George U. Wenner of New York City, President of the Synod preached a sermon on "The Return from Captivity," October 12th, 1909, before the Synod of New York of the Evangelical Lutheran church, in recognition of the two hundredth anniversary of the Palatinate immigration from the reprint of which we quote the following:

"Even the names of the old families were so changed that if our ancestors were to come back to us, it would be a wise father that would recognize children in the amended spelling of their surnames. Landmann become Countryman, Lauer became Lawyer, Guellich became Gillis, Weiderwachs became Weatherwax, Staring became Starin. Governor Bouck's ancestors were the Bauchs, and the Rightmeyers and the Cryselaers used to be known as Richtmeyers and Kreislers.

"The same thing happened to the names of places, Weisersdorf, named after Conrad Weiser, of Schoharie, one of the great men of our history, the father-in-law of Melchior Muehlenberg, the grandfather of two men whose statues the respective states of Virginia and Pennsylvania have placed in the hall of fame in the National Capitol, Weisersdorf was changed to Middleburg, Lunenberg into Athens, Beverwyck into Albany, Brunnerdorf into Schoharie, New Durlach into Sharon and Seward, Heinzville into Hyndsville, New Rhinebeck into Carlisle and Lower Oppenheim into St. Johnsville.

"It may be said, 'What's in a name?' That is but a superficial matter. Names are things. Nomen, omen. And another Latin proverb says 'Nomen a potiori fit.' (The name is imposed by the stronger

man.) These outward signs are indications of an internal condition, of a surrendered individuality, of a subordinate personality. They were the labels upon which were advertised our social subjugation. It was the period of our Babylonian captivity."



German Loyalty to the Colonial Cause

In the same connection the learned preacher said, speaking of the Germans in New York during the Revolutionary War:

"Almost to a man they proclaimed their loyalty to the colonial cause. This they did, although they knew that by doing so they would provoke the horrors of Indian massacre, a taste of which they had already had in the French and Indian wars. Although they could not write history, they helped to make history, and to lay the foundations of the American Republic.

"The German farmers stood as a strong wall against the hostile forces that were pressing down from the north. A determined attempt was made by St. Leger with a combined force of whites and Indians to break down this opposition. Under the leadership of General Nicholas Herkheimer the embattled farmers awaited the attack. In the bloody battle of Oriskany the Germans withstood for two days in a hand-to-hand conflict the onslaught of the enemy. The British and the Indians were finally repulsed.

"In itself considered it was one of the small battles of the war. But its consequences were far-reaching. It broke the power of the Indians, made it impossible for the English to secure such an important thoroughfare as the Mohawk Valley, and prepared the way for the capture of Burgoyne and the final victory of the American cause. Washington declared: 'It was the hero of the Mohawk Valley who brought about the first fortunate change in the hitherto miserable conduct of the northern campaign.' And I would fain believe that it was a proof that the Germans were beginning to find themselves, and a harbinger of the time when they would win still greater victories in the realm of thought and of religion."



Judge Grosscup on the "Dialect"

In a speech delivered at Bowers, Pa., Nov. 7 of this year Judge Grosscup said: "My mother lived across the river from Harrisburg. My father came from Franklin Co. They talked your language by the fire-side and I learned to love it with my child-

ish heart. It has conveyed many a message of love out in Ohio, where we heard it spoken among the neighbors, for Pennsylvania stretched across Ohio into Indiana and into Illinois, carrying the vocabulary and speech of her people I believe that instead of perishing, as English takes its place, it will be preserved even as the Canadian French. I love the Pennsylvania German because of what I heard in my childhood and would like to see some one give it in story for there is sufficient fibre in it to vitalize a good story."

Who is getting ready to write the immortal Pennsylvania-German classic? Do not all speak at once. What shall be the nature of the story? Judge Grosscup puts to shame some of us living in the very heart of Pennsyl-Germany. Let us not disown our fathers and mothers.



Pennsylvania Germans

Mr. Thomas C. Zimmerman, of Reading, who is the president of the Pennsylvania German Society, yesterday delivered before the Society at its meeting at Bethlehem one of his most eloquent addresses on the Pennsylvania Germans. There is no man in Pennsylvania better fitted to speak on that subject; for Mr. Zimmerman is of German descent, a ripe scholar, an eloquent speaker, a close student of history and especially of the history of the Pennsylvania Germans, and everything he says in his masterly addresses is the last word on that subject:

It is supererogatory here to make any extended reference to the German history, life and influence in Pennsylvania, for Mr. Zimmerman leaves nothing to be said on the subject, and his address in full will be found elsewhere in this issue of the Star-Independent. It may be permissible, however, in this brief reference to the address, to point out that German immigrants are welcomed wherever they appear on the face of the globe, because they are hard workers, home builders and home makers and home stayers, and they add greatly to the material prosperity of any country in which they settle.

They developed Eastern Pennsylvania, and made it blossom as the rose; they made Lancaster the richest agricultural county in the world, and maintained its supremacy two hundred years; they have been foremost in learning and literature and they owned and operated the first printing presses. They were among the foremost defenders of the country, when the colonists were loyal subjects of England and when the colonies were fighting

for independence. And what the Germans have done for Pennsylvania they are doing for Argentina especially, and for one or two of the other South American States. Their industry and thrift and enterprise and intelligence and their race-old custom of taking root in the soil make them inval-

uable to any country in which they elect to settle.

Mr. Zimmerman does full justice to a subject which we have but feebly touched. He is a worthy tribute to a great people by one of its worthiest representatives.

(Star Independent, Harrisburg, Oct. 30.)

Historical Societies

Dauphin County Historical Society

The Historical Society of Dauphin county having obtained possession of the Kelker Mansion by a decree of the Supreme Court in accordance with the will of William Anthony Kelker, will soon occupy it, for the meetings and museum of the organization—steam heat has been introduced and other conveniences, costing one thousand dollars, will be improvements to the mansion, before it will be permanently occupied. Friends and visitors to the Capitol City will find an interesting place to visit at No. 9 South Front street, after the middle of December.



Lehigh County Historical Society

The leading features on the program of the quarterly meeting of the Lehigh County Historical Society, held in Trout Hall, Allentown, on Saturday, Nov. 6th, were two interesting papers, one by Ralph Metzgar, on "The Beginning of the Lehigh Canal," and the other by Rev. C. J. Cooper, on the "History of Jerusalem Church in Eastern Salisbury." Eight new members were elected. Receipt was acknowledged of a numbers of books and papers.

The executive committee of the society met at the pleasant home of the efficient Secretary, Chas. R. Roberts, on North Sixth street, Friday evening, and started arrangements for the publication of a history of the county which is to be finished by the time of the centennial of the organizing of the county, in 1912, which is to be an important event. Previous to the business conference, the members were very handsomely entertained to a luncheon by Mr. Roberts, Wm. M. Gehman and O. P. Knauss, of Macungie, were present.



Montgomery County Historical Society

The annual fall outing of the Historical Society of Montgomery county to points of local, state and national interest located in

our county have always been among the most enjoyable as well as profitable features of the society's various meetings during the year. Under the ideal conditions of a perfect October day their outing October 20 to Valley Forge was no exception and all who had the pleasure of accompanying them, felt amply repaid for the time thus spent.

The members and friends of the society from Norristown and vicinity filling five coaches, left here at nine o'clock via Jeffersonville and Port Kennedy, viewing en route the former houses of Generals Hancock and Hartranft, also the site of their last resting place, Montgomery cemetery. Arriving at the Washington Memorial Chapel, President Joseph Fornace called the society to order and the Rev. W. Herbert Burk welcomed the society to Valley Forge and the Memorial Chapel in an eloquent address full of valuable information of the past history of this sacred shrine of human liberty where during the long winter months of 1777-'8 was fought by American patriots the grim foe of doubt, despair, disease, cold and hunger winning the most important victory in the cause of human liberty. Mr. Wetherill, chairman of the committee on a memorial bridge across the Schuylkill river at the site of the Sullivan's bridge, reported progress. A number of new members were elected and a vote of thanks tendered to all contributing to the enjoyment of the outing. At 12:30 adjournment was made to the Parish building where the Ladies' Guild and members of the Audubon Society served an excellent luncheon that was provided by a life member Mr. Wetherill, of Philadelphia.

After the wants of the inner man were amply satisfied all present were taken on a personally conducted tour with Rev. Burk as guide in charge, first visiting the museum of American history adjoining the chapel building where many interesting relics of Washington and Valley Forge have been collected, classified and given a permanent home. The most conspicuous relic being the personal tent used by Washington at Valley Forge which was recently purchased

for \$5,000. Coaches were then taken and a complete tour of the grounds made, frequent stops with interesting descriptions by Mr. Burk of all historic points visited being a particularly pleasant feature. The return trip was made by way of King of Prussia and Bridgeport reaching Norristown at 5 p. m.

—Register.



The Pennsylvania-German Society

The nineteenth annual meeting of the Pennsylvania-German Society was held Friday, October 29, 1909, at Bethlehem, Pa. with headquarters at the historic Sun Inn.

The business session, attended by upwards of 125 members, was held in the forenoon in the Moravian Sunday School building. The meeting, called to order by Col. T. C. Zimmerman, President of the society, was opened by prayer by Rev. Paul de Schweinitz. The word of welcome was spoken by Councilman Harry J. Meyers and responded to by the president, who then delivered the annual address. The secretary's report showed the society prospering and enlarging in its scope with a present membership of 463. The treasurer's report showed total receipts for the year amounted to \$1594.93 with a total balance of \$3567 in the treasury.

The following officers were elected for the ensuing year: President, Gen. John E. Roller, Harrisonburg, Va.; Vice President, H. M. M. Richards, of Lebanon and Dr. John F. Mentzer, of Ephrata; Secretary, Prof. George T. Ettinger, of Allentown; Treasurer, Julius F. Sachse, Litt. D., of Philadelphia; Executive Committee, Rev. Dr. L. Kryder Evans, Pottstown, and J. E. Burnett, Chestnut Hill, Pa.

The members of the society were very delightfully entertained by the local committee in the afternoon. The entertainment included a trolley trip, a gymnastic exhibition and an organ recital.

In the evening the members and guests gathered in the lobbies and parlors of the Sun Inn "in a genuinely Pennsylvania-German fashion, the absence of formality making the assembly most democratic." At the banquet which followed Dr. Nathan C. Schaeffer, State Superintendent of Public Instruction, served as toastmaster. Prof. John L. Stewart of Lehigh University, spoke on "The Pennsylvania Germans and the Social Development of Pennsylvania; the Hon. J. Davis Brodhead, of Easton, dwelt humorously on "The Pennsylvania-Germans as I Have Seen and Known them" and the Hon. Robert E. James, of Easton, discussed "The Pennsylvania-Germans and Education."

The local committee of the society was composed of the following members: Abraham S. Schropp, chairman; Franklin H. Brunner, Secretary; Wm. J. Heller, Treasurer; Joseph W. Adams, Albert Brodhead, M. A. Borhek, Edward J. Krause, Albert G. Rau.; Prof. W. N. Schwartz. H. S. Snyder, Rev. Dr. J. H. Clewell, H. A. Doster, Dr. H. S. Drinker, H. B. Eggert, Wm. J. Heller, L. J. Heller, J. S. Krause, H. A. Krause, W. E. Martin, O. F. Reinhard, G. William Riegel, Rev. W. D. C. Keller, Winfield S. Keck, Rev. Dr. Paul de Schweinitz, A. B. Fichter, C. H. Wenhold and Jacob H. Brillhart.

(Condensed from "The Bethlehem Times.")

The following interesting and valuable data were given on the programs used at the meeting:

"Bethlehem was founded by the Moravians, the oldest of existing Protestant bodies, in 1741 organization of the local Moravian congregation being completed June 25, 1742, in which year the first house of worship, now the oldest structure in the town, was erected.

"The church-village became immediately the center of aggressive missionary, educational and evangelistic effort, extending through Pennsylvania and into neighboring colonies and was widely known as the scene of busy and varied industrial activity.

"Through the successful experiment of its mechanics, the community enjoys the credit of constructing the first water-works in Pennsylvania, 1755. It imported a fire-engine, built in London, 1698, as early as 1763.

"During the War of Independence the General Hospital of the Continental Army was located here from 1776 to 1778.

"Its spacious and beautiful Central Moravian Church was completed in 1806.

"It is the home of the following well-known educational institutions: The Moravian Parochial School, 1742; the Moravian Seminary for Young Ladies, founded 1749; the Moravian College and Theological Seminary, founded, 1807, and permanently located in Bethlehem, 1858; the Preparatory School for Lehigh University, founded 1878, and has a well organized Public School System, the Bethlehem School District having been created in 1836.

"The prosperity and fame of the community have been increased through the establishment, in South Bethlehem, of the Bethlehem Steel Company, which dates its beginning from 1860, when ground was broken for the Bethlehem Iron Company, and the founding in the same place, of Lehigh University, by Asa Packer, 1865.

"Organization as a borough was secured in 1845."

OF

PAPER I

INTRODUCTION

The following preliminary statement respecting Scope, Reasons, Limitations and General Regulations of the undertaking seems in place by way of introduction to the publication of GENEALOGICAL RECORDS.

Aim or Scope

The object in undertaking the publication of GENEALOGICAL RECORDS is to print genealogical data of pioneer German families in Pennsylvania and other states and their descendants, attention being given in the beginning mainly to death records. Articles under the following general heads will be published:

1. Lists of Burial Grounds, giving ownership, history, location, size, condition and other data. It is desirable that whenever possible these be prepared by townships.

2, Death Records, as found on tombstones, in church, Family, Pastors', Newspaper Records, supplemented by brief data identifying the deceased with ancestors and posterity.

3. Bibliographical Notes, giving data respecting sources of information.

Church Records in print, or transcribed, etc.

4. Papers of a General Nature bearing on the subject.

Limitations

Of the various limitations that affect the undertaking and that ought not to be overlooked the following may be noted.

1. It is obvious that a few individuals can not do the work hinted at. Increased labor, attention and publication expenses must be taken into account. Inscriptions and Death Records must be searched for and transcribed. In view of these and like limitations the publisher invites and awaits the hearty co-operation of the subscribers of the magazine both by way of furnishing material and securing new subscribers to the magazine.

The magazine having no Society, Association, Family, Corporation, or boundless wealth to fall back on must depend on its friends for life and strength. It is limited by the support given by the subscribers.

2. As a general rule the death records of persons born prior to 1800

and at least 16 years of age at death will be printed. Departure from this rule may be allowed for special reasons to be determined by contributor and editor and will be indicated at the beginning of the article.

3, GENEALOGICAL RECORDS will be treated as a separate department of the magazine with its own paging and headlines, etc. By this arrangement the general make up of the magazine proper will not be interfered with, the minimum number of pages of reading matter will not be curtailed, the material will be in convenient form for separate binding, the way is opened for issuing GENEALOGICAL RECORDS as a separate publication should such a step commend itself feasible hereafter. Our present plan is to treat the magazine and this new department as complementary to each other. The latter will therefore not be offered for sale separately. Reprints of articles may be ordered and arranged for during the month of publication, the terms of which will be supplied on application.

4, It does not seem feasible or advisable at present to attempt more than is indicated under Aim and Scope, Marriage, Birth and Baptismal Records furnish valuable genealogical data and may be taken into consideration later. Action looking toward the publication of these will in great measure depend on the reception accorded the present effort.

5, One of the practical difficulties in the publication of these records is the determination of what are important, what, unimportant data. A librarian in answer to a question expressed himself as follows on this point: "The printing of tombstone inscriptions is certainly feasible, its desirability would depend on how far you would be able to print ones of historical value rather than ones to piece together genealogical records of unimportant families."

In this as in all other respects it will be our object to serve our readers.

Suggestions will be welcomed and duly considered. At the same time generous forbearance is sought if we err in judgment. With the different tastes, church affiliations, family connections, local interests represented by our readers it will be utterly impossible to meet the wishes of all.

Reasons

Among the reasons for undertaking the publication of GENEALOGICAL RECORDS may be mentioned the following:

1, In its particular field THE PENNSYLVANIA-GERMAN aims at what the National German American Alliance has indicated in its platform as one of its objective points:—"a systematic investigation of the share the Germans have had in the development of their adopted country in war and in peace in all Kinds of German—American activity from the earliest days as the basis for the foundation and continuance of a German American History.

A study of the records of the death of the pioneers with correlated data is a natural and necessary part of such investigation and will furnish valuable information for the historian and genealogist.

2, Of the value of such records many students of genealogy bear testimony, one of whom we quote in the following: "Tombstone inscriptions from the older cemeteries are of invaluable use to genealogical research and any person who places such data in type where it becomes accessible in the larger libraries does a public good and assists posterity."

3, While some work has been and is being done in this field by individuals and societies it is highly desirable that there should be concerted effort among the workers. The necessity and desirability of this is illustrated by the following incident: The Secretary of a County Historical Society in reply to a letter of inquiry sent out by the Editor concerning published

tombstone inscriptions said: "I can not call to mind any church in this county that has published any." The Editor at the same time had in his possession the printed burial record of an old union church situated within five miles of the county seat and containing over 1300 records of burials "that have stone mark."

If correctly informed we may venture to say that no united effort is being made anywhere in Pennsylvania by any society or church to do extended systematic work in this field. If we have been misinformed we hope we may be corrected. We believe that with due support the publication of these pages will arouse interest in the subject and promote a general co-operation of those interested.

4. That there is indifference on the subject is patent to all. The experience of the Secretary of a County Historical Society will illustrate this. He says:

"May I also suggest a similar subject, which would be worth considering, if you could get the County Societies to co-operate. It is to get a brief history of the inscriptions of the many private burial places in eastern Pennsylvania. Most of these are destined to be destroyed. I have done a little in the way at least of locating such in our county, but so far it has been a hard matter to get any one else to carry out the work."

The publisher hopes that the work herewith undertaken may induce County Historical Societies to take up the matter in fuller detail and help to preserve from obliteration genealogical data of prime importance much of which has already been lost.

5. Many a spot is rendered sacred by its covering the dust and ashes of the forefathers who suffered that our country might become and be what it is. Due reverence should induce posterity to hold these in highest esteem.

Calling attention thereto will be conducive to such end. We quote from Dotterer's Historical Notes:

"Along the northern limits of Franklin Square, Philadelphia, rests the dust of thousands of the early comers from the continent of Europe to Pennsylvania. In the year 1741 Thos. Penn directed the surveyor general to survey to the congregation of the German Reformed Church of Philadelphia a piece of ground 306 feet in length, north and south, and 150 feet east and west, for use as a burying ground. For nearly one hundred years the Reformed Church people who came from Germany, Switzerland and Holland,—the palatines and Huguenots—at the end of their life's work were laid to rest in this Gottes Acker. Some sixty years ago the Reformed Congregation was rudely surprised by the contention on the part of the city that the burial ground must be surrendered, to become a part of the public square. After years of litigation the city's claim was established through the courts.

Some of the remains of the dead were removed; but the great majority of the graves were not disturbed, except that the headstones were turned down and covered with a layer of earth. Now the green sod covers the ancient cemetery, broad paths have been laid through it, and lofty trees tower above it. Hurrying crowds daily pass over it unmindful and uninformed of the fact that they are treading upon ground which covers the fore parents—if not their own—of many thousands of the dwellers in the great city."

The "God's Acre" described in the following words by Daniel Miller, of Reading, in his paper on "Early Moravian Settlements in Berks County" finds its counterpart in many other cemeteries:

"A short distance north of the old church is the old Moravian God's Acre. The plot of ground is about 50 by 60 feet in size. Until recent years it was enclosed by a fence, but not so now. Here lie buried the remains of some of the early settlers and adherents of the Moravians. There are a few unhewn stones to mark graves, but not one of them contains an inscription of any kind. The place is often overgrown with weeds, and never receives any attention beyond that bestowed upon it by Mr. Moyer, the present owner of the place. One is filled with sadness as he beholds the place. Alas, these pioneers have been forgotten by their descendants."

If the desecration of these sacred spots can be prevented, the memory of the dead, the knowledge of the location of the resting places may at least in some cases be kept alive for a time by our making note of such data as are yet procurable.

General Regulations

1. As a model for papers on Tombstone inscriptions, Paper III following this article prepared by Prof. P. J. Bickel and Rev. John Baer Stoudt deserves particular mention. Those expecting to make transcripts will do well to study this paper and copy after it as closely as possible.

2. Old Newspaper Files supply interesting data in this line. Germantown, Norristown, Reading, Lancaster, Easton, Harrisburg, York, Hanover, Allentown, Lebanon, Bethlehem and other cities ought to yield rich plunder for these pages. Who will volunteer to explore the musty, dusty old volumes published in these places in bygone days?

3. Though lack of space prevents our printing all the inscriptions in particular burying grounds, it does not follow that they should not be copied. Copy all verbatim in the older cemeteries, gather up the traditions about the burying grounds and thus preserve them and give a certified copy to your County Historical Society. You will thus render valuable services to the present age and to future historians.

4. Correspondence is invited.

a. From those having unpublished material which they are willing to submit for publication.

b. From those willing to make transcripts specifying the records or sources they are prepared to examine.

c. From those desiring to see particular records in print. This will enable us to ascertain what records will be most apt to interest subscribers.

d. From those able to supplement the lists that may appear from time to time.

Abbreviations

The following abbreviations are recommended:

a. age; b., born; bp., baptized; bu., buried; ch., child or children; chrc., church record; d., died; da., days; dau., daughter or daughters; dauf., daughter of; E., English; G., German; hf., husband of; lap., landed at Philadelphia; ll., left living; md., married, time and to whom; mgr., migration, time of and place from; mo., month or months; n., (nee) maiden name; s. son or sons; sf., son of; w., wife; wf. wife of; wo., widow, widow of; wk., week; &, and; "—" verbatim transcripts; (—tr), notes made by transcriber; (—ed), notes made by editor; ?, questionable statement; mlf., married life.

PAPER II

A LETTER

Editor The PENNSYLVANIA-GERMAN:

Some thirty years ago I made a tour through Berks County, visiting all its Townships and Boroughs as well as places of natural or historic interest, my object being in part to gather material bearing upon its local history for future use. In the course of my pilgrimages I looked up all the oldest churches with their adjacent burial grounds, and in exploring the latter made a note of many of the oldest tombstone inscriptions. These I have preserved, and as you have requested me to contribute to the new department of your magazine which you propose to devote to such materials, I cheerfully place the results of my investigations at your disposal.

Your purpose is certainly a laudable one, and entirely germane to the design of a magazine for the preservation of the history, genealogy, and folklore of the Pennsylvania-Germans in this immediate section of the state. Had the work of compiling such inscriptions been prosecuted at an earlier date, much valuable genealogical data could have been preserved which is now irretrievably lost. As it is, however, a great deal of valuable data may still be saved, and I trust that your efforts to that end may meet with a degree of appreciation on the part of your patrons which will amply remunerate you for the outlay involved in your plan.

The especial significance of your undertaking lies in the fact that in many of the old German churches in this region no consecutive burial records have been preserved among their archives. The early pastors, whose charges ordinarily embraced several congregations, undoubtedly kept records of their ministerial acts, but upon their decease or removal to other fields, left no copies of such records with the churches which they served. The family bibles of the members, with such imperfect genealogical data as they contained, being in many cases scattered and

lost, the only remaining records of the passing of the pioneers were those graven upon their tombstones. Of the more ancient of these memorials a large proportion have either disappeared, or their inscriptions become undecipherable by the lapse of time. The lettering upon the old tombstones, imperfectly wrought in the beginning, seldom survived for a century. The neglected condition of many of the old country burying grounds renders the quest of tombstone information a difficult undertaking.

I have frequently suggested to our country clergy that they would be rendering an important service to their people by inducing a few of the most active and intelligent young men of their congregations to undertake the work of copying the more ancient tombstone inscriptions in the church burial grounds, for the purpose of having them transcribed into the church records. Though the suggestion was invariably approved, I have yet to hear of a single instance in which it has been carried into effect. Your own project can be promoted by this or a similar plan. By concerted effort the entire county could be covered in a single year. The vast amount of genealogical data thus preserved would constitute a prolific and permanent source of information to the membership of the resident county families, and their representatives in distant parts of the land.

My own reearches in this field were by no means so thorough as to supersede the necessity of such an undertaking *de novo*, in Berks county. Time was wanting for the completeness of the self imposed task. The result is therefore but partial, but such as it is I believe it has preserved many inscriptions which otherwise would have been irrecoverably lost.

Reading, November 16, 1908.

LOUIS RICHARDS,

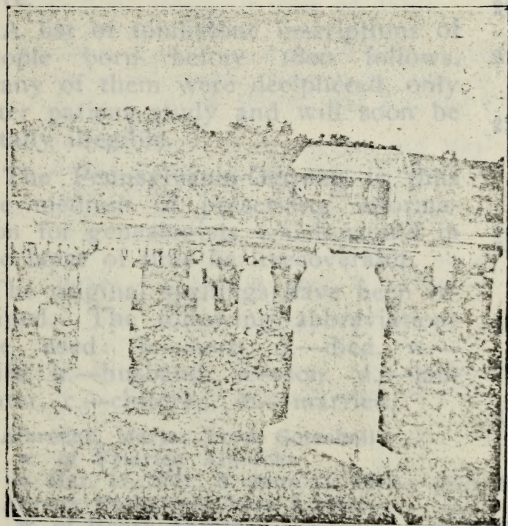
Pres. of Berks Co. Historical Society.

PAPER III

TOMBSTONE INSCRIPTIONS AT BERN CHURCH

Transcribed by Prof. P. J. Bickel, Mercersburg, Pa.,
and Rev. John Baer Stoudt, Emaus. Pa.

Bern Church is situated in Bern Township, Berks County, near Mt. Pleasant, which is called in dialect Hetrichstädtel. The early settlers were largely Reformed people. The exact date of the organization of the Bern congregation is not known. Here as in many other instances, people worshipped in houses before they had a regular organization. According to Rev. J. W. Early, of Reading, in 1743, fifteen acres were surveyed by the



BERN CHURCH

Penns for the use of a congregation and in 1748 a conveyance of the same was made. About this time a log building was erected. A stone church was built later, the date of erection being variously given as 1775, 1762 and 1765. The present brick edifice was erected in 1837, when the church, which had heretofore been Reformed, became union. The Lutherans assisted in building the structure. The arrangements in the church are of the type then prevailing.

The congregation is still in possession of the first communion service used by the fathers. Its material is pewter and the service was made in London.

The Reformed congregation numbers about 300 members, the Lutheran is a little larger. The following list of preachers who served at Bern Church was kindly furnished to us by Rev. M. L. Herbein, the present pastor, who procured the information from Dr. Wm. J. Hinke; the church record is marked with numerous breaks:

- 1738-1739—John Henry Goetschy;
- 1743—Jacob Lischy;
- 1746-47—Frederick Cassimer Miller;
- 1749-52—Numerous baptisms but no pastor's name;
- 1752-55—Perhaps Henry Decker, since he preached at Hahn's church then;
- 1765-66—John Waldschmit, as it appears from his private records;
- 1772-82—Ludwig Lupp;
- 1784-88—John Wm. Boas, he may have served longer;
- 1815—Congregation vacant and asks synod for a minister;
- 1817-21—Philip Moyer;
- 1822-30—Benjamin Boyer;
- 1831-32—John Hautz;
- 1833-35—A. Berky;
- 1837-38—W. T. Gerhard;
- 1840-64—Isaac Miesse;
- 1864-75—Frank Schwartz;
- 1875-83—Aaron S. Leinbach;
- 1883-1904—Samuel A. Leinbach;
- Since Aug. 6, 1905—M. L. Herbein, a son of the congregation.

The above list is substantially the same as that published by Daniel Miller in the Reformed Church Record, of Nov. 22, 1906.

Early gives the following as the Lutheran pastors: Geo. Minnich; D

Kohler; D. D. Jaeger; A. Finrock; E. S. Brownmiller, the present pastor.

The Hiester family were formerly settled near Bern church. Gov. Jos. Hiester resided on a large farm near the church. His remains now lie in Chas. Evans' cemetery, Reading. Many of his relatives lie buried at Bern church. A genealogy of the Hiester family was published in the Pennsylvania German Society Report Vol. XVI.

Here is also buried Rev. Isaac Miesse who was pastor of Bern Church for many years. He died in 1864, aged 51 years. Aaron and Louisa Lieb, the grandparents of Rev. M. L. Herbein are also buried here.

A list of tombstone inscriptions of people born before 1800 follows. Many of them were deciphered only after patient study and will soon be totally illegible.

The Pennsylvania-German is thus the medium of preserving information for genealogists which would in the lapse of time be irrecoverable.

The original spellings have been retained. The following abbreviations are used: b.—born, d.—died, w.—wife, h.—husband, s.—son, d.—daughter, c.—children, m.—married.

1. Albrecht, Maria; born Gotschall; w. of Fridrich Albrecht.
b. Mar. 17, 1777; d. June 11, 1849.
2. Ahrenz, Catharine; born Liefert; w. of Henry Ahrenz.
b. Feb. 9, 1772; d. Sept. 14, 1850.
3. Althaus, Daniel; h. of Elizabeth Heffner.
b. Apr. 24, 1788; d. July 14, 1844.
Had 4 s. and 6 d.
4. Althaus Daniel;
b. July 25, 1742; d. Oct. 7, 1812.
5. Althaus, Christina; born Ebbing;
b. Dec. 25, 1767; d. Mar. 7, 1821.
6. Bittner, John.
b. June 17, 1790; d. Sept. 14, 1860.
7. Bohn, Benjamin; b. Apr. 14, 1791.
m. Anna Maria Settle, 1812; had 1 d.
d. Dec. 13, 1845.
8. Bohn, Adam; s. of Frederick Bohn;
b. Feb. 18, 1777; d. Aug. 5, 1833.
9. Bohn, Friedrich.
b. June 7, 1788; d. Nov. 5, 1841.
10. Bohn, Magdalena;
b. July 4, 1785; d. Apr. 13, 1849.
11. Bohn, Elizabeth;
b. Jan. 23, 1779; d. Apr. 30, 1864.
12. Bohn, Maria Catharina; d. of John and Catharina Hiester; w. of David Bohn,
b. June 29, 1792; d. Nov. 11, 1868.
13. Brensinger, Jacob; h. of Catharina Mest; b. Oct. 11, 1785; d. July 7, 1879.
14. Bohn, George; b. Dec. 25, 1776;
m. Maria Kisinger; had 3 s. and 3 d.;
d. Oct. 8, 1823.
15. Bohn Maria; born Kissinger; w. of Geo. Bohn; b. Dec. 19, 1783; d. Aug. 26, 1852.
16. Brensinger, Catharine; born Mest.
m. Jacob Brensinger; b. Aug. 15, 1789;
d. Aug. 25, 1858.
17. Bohn, Friedrich, b. Oct. 18, 1753;
m. Catharine Elizabeth Wommer, 1775;
18. Bohn, Catharine; born Womer; w. of Friedrich Bohn; b. July 9, 1753;
d. Sept. 30, 1827.
19. Bohn, Elizabeth; b. Rieser; w. of Adam Bohn; b. Nov. 9, 1779; d. Apr. 21, 1858.
20. Dundor, Johann Adam;
b. Aug. 2, 1778; d. June 17, 1850.
21. Dundor, Elizabeth; b. Ernst;
w. of Johann Adam Dundor.
b. Apr. 10, 1791; d. Apr. 23, 1870.
22. Dundor, Christina; born Miller.
b. Nov. 5, 1788; m. Johann Hiester, 1808; had 3 s. and 5 d.; m. Johann Adam Dundor, 1827; had 1 s.; d. May 11, 1859.
23. Dundor, Johann Adam; b. Jan. 27, 1786;
m. Susanna Miller, 1811; had 3 s. and 7 d.; m. Christina Hiester, 1827; had 1 s.; d. Mar. 13, 1847.
24. Dundor, Jacob;
b. July 25, 1720; d. May, 1789.
25. Dundor, Jakob;
b. Aug. 13, 1776; d. Oct. 23, 1861.
26. Dundor, Margaretha; born Werber;
w. of Jacob Dundor; b. Aug. 19, 1771;
d. July 25, 1841.
27. Dunkleberger, Samuel;
b. May 15, 1785; d. July 8, 1825.
28. Dundor, Catharina; w. of Johannes Dundor; b. Dec. 23, 1755; d. Jan. 12, 1827.
29. Dundor, Johannes;
b. Mar. 16, 1757; d. Oct. 14, 1823.
30. Dundor Margaretha; born Braun; w. of Jacob Dundor; b. Mar. 28, 1761 d. Sept. 10, 1817.
31. Dundor, Jacob; b. Mar. 19, 1756; d. Sept. 22, 1821; w. of Adam Dundor.
b. Sept. 13, 1781; d. Nov. 15, 1821.
32. Dundor, Elizabeth, b. Miesse;
b. Sept. 13, 1781; d. Nov. 15, 1841.
33. Dundor, Gabriel; b. Dec. 20, 1799;
m. Elizabeth Hetrich, 1824; had 2 s.; m. Lidia Dewies, 1832; had 3 s. and 4 d.; d. May 29, 1853.
34. Eckert, Barbara; born Gernand; w. of Johannes Eckert; b. May 26, 1754; d. Sept. 30 1823.

35. Eckert, Johann; b. June 27, 1754; d. Nov. 27, 1822.
36. Eyrich, Johannes;
b. Mar. 10, 1797; d. Apr. 5, 1858.
37. Eirich, John; b. Mar. 5, 1797; d. Apr. 1, 1858.
Fischer, Magdalena; d. of Jacob Fischer; b. 1783; d. 1786.
38. From, Johannes;
b. Feb. 9, 1793; d. July 28, 1871.
39. Fleisher, Hanna; w. of Jacob Fleischer (schoolmaster), b. 1760; d. Nov. 4, 1827.
40. Freymeyer, Anna Catharine; born Strunck; b. Sept. 2, 1733; d. Oct. 10, 1805.
41. Gäussel, Anna Catharine; b. 1741; had 6 c.; d. June 6, 1777.
42. Guth, Joseph; b. Oct. 25, 1777;
(Son of John Jacob Guth; twice member of Legislature, 1818-1819 and 1821)
d. May 15, 1838.
43. Gernant, Georg; b. June 10, 1714;
d. Jan. 17, 1793.
44. Gicker, Jacob; s. of Daniel Gicker and Catharine, born Weber; b. Mar. 6, 1789; m. Sarah Huyet; had 4 s. and 9 d.; d. Apr. 13, 1873.
45. Gicker, Sarah; d. of Ludwig and Magdalena Huyet; w. of Jacob Gicker; b. June 22, 1792; d. Aug. 11, 1871.
46. Gicker, Magdalena; born Bieber; b. Sept. 5, 1764; d. Nov. 4, 1842.
47. Gücker, Catharine; born Weber; w. of Daniel Gücker; b. Mar. 17, 1763; d. Mar. 27, 1810.
48. Giecker, Daniel, b. Feb. 14, 1761; d. Nov. 27, 1844.
49. Gentzel, Maria Dorodea; born Weber; w. of George Gentzel; b. Dec. 18, 1752; d. Sept. 18, 1829.
50. Guth, Johannes; b. Oct. 23, 1779;
d. Feb. 16, 1810.
51. Guth, Johann Jacob; b. 1747; d. 1802.
(Born in Zweibrücken, Germany 1747, came to America in 1765; was a teacher in Reformed schools; great grandfather of Rev. J. I. Good, D.D.)
52. Guth, Johanna Christina; w. of Jacob Guth; b. July 24, 1755; d. July 11, 1825.
53. Hetrick, John; b. Mar. 8, 1787; d. May 13, 1868.
54. Heck, Catharina; b. Jan. 10, 1740; d. Oct. 4, 1774.
55. Hetterich, Wilhelm; b. in Langen Selbold; April 3, 1717; h. of Catharina Fellsmeier; had 2 d.; d. Oct. 8, 1769.
56. Hasen, Maria; [died] Sept. 22, 1783.
57. Hiester, Catharina;
b. Apr. 1782; d. Apr. 22, 1788.
58. Hiester, Yost; b. in Europe 1710; d. 1780.
59. Hiester, Capt. John;
b. July 15, 1783; d. Mar. 12, 1851.
60. Hiester, Catharina; w. of Johannes Hiester; b. Jan. 10, 1758; d. Oct. 12, 1826.
61. Hiester, Johannes;
b. Sept. 25, 1754; d. Sept. 17, 1826.
62. Heck, Jacob; s. of Anna Maria Heck. b. Aug. 28, 1798; d. Aug. 1, 1822.
63. Hetrick, Johann Peter;
b. Feb. 9, 1769; d. Oct. 30, 1834.
64. Hentzle, Johan George;
b. Oct. 8, 1740; d. Jan. 2, 1802.
65. Hetrick, Catharina; w. of Peter Hetrick; b. Mar. 24, 1765; d. Apr. 28, 1812.
66. Heck, Maria Anna; born Bohn; w. of Johannes M. Heck; b. Nov. 28, 1786; d. Aug. 1, 1854.
67. Heck, Anna Maria, born Freyberger; b. June 11, 1777; d. Dec. 26, 1856.
68. Heck, Johannes;
had 6 s. and 4 d.; d. May 3, 1814.
69. Hettinger, Bernhard; b. Feb. 23, 1797; d. Nov. 11, 1858.
70. Hiester, William, Esq.; b. June 10, 1757; d. July 13, 1822.
71. Hiester, Anna Maria; daughter of Isaac Myers, w. of William H.; b. Dec. 1758; d. Oct. 4, 1822.
72. Hiester, Jacob Bausman; s. of Gabriel and Elizabeth H.; b. Nov. 28, 1785; d. May 17, 1817.
73. Hiester, Daniel; born in Graftschaff Wittgenstein, Germany, Jan. 1, 1712; m. Catharina 1742; had 5 s. and 2 d. d. June 7, 1795.
(Brother of John Hiester, father of Gov. Jos. Hiester; he married Catharine Schuler, the daughter of Gabriel Schuler; for a time he lived near Snmneytown, where in 1757 he built a brick mansion which is still standing. See The Pa.-German, Vol. IX, No. 2.)
74. Hiester, Catharina; d. Aug. 17, 1789; age 72 y., 11 mo., 7 d.
75. Hiester, Johann Christ; s. of Jonathan Hiester and Catharina Albrecht; b. Sept. 17, 1793; m. Catharina Kremer, 1825; d. Nov. 7, 1867.
(P. G. S. Vol. XVI says he married Susanna Rieser; perhaps he was married twice.)
76. Hiester, Yost; s. of Johannes Hiester, and Catharina Albrecht; b. Dec. 11, 1795; m. Rebecca Reber; d. Nov. 10, 1871.
77. Hiester, Daniel; b. Jan. 14, 1789; d. Mar. 27, 1862.
78. Hiester, John, b. 1707; d. 1757. (He was born in Elsoff-Westphalia, came to America in 1736; m. Mary Barbara Epler, who was born in 1732 and died 1809.)
79. Jeich, Catharina; born Haberacker; w. of Johannes Jerich; b. Dec. 25, 1775; d. June 1, 1855.

80. Jeich, Johannes; b. Feb. 20, 1745; m. Catharina Haheracker; had 2 s.; d. May 8, 1844.
81. Jeich, Michael; b. 1728; d. June 13, 1812.
82. Jeich, Elizabeth; b. 1740; m. Michael Jeich; d. Feb. 24, 1809.
83. Koch, Sara; born Richard; w. of Heinrich Koch; b. Oct. 12, 1794; in wedlock 44 y.; had 12 c.; d. June 11, 1861.
84. Kerschmer, Anna Maria; born Himmelberger; w. of Philip K.; b. June 21, 1785; d. Sept. 18, 1850.
85. Klein, Johannes; b. Jan. 16, 1734; d. Jan. 16, 1795.
86. Klein, Maria Barbara; w. of Jacob K.; b. Mar. 4, 1791; d. Nov. 21, 1829.
87. Klein, Anna Margaretha; w. of Johannes K.; d. of Conrad and Anna Margaretha Reber; b. Dec. 15, 1761; d. Apr. 6, 1838.
88. Klein, Johannes; d. June 12, 1824; age 63 y., 11 m., 5 d.
89. Kerschner, Philip; b. Aug. 31, 1766; d. Dec. 7, 1831.
90. Kerschner, Susanna; b. Himmelberger; w. of Philip K.; b. Mar. 11, 1776; d. Jan. 13, 1812.
91. Kirschner, Anna Maria; born Leinbach; w. of Johann K.; b. Dec. 25, 1773; d. Apr. 26, 1811.
92. Kerschner, Peter; b. Apr. 17, 1747; d. Sept. 11, 1809.
93. Kerschner, Catharina; w. of Peter K.; b. July 23, 1747; d. May 12, 1805.
94. Kerschner, Rosina; d. of Peter and Catharine Kerschner; b. June 24, 1782; d. June 1, 1808.
95. Kalbach, Catharina; born Ruth; w. of Adam K.; b. Dec. 22, 1780; d. June 22, 1831.
96. Kalbach, Adam; b. Apr. 4, 1780; m. Catharine Ruth, 1801; had 7 s. and 4 d.; m. Margaretha Bohn, 1836; d. Oct. 13, 1850.
97. Kaufman, Margaretha; born Riegel; w. of Johannes K.; b. Dec. 2, 1783; d. Oct. 30, 1840.
98. Kauffman, Johannes; b. July 16, 1785; d. Dec. 28, 1857.
99. Kaufman, Elizabeth; born Albrecht; w. of Jacob K.; b. Oct. 2, 1795; d. Mar. 14, 1825.
100. Kaufman, Jacob; b. Jan. 15, 1777; d. July 24, 1822.
101. Kendel, Frederick; b. Sept. 15, 1779; d. Jan. 4, 1860.
102. Kendel, Elizabeth; born Schark; w. of Frederick K.; b. Dec. 1, 1782; d. Sept. 15, 1856.
103. Lerch, Balthaser; b. May 18, 1737; had 7 c.; d. Apr. 24, 1774.
104. Linck, Maria Catharina; b. Oct. 6, 1719; d. Apr. 18, 1796.
105. Liebe, Maria Margaretha; b. Oct. 19, 1749; d. Dec. 26, 1776.
106. Lieb, Nicolaus; h. of Catharina Dundor; b. Nov. 16, 1793; d. Dec. 9, 1865.
107. Lieb, Catharine; d. of Jacob Lieb and Anna Margaretha Dundor; b. Sept. 6, 1796; m. Nicolaus Lieb, 1813; d. Mar. 4, 1881.
108. Lose, Christiana; born Seiler; wf. of Conrad Lose; b. Aug. 3, 1753; d. May 23, 1813.
109. Matternus, Philip; h. of Rebecca Fleischer; b. Sept. 9, 1794; d. July 4, 1858.
110. Machmer, Maria Christina; born Schumacher; w. of Jacob W.; b. Feb. 16, 1792; d. Nov. 17, 1855.
111. Miesse, Johann Daniel; b. in Elsoff, Wittgenstein, Germany, Jan. 28, 1743; d. Apr. 3, 1818.
112. Mee, Mary; d. of Jonathan and Esther Mee; b. Jan. 18, 1799; d. Oct. 16, 1863.
113. Mayer, Jacob; b. May 1, 1778; d. Aug. 28, 1836.
114. Moyer, Magdalena; born Staudt; w. of Jacob Moyer; b. Oct. 6, 1783; d. Feb. 8, 1848.
115. Miesse, Catharina; born Dundor; w. of Jacob Miesse, Esq.; had 8 s. and 1 d.; b. Nov. 24, 1782; d. Jan. 6, 1840.
116. Miller, Catharina; born Riedi; w. of William Miller; b. Sept. 29, 1788; d. Apr. 9, 1844.
117. Miller, William; b. Feb. 17, 1782; d. Aug. 18, 1843.
118. Mohn, Catharina; born Moser; w. of Peter Mohn; b. July 24, 1796; d. Apr. 29, 1880.
119. Machmer, Jacob; b. Feb. 18, 1783; d. Sept. 27, 1863.
120. Riegel, Johannes; s. of Martin Riegel; b. Jan. 9, 1798; m. Sarah Lasch, 1825; m. Maria Schaeffer, 1859; d. Feb. 7, 1864.
121. Reber, Elizabeth; w. of Johannes Reber; b. Nov. 1, 1747; d. Dec. 27, 1817.
122. Reber, Thomas; h. of Elizabeth Kerschner; b. 1746; had 5 s. and 6 d.; d. Aug. 27, 1823.
123. Reber, Catharine; born Fleischer; 2nd w. of Nicolaus Reber; b. Aug. 21, 1787; d. Sept. 28, 1857.
124. Ritschartson, Anna Maria; born Sonen; w. of Amos Ritschartson; b. Dec. 9, 1798; d. Oct. 21, 1854.
125. Ritchartson, Amos; b. Oct. 1, 1794; d. Jan. 16, 1859.
126. Rieser, Sarah; born Jeich; b. Aug. 20, 1784; m. Abraham Rieser, 1808; had 5 s. and 2 d.; d. Nov. 23, 1822.
127. Rieser, Daniel; s. of Jacob and Ester Rieser; b. Apr. 25, 1783; d. Feb. 26, 1820.

128. Rieser, Esther; born Bertol; w. of Jacob Rieser; b. May 30, 1759; d. Aug. 27, 1794.
129. Reber, Magdalena; w. of Johannes Reber; b. 1750; d. Oct. 8, 1818.
130. Reber, Johannes; b. Dec. 16, 1736; d. Aug. 27, 1821.
131. Reber, Susanna; born Lasch. w. of Nicolaus Reber; b. Sept. 15, 1783; d. Sept. 4, 1822.
132. Reber, Nicolaus; b. Jan. 23, 1780; d. Jan. 23, 1844.
133. Rieser, Susanna; born Wiendern; w. of Philip Rieser; b. Feb. 1, 1766; d. Jan. 19, 1824.
134. Rieser, Jacob; b. Jan. 16, 1755; d. Dec. 27, 1815.
135. Reber, Catharina; d. of Thomas and Elizabeth Reber; b. Apr. 10, 1774; d. Oct. 15, 1834.
136. Rick, George; b. Nov. 8, 1755; d. Jan. 14, 1821.
137. Riegel, Mary; d. of Philip Roesch; w. of George Streker and Henry Riegel; b. July, 1796; d. Jan. 18, 1870.
138. Rieser, Anna Maria; born Jeich; w. of Abraham Rieser; b. April 20, 1789; d. July 28, 1846.
139. Rieser, Abraham; s. of Johan Jacob and Sarah Rieser; b. Aug. 16, 1781; m. Sarah Yeich, 1808; had 5 s. and 2 d.; m. Maria Yeich, 1823; had 2 s. and 3 d.; d. June 9, 1857.
140. Reber, Magdalena; born Brecht; w. of Conrad Reber; had 7 s. and 3 d.; b. Feb. 14, 1789; d. Oct. 5, 1847.
141. Reber, Conrad; b. May 18, 1788; m. Magdalena Brecht 1810; m. widow Catharina Lieb; born Lerch, 1851; d. Sept. 27, 1854.
142. Ruth, Friedrich; b. Mar. 16, 1782; d. June 29, 1849.
143. Reber, Johannes; b. Sept. 20, 1760; d. June 29, 1849; m. Magdalena Rathmacher; had 8 s. and 7 d.; d. May 12, 1844.
144. Rick, Johannes; b. Feb. 28, 1799; m. Elizabeth Fischer; had 5 s. and 5 d.; d. Jan. 29, 1839.
145. Rieser, Philip; b. Dec. 22, 1760; d. Mar. 14, 1843.
146. Staudt, Abraham; b. Jan. 25, 1757; d. Oct. 9, 1824.
147. Staudt, Maria Elizabeth; born Braun; w. of Abraham Staudt; b. June 22, 1756; d. Aug. 15, 1824.
148. Schell, Anna Eva; born Lerch; w. of Heinrich Schell; b. July 31, 1770; d. Jan. 18, 1845.
149. Schell, Heinrich; b. 1766; d. Apr. 20, 1825.
150. Spädt, William; b. Oct. 19, 1785; d. Jan. 13, 1857.
151. Späth, William; born Dec. 26, 1796; d. Dec. 27, 1859.
152. Stamm, Johann Philip; h. of Christina; b. Oct. 4, 1785; d. Sept. 12, 1875.
153. Stamm, Friedrich; b. June 20, 1790; d. Oct. 3, 1860.
154. Stamm, Susanna; born Gerhart; w. of Frederick Stamm; b. Dec. 22, 1792; d. Sept. 8, 1876.
155. Spatz, Jacob; b. Oct. 30, 1791; d. Feb. 6, 1796.
156. Schneider, Conrad; b. Jan. 22, 1722; b. Jan. 22, 1722; d. Dec. 4, 1811.
157. Schneider, Philipina; w. of Conrad Schneider; had 7 c.; b. Nov. 30, 1721; d. Mar. 31, 1783.
158. Spatz, Margaretha; born Schneider; m. Vallentin Spatz, 1756; d. Nov. 25, 1884.
159. Stam, Werner; b. Nov. 13, 1726; d. May 16, 1795.
160. Stam, Catharina; w. of Werner Stam; [m. May 26, 1748] b. 1728; d. Nov. 4, 1812.
161. Schäfer, Catharina; born Michel; w. of Wilhelm Schäfer; had 1 s. and 2 d.; b. Mar. 10, 1785; d. Aug. 12, 1808.
162. Staudt, George; b. Oct. 7, 1765; d. Jan. 24, 1774.
163. Staudt, Michel; b. 1712; had 6 s. and 4d.; d. May 13, 1776.
- 164.
165. Staudt, Christiana; b. Apr. 6, 1782; d. Jan. 2, 1783.
166. Staudt, Johannes; s. of George Staudt; 1777.
167. Staudt, Johannes; b. Mar. 27, 1810; d. Feb. 22, 1877.
168. Stoudt, Daniel; h. of Mary A. Fischer; b. Feb. 10, 1800; d. Apr. 1, 1876.
169. Stumb, Catharine; d. of Rev. Martin Caby and mo. of Daniel Billman, Esq.; b. July 28, 1766; d. Apr. 12, 1855.
170. Stamm, Johannes; s. of Friedrich and Margareth Stamm; b. Sept. 25, 1788; d. Dec. 25, 1863.
171. Stamm, Maria Elizabeth; born Diehl; w. of Johannes Stamm; b. Feb. 17, 1792; d. Jan. 30, 1860.
172. Stamm, Elizabeth; born Schepler; w. of Johannes Stamm; b. Oct. 6, 1793; d. Feb. 11, 1838.
173. Spatz, Margaretha; born Hehlhof; w. of Valentin Spatz; b. July 14, 1782; d. Dec. 29, 1865.
174. Spatz, Valentin; b. Feb. 1, 1761; d. Oct. 18, 1850.
175. Spatz, Barbara; born Hehn; b. June 11, 1790; m. Daniel Spatz, 1813; had 5 s.; d. Feb. 19, 1826.
176. Stoudt, Mary A.; born Fisher; w. of Daniel Stoudt; b. July 6, 1806; d. Dec. 18, 1863.
177. Staudt, Elizabeth; b. 1778; d. Nov. 4, 1825.
178. Seidel, Elisabeth; d. of Michael and Catharina Seidel; b. Aug. 16, 1798; d. Jan. 22, 1883.

179. Seidel, Martha; born Robinson; w. of Daniel Seidel; b. Nov. 1, 1798; d. Oct. 11, 1873.
180. Seidel, Daniel;
b. Aug. 22, 1793; d. Mar. 4, 1877.
181. Stoudt, Anna Margaret; born Shrader; b. Oct. 15, 1728; d. May 22, 1797.
182. Seydel, Michael;
b. Oct. 28, 1761; d. Feb. 24, 1837.
183. Seidel, Catharina; born Zunbroh; w. of Michael Seidel.
b. Mar. 8, 1765; d. Nov. 29, 1830.
184. Stamm, Catharine; born Lerch; w. of Nicolaus Stamm;
b. Apr. 21, 1754; d. May 16, 1844.
185. Stamm, Nickolaus;
b. Apr. 22, 1752; d. Oct. 6, 1828.
186. Stamm, Margaretha; born Lerch; w. of Frederick Stamm;
b. Mar. 8, 1762; d. Oct. 5, 1844.
187. Stamm, Frederick;
b. Sept. 18, 1759; d. Dec. 9, 1827.
He married Margaret Lerch, born May 8, 1762.)
188. Staudt, Mathäus;
b. Jan. 1724; d. June 15, 1793.
189. Staudt, Matheas;
b. June 24, 1772; d. Nov. 20, 1802.
(Father of George Stoudt; Daniel Stoudt; Matthias Stoudt [was in war of 1812 and went to Basel, Ohio]. Jacob Stoudt, Bernville; Elizabeth, m. Peter Filbert, Pine Grove; John Stoudt, b. Bern Church; Catharine, m. Daniel Lamm.)
190. Schauer, John; b. Sept. 18, 1798; d. Feb. 21, 1874.
191. Schaeffer, Henry;
b. Jan. 8, 1797; d. June 11, 1852.
192. Stamm, Christina; born Hetrich; w. of Philip Stamm;
b. Feb. 26, 1796; d. Mar. 13, 1854.
193. Umbenhauer, Salome; w. of John Umbenhauer; b. Apr. 19, 1805;
d. Sept. 6, 1861.
194. Umbenhauer, John; b. Mar. 7, 1790;
m. Salome Wagner, 1824; d. Oct. 29, 1860.
195. Wildermuth, Catharina; born Rieser; w. of Johannes Wildermuth;
b. May 7, 1778; d. Oct. 12, 1823.
196. Weber, George; b. Sept. 25, 1786;
m. Elizabeth Kauffman; 7 s. and 1 d.;
d. Sept. 14, 1860.
197. Weber, Elizabeth; born Kaufman; w. of George Weber; b. Mar. 19, 1792;
d. May 29, 1812.
198. Werner, Catharina; w. of Friedrich Werner; b. Sept. 25, 1767; d. July 22, 1811.
199. Zettelmoyer, Johann;
b. Feb. 16, 1785; d. Mar. 14, 1856.
200. Zum Broh, Joseph; b. 1729; had 7 c.;
d. 1783.
201. Zechman, Michael; b. Nov. 9, 1791; d. Jan. 30, 1852.
202. Zechman, Christina; born Lieb; w. of Michael Zechman; b. Dec. 9, 1795;
d. Aug. 31, 1863.

PAPER IV

TOMBSTONE INSCRIPTIONS AT THE DELONG'S REFORMED CHURCH, BOWER'S STATION, BERKS CO., PA.

Transcribed by Rev. Jno. Baer Stoudt, Emaus, Pa.

NOTE—Many of the earlier graves are marked by unhewn headstones; a few are also marked by sandstones which have become illegible.—tr.

1. C. A. D. B. R. 1696-1769.
2. H. L. B. 1687-1768.
3. A. B. D. L.—1768.
4. Bick, Susanna, w. of George, nee Hoffman; b. Sept. 19, 1764; d. Oct. 23, 1826.
5. Bierman, Johannes; b. Mar. 11, 1773;
d. Dec. 24, 1831.
6. Bierman, Anna Margaretha; w. of Johannes; 1783-1860.
7. Bauer, Friedrich; b. July 8, 1758; d. Apr. 12, 1845.
8. Bauer, Christina; w. of Friedrich, nee Wieant; b. Feb. 3, 1757; d. Jan. 30, 1837.
9. Bieber, Theobold; b. June 2, 1756; d. May 13, 1826. (The Biebers of the Maxatawny Valley are descendants of Dewalt Bieber—Biaver, who arrived from Alsace in 1741. He was 43 years old upon his arrival and was accompanied by his family, among whom were John George, aged 21, John Jacob, aged 19, and Dewalt, Jr., aged 16).
John George Bieber, Jr., served with distinction in the Revolutionary War. He was the great grandfather of Ex-Governor James Beaver.)
10. Bieber, Elizabeth; n. Beyer; w. of Theobold; b. Feb. 9, 1766; d. Dec. 3, 1819.
11. DeLong, Abraham; b. 1747; d. 1779.
12. De Long, Heinrich; d. 1810; age 77 y., 8 mo., few days.

13. Langin, Susanna Margaryda; w. of Heinrich De Long; b. 1733; d. 1772; 5 s. and 5 daughters.
14. De Long, Johannes; b. Mar. 27, 1732; d. Nov. 22, 1813; w. Maria Catharina Dössinger, b. in Nassau, Germany; Children: Johannes, b. Feb. 5-1755; John Nicolaus, b. July 19, 1756; Anna Maria, b. Aug. 15, 1757; Anna Margretha, b. Aug. 18, 1759; Joseph, b. Mar. 18, 1764; Peter, b. May 8, 1766; Moses, b. Feb. 19, 1768; Eva Elizabeth, b. Feb. 28, 1770; Catharine, b. Jan. 23, 1772.
15. De Long, Maria; b. Sept. 15, 1810; d. May 15, 1821; d. of Joseph De Long and w. Susanna Butz.
16. DeLong, Susanna; n. Webber; b. Sept. 4, 1775; d. Aug. 26, 1808; w. of Joseph De Long.
17. De Long, Michael; b. Nov. 26, 1739; d. Jan. 26, 1819.
18. De Long, Barbara; nee Ballabach; w. of Michael; b. June 18, 1756; d. Jan. 18, 1832.
19. Lang, Elizabeth; w. of Nicolaus; b. Aug. 10, 1730; d. Nov. 22, 1817.
20. Fenstermacher, Jacob; b. Nov. 19, 1751; d. July 19, 1835.
21. Fenstermacher, Maria; w. of Jacob; b. Oct. 22, 1766; d. Aug. 21, 1851.
22. Fischer, Elizabeth; w. of John; dau. Anthony and Catharina Hefner; b. Sept. 7, 1797; d. July 16, 1839.
23. Fischer, Susanna Margaretha; w. of Adam; b. Jan. 8, 1768; d. Dec. 19, 1826.
24. Ginther, Margaret; w. of Johannes, nee Hofman; b. Feb. 4, 1744; d. Mar. 7, 1809; 4 c.
25. Ginder, Sara; w. of Johannes; nee Klein; b. Jan. 19, 1806; d. Aug. 2, 1834.
26. Grim, Heinrich; b. May 23, 1765; d. Mar. 2, 1847.
27. Grim, Gertraut; w. of Heinrich; nee Trexler; b. June 8, 1764; d. Mar., 1845.
28. Grim, Cleonora; w. of Reuben; nee Ziegler; b. Oct. 9, 1813; d. Jan. 12, 1835.
29. Grim, Solomon; b. Mar. 8, 1787; d. Dec. 1827.
30. Haak, Jacob; b. May 31, 1744; d. Jan. 20, 1829.
31. Haak, Margaretha; w. of Jacob; nee Dubs; b. Nov. 20, 1748; d. Aug. 24, 1826.
32. Haak, Jacob; s. of Jacob and Margaretha; b. 1773; d. 1820.
33. Haak, Maria Barbara; w. of Johannes, nee Treibelbeiss; b. May 23, 1733; d. Feb. 7, 1807.
34. 35. Kärcher, Martin and his wife, who were among the first settlers, have no marked graves; 3 s., Johannes, Christian, Fredrick.
36. Kärcher, Johannes; b. Jan. 29, 1758; d. Mar. 2, 1824.
37. Kärcher, Maria; w. of Johannes; b. Dec. 10, 1753; d. Sept. 16, 1851.
38. Kieffer, Fredrick; b. Mar. 4, 1762; d. Sept. 2, 1845.
39. Kieffer, Peter; b. Dec. 14, 1736; d. Nov. 30, 1815.
40. Kieffer, Maria; w. of Peter, nee Lang; b. Nov. 19, 1742; d. Nov. 7, 1816.
41. Kieffer, Daniel; b. Oct. 8, 1775; d. Jan. 12, 1815.
(Peter was a son of Fredrick Kieffer, one of the first settlers of Longswamp township, who died in 1758. In his will he provides for Mary Catherine, his widow and his children Barthol. Anna Elizabeth, Anna Mary and Abraham.)
Maria Lang Kieffer was a daughter of Jacob Lang and his wife Francona, of District Township.
The Kieffers were Huguenots. Their name in France being Tonnellier. After the Revocation of the Edict of Nantes 1685, the family fled to Zweibrücken (Deux Pons) in the Palatinate where they changed their name to the German equivalent—Kieffer. Fredrick was the first of the family to settle in the Maxatawny Valley later in 1742. Abraham and Casper also located here.)
42. Hoch, Maria, Catherine; w. of Daniel; nee Scharidan; b. Aug. 16, 1759; d. Dec. 26, 1827.
43. Hoffman, Heinrich; b. Feb. 1741; d. Jan. 22, 1818.
44. Hoffman, Elizabeth; w. of Henry; b. Christin in Europe; d. 1822, age 81 yrs.
45. Schiradin, Jacob, sr.; the emigrant ancestor of the Schiradins of the Maxatawny Valley, who arrived with his family in 1748, has an unhewn headstone.
46. Schiradin, Jacob, jr.; b. in Kanweilen, Europe, Jan. 1735; d. July 11, 1820.
47. Schiradin, Margaret; w. of Jacob; nee Haag; b. Feb. 15, 1735; m. June 15, 1758; 8 s., 4 d.; d. Nov. 1, 1812.
48. Schiradin, Abraham; July 25, 1766; d. Dec. 29, 1818.
49. Schiradin, Jacob; b. in Maxatawny, Jan. 8, 1761; d. Jan. 9, 1822.
50. Schiradin, Peter; b. July 25, 1764; d. Mar. 3, 1841.
51. Schiradin, Magdalena; w. of Peter; nee Sell; April, 27, 1766; d. July, 1834.
52. Schmick, John Casper; 1720-1812.
53. Schmick, Magdalena; w. J. Casper; n. Jager; Oct. 14, 1740; d. Dec. 25, 1809.
54. Sterner, Henrich; b. Feb. 10, 1763; d. April 26, 1836.
55. Seibert, Jacob; b. Sept. 28, 1777; d. May 11, 1859.
56. Seibert, Catharina; w. of Jacob; nee Butz; b. Mar. 20, 1777; m. 1801; d. Dec. 26, 1831.

57. Scherer, Johann Gottlieb; b. Feb. 27, 1776; d. Feb. 13, 1828.
58. Schemer, Susanna; w. of Johann; nee Lipper; b. Mar. 7, 1781; d. Oct. 11, 1840.
59. Ziegler, Andreas; b. Nov. 30, 1744; d. Feb. 25, 1800.
60. Ziegler, Henriett Sophia; w. of Andreas, nee Reidig; b. July 25, 1749; m. 1749, 11 ch.; d. Aug. 5, 1829.
61. Ziegler, Andreas; b. 18, 1773; d. May 10, 1849.
62. Ziegler; Magdalena, Anna, w. of Andreas; b. Nov. 9, 1775; d. April 6, 1845.
63. Ziegler, Magdalena, Anna, w. of Andreas; b. Nov. 1775; d. Apr. 6, 1845.

PAPER V

TOMBSTONE INSCRIPTIONS OF LOWER MILFORD TOWNSHIP, LEHIGH COUNTY, PA.

Transcribed by Charles R. Roberts, Secretary Lehigh County Historical Society, Allentown, Pa.

The burying places of Lower Milford township are three in number, viz: The Great Swamp Reformed Church, near Spinnerstown; the Chestnut Hill Church, Reformed and Lutheran, near Limeport, and the old burying ground of the original Lutheran congregation of Upper Milford at Dillingersville.

GREAT SWAMP REFORMED CHURCH

Burials were made in the old cemetery at this church probably as early as 1736, in which year the church records were begun. In this old cemetery the writer has copied the following inscriptions (of persons born prior to 1800 and past 16 years of age at death.)

1. Bahl, Philip; b. Nov. 17, 1777; d. Aug. 13, 1844.
2. Bleiler, Anna Maria; (undecipherable).
3. Blyler, John J.; b. July 25, 1764; d. July 26, 1846. Aged 82 y. 1d.
4. Blyler, Diana Barbara; w. of John Blyler, n. Berdo; b. Nov. 15, 1777; d. Aug. 7, 1858. Aged 80 y. 8 m. 23 d.
5. Dietz, Nicolaus; b. April 5, 1743; d. Nov. 22, 1818.
6. Dietz, Elizabeth; wf. of Nicolaus Dietz; d. July 28, 1823. Aged 70 y. 3m.
7. Ditlow, Abraham; b. 1731; d. Sept. 25, 1808.
8. Dittlo, Anna Maria; n. Eberhard; b. Dec. 29, 1766; d. Aug. 9, 1838; aged 71 y. 8 m. 20 d.
9. Ditlow, Elizabeth; dau. Philip Mum-bauer; b. Jan. 15, 1783; d. Dec. 15, 1811.
10. Dubs, Daniel; b. Oct. 5, 1748; d. Sept. 22, 1828.
(Daniel Dubs was the great grandfather of Rev. Prof. Jos. S Dubs, D.D., of Lancaster.)
11. Dubs, Elizabeth; n. Schwenk; b. Oct. 15, 1753; d. Feb. 20, 1818.
12. Dubs, John Jacob; b. June 21, 1779; d. May 7, 1852.
13. Dubs, John; b. Sept. 5, 1788; d. Nov. 25, 1869.
14. Eberhard, Adam; b. Feb. 27, 1782; md. July 9, 1800; d. Sept. 16, 1858; Aged 76 y. 6 m. 16 d.
15. Eberhard, Margaret; wf. Adam Eberhard; n. Mack; b. Aug 16, 1787; d. Apr. 2, 1868. Aged 80 y. 7 m. 27 d.
16. Eberhard, Barbara; b. Sept. 2, 1766; d. Sept. 24, 1827.
17. Eberhard, Catharine; b. June 29, 1765; d. March 31, 1847. Aged 81 y. 9 m. 2 d.
18. Eberhard, Conrad; b. Feb. 26, 1768; d. Sept. 23, 1843. Aged 75 y. 6 m. 27 d.
19. Eberhard, Maria; wf. Conrad Eberhard; n. Reitnauer; b. Apr. 26, 1846. Aged 80 years.
20. Eberhard, Daniel; b. Jan. 17, 1778; md. Maria Erdman; d. Dec. 9, 1857. Aged 79 y. 10 m. 23 d.
21. Eberhard, Maria; n. Erdman; b. Mar. 24, 1783; d. June 18, 1857. Aged 74 y. 2 m. 24 d.
22. Eberhard, David; b. Feb. 15, 1778; d. July 25, 1853. Aged 75 y. 5 m. 16 d.
23. Eberhard, Jacob; b. May 18, 1738; d. Dec. 14, 1796. Aged 58 y. 6 m. 27 d.
24. Eberhard, Catharine; wf. Jacob Eberhard; b. Feb. 22, 1734; d. Feb. 2, 1812. Aged 77 y. 11 m. 8 d.
25. Eberhard, John; b. Feb. 15, 1779; d. March 8, 1849. Aged 70 y. 23 d.
26. Eberhard, Eva; wf. of John Eberhard; n. Reitnauer; b. Nov. 9, 1772; d. Nov. 19, 1854. Aged 82 y. 10 d.
27. Eberhard, John; b. May 21, 1787; d. Aug. 1, 1851. Aged 64 y. 2 m. 11 d.
28. Eberhard, Joseph; b. July 21, 1735; d. Oct. 13, 1808. Aged 73 y. 2 m. 22 d.
29. Eberhard, Catharine; n. Ligel; b. Sept. 5, 1739; d. May 8, 1819. Aged 79 y. 8 m. 3 d. (wf. of Joseph).

30. Eberhard, Michael; d. 1772.
(From other sources we learn that he was born March 4, 1698, and died Nov. 3, 1772, aged 74½ years, and 9 weeks.)
31. Eberhard, Michael; b. March 31, 1732; d. Apr. 15, 1783. Aged 51 y. 2 weeks.
32. Eberhard, Philip; b. Feb. 22, 1757; d. Sept. 25, 1801. Aged 44 y. 7 m. 3 d.
33. Eberhard, Anna Margaret; wf. of Philip Eberhard; b. Feb. 26, 1768; d. Jan. 24, 1824.
34. Ehl, Daniel; b. Sept. 30, 1790; d. Feb. 12, 1831. Aged 40 y. 4 m. 13 d.
35. Hillegas, John; b. June 6, 1743; d. March 4, 1803. Aged 59 y. 8 m. 29 d.
36. Hillgas, Anna Maria; b. Oct. 25, 1746; d. March 28, 1795.
37. Horlacher, George; b. Oct. 6, 1738; d. Nov. 22, 1813.
38. Horlacher, Eva; n. Hillegas; b. July 16, 1745; d. Nov. 23, 1821. Aged 76 y. 4 m. 7 d.
39. Huber, Christian; b. Jan. 13, 1757; d. Oct. 22, 1848. Aged 91 y. 9 m. 9 d.
40. Huber, Magdalena; b. Feb. 3, 1752; d. Nov. 21, 1815. Aged 63 y. 9 m. 2 w. 4 d.
41. Huber, Maria; n. Engle; b. June 16, 1757; d. June 16, 1843. Aged 85 y. 6 m.
42. Huber, Heinrich; b. May 31, 1786; d. Oct. 18, 1853. Aged 67 y. 4 m. 18 d.
43. Huber Valentine; b. Dec. 18, 1761; d. Nov. 25, 1826. Aged 65 y. 11 m. 7 d.
44. Huber, Magdalena; wf. of Valentine Huber; n. Schneider; b. May 2, 1783; d. Feb. 28, 1848. Aged 64 y. 9 m. 26 d.
45. Jung, Michael; b. Feb. 10, 1763; md. Catharine Erhart. Had 7 s. and 5 dau. d. May 20, 1832. Aged 69 y. 3 m. 9 d.
46. Jung, Catharine; b. March 29, 1765; d. Feb. 10, 1827.
47. Klein, Georg; b. Feb. 3, 1719; d. Oct. 23, 1803.
48. Klein, Maria Catharine; n. Walhert; b. Jan. 6, 1725; d. June 6, 1796.
49. Kitweiler, Rev. John Rudolph; b. Jan. 2, 1717; d. Oct. 2, 1764. Aged 47 y. 9 m. (This is the oldest stone in the cemetery. Rev. Kitweiler was called "The Swiss Minister.")
50. Mumbauer, Magdalena; b. Dec. 8, 1724; d. April 9, 1807.
51. Mumbauer, John Philip; b. July 6, 1750; d. Dec. 22, 1834.
52. Mumbauer, Heinrich; b. Jan. 12, 1759; d. Jan. 29, 1838.
53. Mumbauer, George; b. Nov. 30, 1768; d. Oct. 13, 1833.
54. Mumbauer, Magdalena; b. Dec. 18, 1763; d. July 31, 1855.
55. Rieser, Ulrich; b. April 8, 1709; d. Sept. 9, 1784.
56. Rieser, Barbara; b. Apr. 1, 1714; d. Apr. 7, 1782.
57. Rieser, Andreas; b. Aug. 26, 1747; d. Nov. 12, 1848.
58. Rieser, Caspar; b. Sept. 30, 1749; d. May 19, 1829.
59. Rieser, Eva; n. Stahlnecker; b. Mar. 8, 1752; d. Feb. 24, 1834.
60. Rieser, Elizabeth; b. 1735; d. Sept. 22, 1815. Aged 80 years.
61. Rieser, John; b. July 13, 1737; d. Jan. 13, 1824.
62. Rieser, Catharine; b. Dec. 4, 1762; d. July 5, 1817.
63. Rieser, Sybilla; b. Nov. 5, 1758; d. June 9, 1828.
64. Ruch, John George; b. Dec. 7, 1735; d. Aug. 2, 1821. Aged 85 y. 8 m. 22 d.
65. Maria, Anna; wf. John Georg Ruch; n. Rabenold; b. March 24, 1743; d. June 13, 1823. Aged 80 y. 2 m. 19 d.
66. Ruch, Lorenz; b. June 2, 1764; d. Sept. 1, 1849. Aged 85 y. 2 m. 29 d.
67. Schell, Jacob; b. Aug. 26, 1756; d. Aug. 26, 1833.
68. Catharine, wf. of Jacob Schell; b. July 31, 1776; d. Nov. 5, 1860. Aged 84 y. 3 m. 4 d.
69. Spinner, David; b. May 16, 1758; d. Nov. 16, 1811. Aged 53 y. 6 m.
70. Spinner, Catharine; wf. of David Spinner; n. Horlacher; b. Aug. 24, 1766; d. Mar. 11, 1821. Aged 54 y. 6 m. 17 d.
71. Spinner, Ulrich; b. 1717; d. 1769. Aged 52 y. 3 m.
(From another source we learn he died Sept. 6, 1769, aged 52 y. 3 m. and 3 d. This is the second oldest stone in the cemetery.)
72. Schmidt, Conrad; b. Aug. 7, 1764; d. April 7, 1849.
73. Willauer, Doctor Christian; b. May 27, 1760; d. March 20, 1817. Aged 56 y. 9 m. 23 d.
74. Wittmer, Jacob; b. 1726; d. Dec. 22, 1793.

CHESTNUT HILL CHURCH

Burials were made here probably as early as 1757. There are many stones with no inscriptions.

1. Deisz, Peter; b. March 14, 1753; d. April 7, 1786. Aged 33 y. 3 w. 3 d.

2. Engleman, Peter; b. June 7, 1754;
d. Jan. 1, 1812. Aged 57 y. 6 m. 3 w.
4 d.
3. Hendricks, Abraham; b. in 1773; d.
Feb. 12, 1818. Aged 45 y.
4. Hendricks, Scharlote; wf. of Abraham
Hendricks; b. Aug. 2, 1777; d. Jan. 27,
1863. Aged 85 y. 5 m. 25 d.
5. Hillegas, Peter; b. Nov. 14, 1783;
d. July 19, 1859. Aged 75 y. 8 m. 5 d.
6. Hillegas, Elizabeth; wf. of Peter Hil-
legas; b. Feb. 9, 1785; d. Mar. 20,
1860. Aged 75 y. 1 m. 11 d.
7. Rinker, Samuel; b. Jan. 8, 1789;
d. Nov. 20, 1869. Aged 80 y. 10 m.
12 d.
8. Ruch, John; b. Aug. 28, 1777; d. Nov.
24, 1863. Aged 86 y. 2 m. 26 d.
9. Ruch, Elizabeth; wf. of John Ruch;
b. Jan. 29, 1778; d. Mar. 15, 1858.
Aged 80 y. 1 m. 16 d.
(Elizabeth, wf. of John Ruch was the
wo. of John Albright and the grand-
mother of the late Judge Edwin Al-
bright.)
10. Rothenberger, Elizabeth; b. Stahl-
mecker; b. Aug. 6, 1757; d. April 7,
1835. Aged 77 y. 8 m. 1 d.
11. Rothenberger, John; b. Oct. 15, 1777;
d. July 1, 1843.

12. Stahlmecker, Maria Elizabeth; b. Dec.
30 1726; d. March 30, 1890. Aged 73 y.
3 m.
13. Stahlmecker, Maria Catharine; b. July
23, 1760; d. Oct. 19, 1797.

The original Lutheran congregation of Upper Milford township, (the upper and lower Milford townships in Lehigh county of today were then called upper Milford township and were a part of Bucks county) has a record beginning in 1743. Since 1791 there has been no congregation there, and the property has been used for school purposes. The small walled graveyard contains many rude stones without any inscriptions whatever. There are but three stones with inscriptions, which are given here.

1. Dillinger, Jacob; d. Dec. 5, 1803.
Aged 71 years.
(John Jacob Dillinger was the grand-
father of the late Judge Jacob Dillinger,
of Lehigh County.)
2. Dillinger, Anna Maria; second wf. of
Jacob Dillinger; d. May 27, 1815.
Aged 61 y. 9 m.
3. Dillinger, Catharine; dau. of John Dil-
linger. Departed this life August 3,
1808. Aged 1 y. 5 m.

PAPER VI

TOMBSTONE INSCRIPTIONS OF PERSONS BORN PRIOR TO 1800 AND PAST 16 YEARS AT DEATH AT ARENDTSTVILLE, ADAMS COUNTY, PA.

Transcribed by N. A. Gobrecht, Altoona, Pa.

NOTE.—I made a trip specially from Altoona to the Arendtsville Cemetery to transcribe several hundred inscriptions from which the following have been selected. This graveyard was started by the pioneer settlers in the year 1780. There are over 1200 graves, over which there are no stones or markers, many of these having been broken off or pulled out by vandal hands to be piled up, with few exceptions in the corner of the old graveyard. The names of many of the dead are still preserved in the living descendants. We are informed that no parish record antedating 1870 is extant. If we are misinformed we hope this may bring it to light. It is highly desirable to preserve for posterity the names of the dead and it is hoped my effort may call forth additional data about the pioneers. The old log church at Arendts stood till 1849 when the brick union church was built by Lutherans and Reformed. In 1875 the Reformed bought their interest of the Luth-

erans in the old church and remodelled it, the Lutherans building a new one.—tr.)

PART I

IN OLD REFORMED AND LUTHERAN GRAVEYARD

1. Beecher, Elizabeth; n. Keplinger; wf.
John Beecher; d. Aug. 14, 1845.
Aged 90 y.
2. Beecher, John; d. Nov. 14, 1838.
Aged 90 y. 2 m. "A soldier of the
Revolution."
3. Bluebaugh, Benjamin; d. Aug. 24, 1844.
Aged 70 y. 6 m.
4. Blumer, Johann Adam; b. May 4, 1759;
d. Sept. 10, 1829. Aged 69 y. 11 m.
6 d.
5. Bluebaugh, Eva; d. Aug. 27, 1849.
Aged 85 y.
6. Crowl, George; d. Mar. 28, 1810.
Aged 50 y. 6 m. 7 d.
7. Claar, David T.; d. Aug. 10, 1830.
Aged 65 y.

8. Campbell, Sarah; d. Mar. 3, 1856.
Aged 74 y.
9. Forster, Frederick; d. Nov. 23, 1848.
Aged 53 y. Murdered in his house.
10. Fox, Christian; d. Feb. 17, 1795.
Aged 81 y.
11. Fox, Magdalena; d. Dec. 9, 1802.
Aged 76 y.
12. Fox, John Jacob; d. Nov. 2, 1828.
Aged 58 y. 4 m. 2 d.
13. Gcod, Charles; d. Aug. 16, 1823.
Aged 76 y.
14. Graullen, Elizabeth; d. Mar. 2, 1816.
Aged 53 y. 5 m. 13 d.
15. Gilbert, Jacob; d. Feb. 9, 1831.
Aged 74 y. 7 m. 11 d.
16. Hartman, Jacob; d. Feb. 6, 1853.
Aged 70 y. 10 m. 20 d.
17. Hartman, Catherine; wf. Jacob; d.
July 20, 1849. Aged 61 y. 8 m. 11 d.
18. Hapke, Frederick Christopher; b.
Sept. 26, 1747; d. Dec. 2, 1826.
Aged 79 y. 3 m. 6 d.
19. Hinsch, Maria Magdalena; wf. Rev.
Lebrecht L.; b. July 14, 1771; d. Easter
Day, 1833. Aged 61 y. 7 m. 22 d.
20. Hapke, Catherina Dorothea Olegartha;
b. June 21, 1744; d. Nov. 25, 1819.
Aged 75 y. 5 m. 5 d.
21. Knouse, Elizabeth; d. Aug. 5, 1850.
Aged 73 y. 3 m. 7 d.
22. Knouse Margaret; d. Mar. 1, 1854.
Aged 69 y. 11 m.
23. Knouse, Daniel; d. Feb. 29, 1839.
Aged 73 y.
- 23a. Kraft, Andreus; d. Aug. 10, 1789.
Aged 64 y.
24. Krund, Nicholas Henry; d. Oct. 7, 1816.
Aged 82 y. 8 m. 4 d.
25. Keim, Sarah; wf. Peter; d. April 18,
1829. Aged 29 y. 7 m. 21 d.
26. Minter, Annie Catherine; d. May 9,
1826. Aged 85 y.
27. Minter, John Martin; d. Aug. 23, 1810.
Aged 80 y. 10 m.
28. Minter, John Baltzer; d. Aug. 23, 1858.
Aged 85 y. 5 m. 28 d.
29. Minter, Catherine; d. July 8, 1822.
Aged 50 y. 7 m. 2 d.
30. Oyler, Valentine; b. Dec. 14, 1717;
d. April 10, 1790. Aged 72 y. 3 m. 26
d.
31. Plummer, Margaret Korina; b. Jan.
20, 1763. d. Oct. 3, 1820.
32. Schneider, Philip; b. June 3, 1773;
d. Mar. 6, 1847.
33. Saltzgiver, Elizabeth; d. Sept. 18, 1827.
Aged 35 y. 7 m. 1 d.
34. Schlosser, Philip; b. May 25, 1740;
d. Mar. 9, 1791. Aged 50 y. 9 m. 14 d.
35. Steinour, Margaret, d. April 9, 1847.
Aged 72 y. 5d.
36. Walter, Catherine; wf. Abram; d. Sept.
11, 1847. Aged 84 y. 8 m. 4 d.
37. Wonder, Barbara; d. July 18, 1836.
Aged 36 y. 5 m. 11 d.

38. Waller, Sophia; d. Sept. 22, 1807.
Aged 55 y. 3 m. 7 d.
39. Walter, Henry; d. April 11, 1844.
Aged 66 y. 1 m. 21 d.
40. Walter, Mary; wf. Henry; d. May 20,
1847. Aged 70 y.
41. Walter, Adam; d. June 20, 1830.
Aged 78 y. 2 m. 18 d.
42. Walters, Frank; d. Sept. 9, 1813.
Aged 20 y. 7 m. 3 d.

PART II

Bodies exhumed from the Old Graveyard
and reinterred in "Greenmont Cemetery."
at Arendtsville, Adams County, Pa

1. Arendt, John. Founder of Arendts-
ville. D. Oct. 17, 1826. Aged 58 y.
2. Arendt, Catherine; d. Oct. 1, 1837.
Aged 73 y. 8 m. 8 d.
3. Arendt, Peter; d. Mar. 30, 1836.
Aged 80 y.
4. Arendt, Elizabeth; d. July 11, 1864.
Aged 73 y. 7 m. 11 d.
5. Bluebaugh, Jacob; d. Jan. 3, 1872.
Aged 72 y. 11 m. 20 d.
6. Bluebaugh, Catherine; d. Jan. 1, 1890.
Aged 89 y. 18 d.
7. Bluebaugh, Maria; d. Feb. 9, 1872.
Aged 72 y. 11 m. 20 d.
8. Beamer, Michael; d. Jan. 6, 1835.
Aged 76 y. 16 d.
9. Beamer, Anna Barbara; wf. Michael;
d. Mar. 20, 1821. Aged 63 y. 4 m. 10
d.
10. Grammer, Benjamin; d. Dec. 11, 1851.
Aged 75 y. 5 m. 12 d.
11. Grammer, Margaret; wf. Benjamin;
d. Oct. 1, 1867. Aged 81 y. 8 m. 5 d.
12. Hartman, John; d. June 22, 1817.
Aged 38 y. 1 d.
13. Oyler, Jacob; d. July 26, 1807.
Aged 51 y. 6 m.
14. Oyler, Anna Barbara; d. Nov. 29, 1839.
Aged 76 y.
15. Saltzgiver, George; d. July 2, 1841.
Aged 72 y. 5 m. 27 d.
16. Saltzgiver, Anna Catherine; d. June
23, 1852. Aged 73 y. 1 m. 25 d.

PART III

Bodies exhumed from the old graveyard
and reinterred in "Fairview Cemetery" at
Arendtsville, Pa.

1. Arendt, John; d. Oct. 17, 1874.
Aged 89 y. 2 m. 22 d.
2. Arendt, Elizabeth; wf. John; d. April
30, 1853. Aged 67 y. 3 m. 4 d.
3. Arendt, Catherine; 2nd wf. John; d.
June 18, 1896. Aged 80 y.
4. Beecher, David; d. April 13, 1880.
Aged 86 y. 7 m. 5 d.
5. Beecher, Anna Mary Gilbert; d. July
30, 1887. Aged 90 y. 3 m. 4 d.

6. Bartley, Henry; d. July 2, 1802.
Aged 49 y. 2 m. 2 d.
7. Bartley, Christina; wf. Henry; June 19, 1848. Aged 90 y. 22 d.
8. Fisher, Abraham; d. Oct. 22, 1885.
Aged 90 y. 11 m. 17 d.
9. Fisher, Sarah; wf. Abraham; d. Jan. 1, 1878. Aged 71 y.
10. Fehl, Valentine; d. April 23, 1827.
Aged 69 y. 8 m.
11. Fehl, Elizabeth; d. Sept. 14, 1831.
Aged 79 y. 10 m. 17 d.
12. Fehl, Mary, d. Oct. 16, 1855.
Aged 65 y. 11 m. 22 d.
13. Fehl, George; "Geböhren in Deutschland"; d. Nov. 6, 1848. Aged 90 y.
14. Fehl, Sarah; wf. George; d. Nov. 25, 1825. Aged 36 y. 3 m. 11 d.
15. Gobrecht, William D.; d. May 1, 1859.
Aged 59 y. 5 m. 25 d.
16. Hickenluber, Andreas; d. Oct. 16, 1804.
Aged 76 y.
17. Hickenluber, Catherine; d. Oct. 24, 1806. Aged 74 y.
18. Lower, John; d. Oct. 18, 1865.
Aged 68 y., 7 m., 3 d.
19. Lower, Catherine; wf. John; d. Jan. 25, 1858. Aged 57 y., 7 m., 5 d.
20. Steinour, Cotherine; d. May 11, 1804.
Aged 26 y.
21. Schlosser, Peter; d. June 2, 1811.
Aged 86.
22. Schlosser, Elizabeth; wf. Peter; d. Sept. 27, 1831. Aged 61 y. 3 m. 12 d.
23. Steinour, John Fred; d. Oct. 30, 1834.
Aged 60 y. 6 m. 5 d.
24. Steinour, Catherine; d. May 1, 1867.
Aged 94 y. 2 m. 22 d.
25. Stoudt, Anna Margaret; d. Dec. 25, 1831. Aged 57 y. 9 m. 17 d.
26. Wagner, Catherine; d. Nov. 1, 1864.
Aged 77 y. 8 m. 11 d.
27. Widam, Jacob; d. Feb. 12, 1828.
Aged 67 y.
28. Widam, Sevilla; d. April 7, 1822.
Aged 60 y.
29. Widman, Barbara; d. Nov. 4, 1855.
Aged 75 y. 29 d.

PAPER VII

A PARTIAL BURIAL RECORD OF THE WESTERN SALISBURY LUTHERAN AND REFORMED CEMETERIES

By Tilghman Neimeyer, Emaus, Pa.

The Jerusalem church of Western Salisbury generally known as the Salisbury church, is located on the banks of the Little Lehigh about 1½ miles northeast of Emaus. This is one of the oldest congregations in the Lehigh Valley. This is especially true of the Reformed Congregation.

From the report of John P. Boehm to the Synod in Holland, dated Oct. 18, 1734, we learn that members of the Reformed faith had already organized themselves and asked for a pastor. He says "these people thirst for the hearing of God's word as dry earth for water," and further remarks, "some have come at various times to communion in my congregation at Falkner Swamp, a distance of twenty-five to thirty miles, and brought children for baptism." The first regular pastor of whom we have any knowledge is John Wilhelm Straub, at one time a schoolmaster at Cronan in the Palatinate. Under his leadership the first building was erected in 1741. The Lutherans in the vicinity assisted in its erection and were in 1743 given an equal right with the Reformed. The Lutheran congregation was organized in 1742. How long Rev. Straub served as pastor of this union congregation we do not know, but in 1747 Rev. Michael Schlatter in his diary reports the congregation vacant. The Reformed congregation sustained definite

Synodical relations and, though without a regular pastor, still Henry Roth represented the congregation at the Meeting of the First Coetus of the Reformed Church at Philadelphia, Sept. 29, 1747.

From 1748-1771 the congregation was supplied by the Rev. John P. Leydich pastor of the congregation at Falkner Swamp. 1771-1799, Rev. John B. Wittner.

1779-1781, Conrad Steiner, a neighboring pastor served as supply.

1781-1785, John Henry Helfrich.

1785-1802, The congregations were probably supplied by neighboring or independent pastor.

1802-1815, Jacob Derhaut.

1815-1857, Daniel Zeller

1857-1876, A. J. G. Dubbs.

1876-1892, T. N. Reber.

1893-1898, C. E. Schaeffer.

1898-1900, P. A. DeLong.

1901-1908, J. P. Bachman.

1908—, John Baer Stoudt.

Who the first pastor on the Lutheran side was we have been unable to learn, but in 1759 Rev. Daniel Schumacher became pastor, continuing in office until October 1763, and again from January, 1766 to December, 1768. Rev. Jacob Van Buskirk served from 1769 to 1793. He was succeeded by Rev. George Ellison who served but two years, until 1795. Returning from

Montgomery county whither he had gone in 1793, Rev. Van Buskirk in 1796 again became pastor continuing until shortly before his death, August 5, 1800. The pulpit thereafter was successively filled as follows:

- 1800-1803, Paul F. Kramer,
- 1803-1804, John G. Roeller,
- 1804-May to November, John C. Dill
- 1805-1808, Conrad Jaeger,
- 1808-1817, Heinrich Heine,
- 1817-1819, Heinrich G. Stecher,
- 1820-1849, Benjamin German
- 1850-1852, William German
- 1852-1857, Jacob Vogelbach
- 1857-1889, William Rath,
- 1889-Myron O. Rath.

The present church was erected in 1819 at a cost of \$4,908.73. In 1826 an organ costing \$800.70 was put in. In 1896 this organ was replaced by the present large and fine instrument at a cost of \$1950. In 1870 and in 1884 and again this year the church was renovated and improved. In 1884 the interior was remodeled, a steeple erected, and in the spring of 1885 a 1600 pound sweet toned bell hung. The cost of these improvements was \$4,911.80. In 1899 the chapel was erected at a cost of \$2300. The cost of renovating church and chapel this year will approximate \$800.

The Reformed side is in possession of a folio Bible printed in Basle, Switzerland, 1747, which it received through their pastor Rev. John P. Lydich from the Classis of Amsterdam in the year 1752, "as a present for those seeking their salvation."

Many graves are unmarked. Out of over 1300 inscriptions the following have been selected as of persons born prior to 1800 and past 16 years at death. A draft of the cemetery has been made each grave being designated by row and number or lot. All the inscriptions carefully copied are preserved in MSS. volumes and indexed. Annual additions are duly noted. A Genealogical Record Book of some of the families also prepared by the transcriber was made use of freely in the preparation of this record. Rev. John Baer Stoudt, Reformed pastor of the Salisbury Church has added supplementary notes which are indicated by the initials J. B. S.

1. Andreas, Anna Dila (n Hohn, wf Christofel Andreas)
 - b. Apr. 10, 1744; d. Aug. 7, 1828.
 - a. 84 yrs., 3 mo., 27 da.
2. Andreas, Christofel.
 - b. Nov. 15, 1745; d. Mar., 1817.
 - a. 72 yrs., 4 mo., 20 da.
3. Andreas, Susanna; d. Dec. 4th, 1798.
 - wf. Henry Jacob Andreas.
 - a. 26 yrs., 2 mo.
4. Andreas, Margaretta.
 - b. June 10, 1783; d. Nov. 2, 1858.
 - a. 78 yrs., 5 mo., 10 da.
 - (n. Mohr, wf. I. Jacob Andreas.)
5. Andreas, Jacob.
 - b. Mar. 20, 1777; d. July 20, 1844.
 - a. 67 yrs., 4 mo.
 - "Nur die Erda; wird zur Erde Dass Dar Geist Verherrlicht werda."
6. Acker, Daniel.
 - b. Apr. 20, 1792; d. Ma. 1, 1844.
 - a. 51 yrs., 10 mo., 11 da.
7. Andreas, Christian.
 - b. Sept. 26, 1788; d. Mar. 9, 1858.
 - a. 69 yrs., 5 mo., 11 da.
8. Biery, Catherine; wf. John.
 - b. Nov. 13, 1779; d. Jan. 23, 1858.
 - a. 78 yrs., 2 mo., 10 da.
9. Biery, John.
 - b. Oct. 28, 1770; d. Jan. 16, 1828.
 - a. 57 yr., 2 mo., 19 da.
 - sf. Michael Biery, and w. Eva Smith.
 - Her mother, n. Keck, m. Junel7, 1798.
 - To Catherine Troxel, dau. Daniel. Had 6 s. 6 d.—Henry, Jonathan, John, Abraham, Nathan, Daniel, Franica, Elizabeth, Catherine, Annie, Lydia, Maria.)
 - Michael Biery, father of John, had 6 ch. John, Jacob, Henry, Mrs. Herman Rupp, Mrs. Jonathan Diefenderfer, Mrs. Conrad Bieber.
 - (The Biery's are of Swiss descent originally from the Canton of Berne. J. B. S.)
10. Bader, George.
 - b. Mar. 10, 1728; d. July 24, 1771.
 - a. 43 yrs., 4 mo., 14 da.
11. Bogerts. It appears that Martin Bogert was the first that came to the country. Had a daughter Maria, born in 1735. Peter Bogert died 1800. He had 2 ch.: Jacob Bogert, Sen., Catherine m. to Frederick Mohr. Peter Bogert came from abroad on ship 106, Nov 2, 1744. on ship Friendship. John Mason was captain, of Rotterdam.
12. Bogert, Jacob Sen.
 - b. Aug. 26, 1748; d. Aug. 7, 1802.
 - a. 59 yr., 9 da. M. to Anna Mohry.
13. Bogert, Anna.
 - b. July 15, 1753; d. Nov. 4, 1826.
 - a. 73 yr., 3 mo., 19 da. wf. Jacob.
 - They had 2 s. and 8 dau., Peter d. in youth, John Sen., Catherine, Madelena, Maria, Elizabeth, Soloma, Annie, Margarette, Bevy and Anna Maria.
14. Bogert, John Sen.
 - b. Dec. 1, 1773; d. Aug. 15, 1854.
 - a. 82 yr., 8 mo., 14 da. M. to Maria Elizabeth Kline.
15. Bogert, Elizabeth.
 - b. Oct. 28, 1767; d. Dec. 18, 1867.
 - a. 100 yr., 1 mo., 21 da. dau. Lorence Kline Sen. and w. Eva (nee Stettler), 5 ch. Jacob, John Jr., Franica, Lydia and Elizabeth.
16. Bogert, Jacob.
 - b. Nov. 14, 1797; d. Ma. 14, 1894.
 - a. 96 yr., 3 mo., 21 da. M. 1st to Lydia Fink, 2nd. to Anna Wilt, 3d to Fry. (14 ch.)

17. Bogert, Lydia.
b. Oct. 16, 1800; d. Apr. 13, 1835.
a. 34 yr., 6 mo., 27 da.
18. Bieber, Abraham.
b. Oct. 17, 1777; d. Dec. 5, 1804
a. 27, yr., 12 da.
Jacob Bieber after 1781, came from Kutztown and settled on the banks of the Little Lehigh, near the church. He had the following ch. Abraham, George, John and Conrad. In 1732 John Geo. Beaver emigrated from Koseuthal in Alsace and settled in Oley township, Berks Co.
In 1741 arrived Dewalt, probably a bro. to the above named John Geo. with his sons, John Geo. age 21, John Jacob 19, Dewalt Jr. 19 and settled a few miles south of Kutztown. (see Martz chrc.)
In 1768 arrived from Deux Ponts, the three bros. Michael, Valentine and Jacob of the same family as the above and settled in the West Branch Valley.
Abraham m. a dau. of Abraham Griesemer, he died young leaving 2 ch. Abraham and Solomon.
Abraham m. Sarah Darney dauf. Adam Darney and his w. Madlena (nee. Bogert) and emigrated to Ohio.
Solomon received the old homestead. J. B. S.
19. Bieber, Geo.
b. Jan. 25, 1768; d. June 30, 1829.
a. 71 yr., 5 da. m. to Eva Kline.
20. Bieger, Eva.
b. Nov. 12, 1765; d. Nov. 13, 1845.
a. 80 yr., 1 da.
Had 6 ch., David, Solomon, Jonathan, Polly, Elizabeth, Hannah.
21. Bieber, David.
b. Jan. 28, 1800; d. July 17, 1877
a. 77 yr., 5 mo., 19 da. Single.
22. Bieber, Polly M.
b. Feb. 13, 1793; d. Aug. 19, 1884.
a. 84 yr., 6 mo., 6 da. Single.
23. Brobst, Eva Catherine wf. Daniel Brobst.
b. Feb. 25, 1773; d. Sept. 10, 1809.
a. 35 yr., 7 mo., 15 da.
24. Bernd, Anna Maria.
b. Apr. 8, 1750; d. Mar. 5, 1816.
a. 65 yr., 10 mo., 25 da.
25. Breinig, John.
b. Mar. 12, 1836.
a. 42 yr., 9 mo., 23 da.
26. Bastian, Michael.
b. Aug. 27, 1778; d. Mar. 14, 1844.
a. 65 yr., 6 mo., 18 da.
27. Bortz, Catherine.
b. Mar. 27, 1780; d. Oct. 18, 1863.
a. 83 yr., 6 mo., 22 da., wf. Christopher Bortz, b. Ueberoth.
28. Bortz, Christopher.
b. Mar. 6, 1781; d. Feb. 28, 1865.
a. 83 yr., 11 mo., 22 da.
29. Butz, Peter.
b. Nov. 3, 1766; d. Apr. 22, 1857.
a. 90 yr., 5 mo., 19 da.
Peter Butz was a sf. Peter Butz 1718—1780, who came to Penna. from the Fatherland in 1752 and settled in Longswamp township in the vicinity of the Longswamp church. In 1761 he bought a farm in Macungie township. He had the following sons: John, Samuel and Peter. John and Samuel settled in Longswamp township while Peter moved to Cedar Creek. He had 8 ch. John, Abraham, Peter, Jonathan, Bevy, Elizabeth, Catherine and Hetty. J. B. S.
30. Brader, Adam.
b. July 12, 1787; d. Oct. 17, 1858.
a. 71 yr., 3 mo., 5 da.
31. Bastian, Catherine.
b. June 26, 1781; d. Apr. 2, 1861.
a. 79 yr., 9 mo., 6 da. wf. Daniel Bastian, Dauf. Henry and Eva Hartzel.
32. Bastian, Daniel.
b. Apr. 3, 1783; d. May 4, 1871.
a. 88 yr., 1 mo., 1 da.
33. Baumer, Dorothea Born Eisenhert, wf. Daniel Baumer.
b. Dec. 18, 1790; d. June 17, 1862.
a. 71 yr., 5 mo., 29 da.
34. Baumer, Daniel.
b. Mar. 14, 1789; d. Sept. 6, 1872.
a. 83 yr., 5 mo., 23 da.
35. Daubert, Henrich.
b. Feb. 21, 1758; d. July 5, 1829.
a. 62 yr., 4 mo., 14 da.
36. Diefenderfer, Elizabeth Born Kohler, wf. Henrich Diefenderfer.
b. Mar. 31, 1795; d. Jan. 1, 1842.
a. 46 yr., 9 mo., 1 da.
37. Diefenderfer, Henrich.
b. Mar. 13, 1791; d. July 24, 1862.
a. 71 yr., 4 mo., 11 da. He was a bro. to Elizabeth Neimeyer wf. Conrad and a sf. Henry Diefenderfer and wf. Susan born Jarrett.)
The progeintor of the Deifenderfers was Alexander who emigrated from the Palatinate 1727, and settled in Bucks Co., Pa. Died 1768 and is bu. at the Great Swamp Church. J. B. S.
38. Danner, Fredericha. b. Heintzen wf. Jacob Danner.
b. Oct. 17, 1771; d. Feb. 28, 1841.
a. 69 yr., 4 mo., 11 da.
39. Danner, Jacob.
b. May 18, 1762; d. July 3, 1825.
a. 63 yr., 1 mo., 15 da.
40. Danner, Magdalena. wf. Frederick Danner.
b. Sept. 9, 1789; d. Mar. 19, 1819.
a. 29 yr., 6 mo., 10 da.
41. Dorney, Adam.
b. Sept. 26, 1774; d. Mar. 29, 1845.
a. 70 yr., 6 mo., 3 da.
42. Dorney, Maria Magdalena. Born Bogert dauf. Jacob sen. and wf. (nee Mohry) Adam Dorney.
b. Oct 11, 1780; d. Oct. 11 1840.
a. 60 years.

43. Dorney, Peter.
b. Oct. 18, 1770; d. Oct. 19, 1851.
a. 81 yr., 1 da.
44. Dutt, Maria. Born Siegfried, wf. Solomon Dutt.
b. Nov. 24, 1816; d. July 21, 1854.
a. 37 yr., 7 mo., 27 da.
45. Eberhard, Daniel.
b. Jan. 15, 1797; d. Oct. 20, 1850.
a. 53 yr., 9 mo., 5 da.
46. Eberhard, Maria. Born Wieder, wf. Daniel Eberhard.
b. Apr. 8, 1790; d. Oct. 10, 1850.
a. 60 yr., 6 mo., 2 da.
47. Eberhard, Christina. Wf. John Eberhard
b. Apr. 7, 1793; d. Aug. 3, 1856.
a. 63 yr., 4 mo., 2 da.
48. Eberhard, John.
b. June 23, 1799; d. Jan. 3, 1873.
a. 73 yr., 6 mo., 10 da.
The Eberhards are descendants of Joseph Eberhard, who in 1727 mgr. Switzerland and in 1742 settled in Lower Milford Township. Bu. at Swamp church. He died in 1760 leaving the following ch.—
Michael, Joseph, Jacob, John, Peter and Abraham. J. B. S.)
49. Fischer, Daniel.
b. Sept. 11, 1787; d. May 25, 1824.
a. 36 yr., 8 mo., 14 da.
50. Flexer, Anna Maria. Born Mertz, wf. Jacob Flexer.
b. Dec. 18, 1780; d. June 11, 1855.
a. 74 yr., 5 mo., 24 da.
51. Flexer, Jacob.
b. Sept. 30, 1780; d. Oct. 23, 1857.
a. 77 yr., 23 da.
52. Flexer, John.
b. May 14, 1795; d. Jan. 28, 1868.
a. 72 yr., 8 mo., 11 da.
53. Flexer, Katherine. wf. John.
b. Apr. 5, 1791; d. Sept. 26, 1878.
a. 87 yr., 5 mo., 21 da.
54. Glück, Daniel.
b. Sept. 6, 1778; d. Feb. 23, 1852.
a. 73 yr., 5 mo., 17 da.
55. Glück, Eva C.; b. Steininger. wf. Daniel Glück.
b. Oct. 24, 1781; d. Oct. 8, 1859.
a. 77 yr., 11 mo., 14 da.
56. Glück, John Geo.
b. Dec. 25, 1749; d. Dec. 18, 1816.
a. 66 yr., 11 mo., 23 da.
57. German, Rev. Wm.; Lutheran Preacher. (Im Grabia ist Ruh.)
b. Sept. 16, 1796; d. June 28, 1851.
a. 54 yr., 9 mo., 12 da.
58. Heilig, Peter.
b. July 11, 1777; d. Mar. 17, 1839.
a. 52 yr., 8 mo., 6 da.
59. Hamer, John Geo.
b. Mar. 14, 1767;—?
60. Hittel, Geo. Michael.
b. Dec. 7,—?; d. Dec. 16, 1786.
61. Hottenstein, Anna; b. Kline wf. Stofflet
1st wf. John Hottenstein Sen.
b. Aug. 9, 1797; d. Dec. 29, 1828.
a. 31 yr., 4 mo., 20 da.
62. Hottenstein, Barbara; b. Kline wf. Philip, 2d w. John Hottenstein Sen.
b. Oct. 28, 1792; d. Mar. 10, 1872.
a. 79 yr., 4 mo., 13 da.
63. Hottenstein, John Sen.
b. Oct. 14, 1800; d. May 24, 1864.
a. 63 yr., 7 mo., 10 da.
64. Harlacher, Michael.
b. Sept. 30, 1799; d. Mar. 15, 1837.
a. 37 yr., 5 mo., 14 da.
65. Henninger, Lydia; b. Kohler of Peter and Margarethe. Wf. Christian Henninger Sen.
b. May 19, 1792; d. Jan. 17, 1849.
a. 56 yr., 7 mo., 29 da.
66. Hottel, Maria; b. Bildhouse. Wf. George Hottel.
b. Dec. 22, 1790; d. Oct. 10, 1873.
a. 82 yr., 9 mo., 19 da.
67. Hartzel, Andrew.
b. June 5, 1791; d. June 22, 1854.
a. 62 yr., 7 mo., 17 da.
Had 8 ch., Jonas, Levy, William, Uriah. Ed., Hannah, Amond., and Lucy.
68. Hartzel, Adam.
b. Nov. 24, 1789; d. Aug. 22, 1873.
a. 84 yr., 8 mo., 29 da.
69. Kohler, John Peter.
b. Nov. 16 1755; d. Feb 5, 1830.
a. 74 yr., 2 mo., 20 da.
70. Kohler, Anna Margaretta; wf. John Peter Kohler.
b. Dec. 31, 1760; d. Sept. 18, 1841.
a. 80 yr., 6 mo., 28 da.
(At the head of the Kohler family of Lehigh Co. stands Jacob Kohler who mgr. Muehl Hausen, Switzerland, prior to 1730.—J. B. S.)
71. Keck, Andrew Sen.
b. Jan. 10, 1753; d. May 13, 1828.
a. 75 yr., 4 mo., 3 da.
Andrew Keck was the youngest son of the pioneer Henry Keck who in 1732 left his home in Upper Falls and with his wife came to Penna. They were sold as redemptioners to a man in Chester Co. and in 1740 settled in Salisbury township. He raised six sons and a daughter, three of whom took part in the battles of Brandywine and Germantown. Frederick and one whose name is unknown went to North Carolina. Henry settled near the church. John remained on the old homestead J. B. S.)
72. Keck, Barbara. 1st wf. Andrew. Born Blank of Geo.
73. Keck, Susanna. 2nd wf. Andrew (nee Sheets)
b. Dec. 22, 1768; d. Jan. 15, 1853.
a. 85 yr., 24 da.
ch. 9. Andrew, Geo., John, Jacob, David, Charles (associate judge in 1853), Solomon, Elizabeth, Maria Madalena.

74. Keck, Andrew. S. of Henry and a grandson of the pioneer, Henry Sen.
b. Dec. 28, 1778; d. June 3, 1833.
a. 54 yr., 5 mo., 5 da.
M. to Magdalena Kline of Lorence Sen. and wife Eva Settler.
75. Keck, Magdalena.
b. Mar. 3, 1779; d. Apr. 5, 1861.
a. 82 yr., 1 mo., 2 da.
ch. 12: Joel, Paul, John, Wm., Lorence, Andrew, Soloma, Lydia, Julian, Annie, Elizabeth and Maria.
76. Keck, George.
b. Aug. 19, 1776; d. Apr. 4, 1822.
a. 45 yr., 7 mo., 15 da.
77. Keck, Anna Catherine, wf. Geo. Keck.
b. Sept. 13, 1780; d. May 11, 1852.
a. 71 yr., 7 mo., 28 da.
78. Keck, Benjamin.
b. July 31, 1789; d. Sept. 17, 1839.
a. 50 yr., 1 mo., 17 da.
79. Keck, Elizabeth. B. Kline of Philip. Wf. Benj. Keck Sen.
b. May 2, 1791; d. Nov. 22, 1849.
a. 50 yr., 6 mo., 20 da.
80. Kline, Lorenz Sen.
b. Feb. 5, 1735; d. July 6, 1819.
a. 84 yr., 4 mo., 21 da.
Lorenz Kline is said to have mgr. Rhineland with his father. Tradition says that the father returned again to the Fatherland to bring hither some possessions, and that nothing further was ever heard of his whereabouts. J. B. S.
81. Kline, Eva, wf. Lorenz Kline Sen. B. Stettler.
b. Dec. 25, 1740; d. Nov. 21, 1821.
a. 84 yr., 4 mo., 27 da.
Ch. 6: Christoffel, Peter, Berndt, Elizabeth, Anna, Margarette, and Magdalena.
82. Kline, Christoffel.
b. June 3, 1765; d. Nov. 12, 1809.
a. 44 yr., 5 mo., 9 da.
83. Kline, Maria Elizabeth, wf. Christoffel, dauf. Jacob Bogert sen.
b. Oct. 14, 1774; d. Apr. 12, 1861.
a. 86 yr., 5 mo., 28 da.
Ch. 5: Laurenz, Reuben, Elizabeth, Anna and Sarah.
84. Kline, Lorenz s. of Cristoffel and wf. (nee Bogert).
b. Aug. 17, 1794; d. May 13, 1882.
a. 87 yr., 6 mo., 26 da.
85. Kline, Lydia wf. Lorenz, dauf. George and Susanna Kemmerer.
b. Apr. 9, 1804; d. Apr. 24, 1877.
Ch. 6: Helena, Edwin, Benj., Tilghman K., Margarette, Lydia.
(Congressman Honorable M. C. L. Kline of Allentown is a grandson of Lorenz and Lydia Kline.)
86. Kline, Peter sen. s. of Lorenz sen. and wf. Eva (nee Stettler).
b. June 11, 1769; d. Apr. 22, 1858.
a. 88 yr., 10 mo., 11 da.
87. Kline, Maria wf. Peter. B. Bogert of Jacob sen.
b. Aug. 26, 1776; d. Dec. 1, 1843.
a. 67 yr., 3 mo., 5 da.
Ch. 9: Peter, Henrich, Gabriel, Simon, Annie, Maria, Magdalena, Elizabeth, Esther, Anna Maria.
88. Kline, Henrich, B. Peter sen.
b. ar. 17, 1799; d. Mar. 29, 1870.
a. 71 yr., 12 da.
89. Kline, Lydia wf. Henrich Kline. B. Kemmerer of Frederick.
b. Aug. 27, 1798; d. Sept. 6, 1876.
a. 78 yr., 10 da.
90. Kline, Philip.
b. June 17, 1764; d. May 4, 1854.
a. 89 yr., 10 mo., 17 da.
(Philip Kline and his bro. Adam came to Salisbury township from Goshenhoppen about 1790, J. B. S.)
91. Kline, Anna Margarette. dauf. Lorenz Kline sen. and w. Eva (nee Stettler wf. Philip Kline.)
b. Feb. 15, 1765; d. Oct. 26, 1845.
a. 82 yr., 8 mo., 11 da.
Ch. 5: Solomon, Daniel, Elizabeth, Anna, Susanna.
92. Kline, Solomon.
b. Apr. 6, 1795; d. May 27, 1869.
a. 74 yr., 1 mo., 21 da.
93. Kline, Anna Margarette. B. Ritter of Martin sen. and w. (nee Steininger).
b. Nov. 27, 1797; d. Dec. 3, 1887.
a. 90 yr., 16 da.
Ch. 6: Solomon, Tilghman R., Gedion, Sarah, Elvina, Johannas.
94. Kline, Daniel.
b. Aug. 27, 1787; d. Mar. 17, 1848.
a. 60 yr., 6 mo., 21 da.
95. Kline, Soloma, B. Bogert of Jacob sen.
b. Oct. 20, 1790; d. Jan. 24, 1860.
a. 69 yr., 3 mo., 4 da.
Ch. 5: Solomon, Elizabeth, Daniel jr., Soloma, Lydia.
96. Kline, Adam.
b. Oct. 24, 1766; d. Feb. 15, 1847.
a. 80 yr., 3 mo., 21 da.
97. Kline, Elizabeth. B. Snyder. Wf. Adam Kline.
b. Mar. 12, 1767; d. Apr. 26, 1849.
a. 82 yr., 1 mo., 14 da.
98. Kemmerrer, Carl.
b. Dec. 7, 1794; d. Feb. 10, 1815.
a. 20 yr., 2 mo., 3 da.
99. Kemmerer, Henrich. B. of T. Kemmerer.
b. Apr. 4, 1740; d. Oct. 10, 1804.
a. 61 yr., 6 mo., 10 da.
(Henrich Kemmerrer was a sf. T. Kemmerrer who with two of his bros. came from Wurttemberg, 1744, to Lehigh C. Later one of the brothers moved to Strandsburg and the other one to Western, Pa.—J. B. S.)
100. Kemmerrer, Anna Maria; wf. Henrich.
b. Dec. 25, 1733; d. Mar. 11, 1820.
a. 82 yr., 2 mo., 16 da.
Ch. 9: Jacob, Geo., John, Adam, Henrich, Martin sen., Catherine, Mrs. Bortz, Mrs. Retter.

101. Kemmerer, Henrich.
b. Oct. 23, 1774; d. Dec. 27, 1856.
a. 82 yr., 2 mo., 4 da.
102. Kemmerer, Magdalena, wf Henrich.
b. Sept. 1, 1780; d. Apr. 16, 1845.
a. 64 yr., 7 mo., 15 da.
Ch. 6: John, Samuel, Henrich, Leah,
Mrs. J. Taylor, Elizabeth.
103. Kemmerrer, Magdalena; wf. Henrich.
b. Apr. 7, 1786; d. Apr. 22, 1856.
a. 70 yr., 15 da.
104. Kemmerrer, Henrich.
b. Aug. 8, 1795; d. Sept. 19, 1878.
a. 83 yr., 1 mo., 11 da.
105. Kemmerrer, Soloma; b. Blauk, wf.
Henrich. b. Sept. 17, 1804; d. May 13,
1855. a. 50 yr., 7 mo., 27 da.
106. Kemmerrer, John Geo.
b. Aug. 26, 1793; d. Dec. 26, 1861.
a. 63 yr., 4 mo.
107. Kemmerrer, Elizabeth. B. Weaver,
wf. John Geo. b. Dec. 7, 1795; d. Mar.
15, 1876; a. 80 yr., 5 mo., 8 da.
108. Kemmerrer, Geo., Sen.
b. Nov. 24, 1767; d. Feb. 4, 1851.
a. 83 yr., 2 mo., 10 da.
109. Kemmerrer, Maria Susanna. B. Stein-
inger, wf. Geo. Kemmerrer.
b. Nov. 8, 1774; d. June 11, 1857.
a. 82 yr., 7 mo., 13 da.
Ch. 2: George and Lydia.
110. Kemmerrer, John.
b. July 14, 1780; d. Aug. 29, 1893.
a. 83 yr., 1 mo., 15 da.
111. Kemmerrer, Christina; wf. John. B.
Smith. b. Sept. 7, 1783; d. Nov. 11,
1867. a. 84 yr., 2 mo., 4 da.
112. Koehler, Peter.
b. Dec. 31, 1797; d. July 24, 1800.
a. 3 yr.
113. Koehler, Elizabeth.
b. Oct. 4, 1789; d. 1791.
114. Knauss, Eva.
b. Mar. 10, 1790; d. May 17, 1875.
a. 85 yr., 2 mo., 7 da. (v. Vol. VII:
287, J. B. S.)
115. Kuntz, Catherine. B. Streby. 1st wf.
Henry Minnich, 2nd of David Kuntz.
b. July 11, 1783; d. Dec. 16, 1866.
a. 83 yr., 5 mo., 5 da.
116. Kehm, John Jacob.
b. 1717; d. June 16, 1775.
a. 58 years.
117. Kehm, George.
b. Feb. 2, 1794. d. July 8, 1852.
a. 58 yr., 5 mo., 6 da.
118. Kehm, Susanna M. (nee Gorten) wf.
Geo. Kehm. b. Mar. 3, 1792; d. Nov. 27,
1859. a. 67 yr., 8 mo., 24 da.
Ch. 8: David, Reuben, Solomon, John,
Michael, Catherine, Sallie, Maria.
119. Kehm, Henrich; sf. Michael and Eva
M. Kehm. b. Jan. 15, 1792; d. Mar. 17,
1861. a. 69 yr., 2 mo., 2 da.
120. Lazarus, Martin.
b. Oct. 13, 1774; d. Nov. 29, 1847.
a. 73 yr., 1 mo., 16 da.
121. Lazarus, A. Maria; wf. Martin.
b. May 29, 1776; d. Mar. 7, 1829.
a. 52 yr., 9 mo., 8 da.
122. Lazarus, Maria.
b. Sept. 13, 1788; d. July 24, 1864.
a. 75 yr., 10 mo., 11 da.
123. Mohr, Anna Maria; wf. Jacob Mohr.
b. Stettler. b. Aug. 26, 1750; d. Aug. 8,
1825. a. 74 yr., 7 mo., 19 da.
124. Mohr, Jacob.
b. Mar. 18, 1746; d. Nov. 25, 1839.
a. 93 yr., 8 mo., 7 da.
125. Marcks, Conrad; hf. Miss Moler.
b. June 12, 1745; d. Jan. 16, 1807.
a. 64 y., 7 mo., 14 da.
Ch. 6: John, Peter, Jacob, Catherine,
Margarette, Mrs. Willauer.
126. Marcks, John.
b. Aug. 22, 1775; d. Feb. 21, 1859.
a. 83 yr., 5 mo., 3 da.
127. Marcks, Anna Marg. B. Koehler, wf.
Frederick. b. Aug. 18, 1787; d. Jan. 3,
1847; a. 59 yr., 4 mo., 16 da.
128. Marcks, Jacob, sen.
B. Nov. 21, 1786; d. Sept. 9, 1860.
a. 73 yr., 9 mo., 18 da.
129. Marcks, Maria Magdalena. B. Koeh-
ler. b. Jul. 22, 1784; d. Jan. 6, 1859.
a. 74 yr., 5 mo., 15 da.
130. Mertz, Geo. Henrich.
b. Sept. 4, 1755; d. Jul. 23, 1827.
a. 71 yr., 10 mo., 22 da.
131. Mertz, Eva Barbara.
b. Jan. 1749; d. Sept. 5, 1826.
a. 77 y., 7 mo., 27 da.
132. Miller, Adam.
b. Jun. 28, 1792; d. Jul. 5, 1864.
a. 72 yr., 7 da.
133. Miller, Anna Maria; wf. Adam.
b. Dec. 25, 1795; d. June 28, 1864.
a. 68 yr., 6 mo., 3 da.
134. Miller, George.
b. July 20, 1793; d. Jul. 23, 1877.
a. 84 yr., 6 mo., 3 da.
135. Miller, Susanna; wf. Geo. Miller B.
Kelchner. b. Jan. 5, 1793; d. Oct. 16,
1863. a. 70 yr., 9 mo., 11 da.
136. Neitz, Magdalena.
b. 1745; d. Aug. 28, 1823.
a. 78 years.
137. Neitz, John George.
b. Mar. 31, 1790; d. May 1, 1857.
a. 67 yr., 1 mo., 1 da.
138. Ortin, Maria. B. Andrew.
b. Oct. 18, 1786; d. Dec. 28, 1814.
a. 28 yr., 2 mo., 10 da.
139. Ort, Johannas.
b. Feb. 26, 1782; d. Sept. 12, 1853.
a. 71 yr., 6 mo., 15 da.
(The Orts of Lehigh Co. are descend-
ants of Hans Ord—John Ortt, to whom
a tract of land was granted in Upper
Milford township, Sept. 11, 1738.—J.
B. S.)
140. Ort, Magdalena; wf. Johannas Ort.
b. Andreas. b. Dec. 6, 1781; d. Apr.
30, 1857. a. 75 yr., 4 mo., 24 da.

141. Reinbold, Susanna. b. Weider, wf. Carnelius Reinbold. b. Oct. 12, 1791; d. Nov. 5, 1839. a. 48 yr., 26 da.
142. Ritter, Martin, sen. b. Nov. 10, 1749; d. Nov. 2, 1827. a. 77 yr., 11 mo., 22 da. (v. Vol. VII: 292.—J.B.S.)
(It is claimed Philip Ritter was the 1st of the Ritters that came to this country. Also that three brothers—Martin, Casper and Daniel, came together. They settled the first in Delaware, then in Pa., moved from Upper Millford to Salisbury township, owned 800 acres of land.)
143. Ritter, Anna Margarette. B. Steinger, wf. Martin, sen. b. Jan. 11, 1752; d. Aug. 4, 1838. a. 82 yr., 6 mo., 24 da.
Ch. 7: Martin, Jacob, Michael, Henrich, Daniel, Anna, Margarette, John.
144. Ritter, Martin, Jr. b. Nov. 7, 1781; d. Feb. 10, 1863. a. 81 yr., 3 mo., 3 da.
145. Ritter, Anna Margarette. B. Bogert, wf. Jacob, sen., and wf. (nee Mohry, wf. Martin.) B. Jan. 5, 1786; d. Sept. 25, 1861. A. 75 yr., 8 mo., 29 da.
Ch. 13: Mary Ann, Annie B., Elizabeth B., Solomon B., Gedian B., Martin B., Soloma B., Reuben B., Jacob B., Edwin B., Chas. B., John B.) (The B. represents Bogert of the mother.)
146. Ritter, Jacob. b. Feb. 3, 1792; d. Apr. 29, 1830. a. 38 yr., 2 mo., 26 da.
147. Ritter, Anna; b. Bogert, wf. Jacob, sen., and wf. (nee Mohry.) d. Mar. 24, 1826. a. 32 years.
148. Ritter, Michael. b. Sept. 14, 1794; d. Aug. 14, 1877. a. 82 yr., 11 mo.
(Hf. Elouisa Miller, wf. Jacob.)
149. Ritter, Henrich. b. Apr. 10, 1779; d. May 14, 1833. a. 54 yr., 1 mo., 4 da.
150. Ritter, Lydia. B. Knappenberger. b. June 27, 1785; d. Jul. 28, 1832. a. 47 yr., 1 mo., 1 da. (wf. Henrich)
Ch. 11: Jacob, Henry, Anna Rebecca, Sallie, Lydia, Polly, Eliza, George, Charles, Daniel, Jonathan.
151. Ritter, John. b. Mar. 26, 1784; d. Sept. 7, 1867. a. 83 yr., 5 mo., 11 da.
152. Ritter, Maria Susanna. B. Kline, wf. Philip. B. Jan. 21, 1789; d. Dec. 15, 1881. A. 92 yr., 10 mo., 24 da.
(Wf. John Ritter) ch. 10: Charles, Matilda, Mary, Isaac, Elizabeth, John, Martin, Levy, Reuben, Daniel.
153. Ritter, Daniel. b. May 11, 1789; d. Sept. 4 1873. a. 84 yr., 3 mo., 23 da.
154. Ritter, Lydia. B. Knauss, wf. Abraham; wf. Daniel. b. Jul. 10, 1795; d. Feb. 22, 1876. a. 80 yr., 7 mo., 12 da.
Ch. 9: Rebecca, Henrietta, Eliza, Joel, Wm., Gedion, Lydia, Soloma, Annie.
155. Ritter, Christian. b. Feb. 9, 1775.
156. Reinhard, Hartman; sf. John Reinhard. d. in 1806. b. Dec. 11, 1762; d. Mar. 18, 1822. a. 59 yr., 3 mo., 7 da.
(Hartman Reinhard was a sf. John Reinhard who died in 1806 and was probably a grandsf. Geo. Reinhard, who mgr. from the Palatinate in 1750 and settled in Upper Sacon township and a sf. Heinrich, who had the following ch: John, Geo., Andrew, Jacob, Solomon, Henry, Abraham, Catherine, Elizabeth, Hannah. J. B. S.)
157. Reinhard, Catherine. b. Kemmerrer, wf. Henrich, sen. b. Oct. 16, 1771; d. Mar. 15, 1832. a. 60 yr., 4 mo., 29 da. Ch. 5: Johannas, Geo., Henry, Maria, Solomon.
158. Reinhard, C. G. b. Jun. 6, 1777; d. Jun. 19, 1845. a. 68 yr., 13 da.
159. Reinhard, Johannas. b. May 8, 1796; d. Feb. 17, 1886. a. 89 yr., 9 mo., 9 da. (Hf. Maria W. b. Roth, wf. Philip.) Ch. 7: Philip, John, James, Lewis, Sarah, Mary, Amantes.
160. Reinhard, George. b. July 22, 1789; d. Mar. 20, 1869. a. 79 yr., 7 mo., 28 da.
161. Rejter, Conrad. b. Sept. 29, 1775; d. Sept. 4, 1798. a. 22 yr., 11 mo., 6 da.
162. Rothe, Francis; sf. Henrich Roth. b. Dec. 19, 1721; d. Dec. 28, 1757.
(David Schultz, a surveyor of Upper Hanover, Montgomery Co., in his journal Dec. 1757 says: "At the close of the year died Frantz Roth in Salisbury township after an illness of a few hours." J. B. S.)
163. Romich, Maria M. b. Stehler wf. Henrich. b. Mar. 17, 1780; d. Aug. 15, 1845. a. 65 yr., 4 mo., 28 da.
164. Romich, Soloma; b. Weinner of Geo. and Eva Wenner wf. Peter Romich jr. b. Dec. 17, 1799; d. Aug. 4, 1847. a. 47 yr., 7 mo., 17 da.
165. Romich, Peter. b. Oct. 1785; d. Sept. 7, 1869. a. 83 yr., 11 mo., 6 da.
166. Romich, Margaretta; wf. Peter b. German. b. Oct. 8, 1789; d. Oct. 11, 1863. a. 74 yr., 3 da.
(The Romichs are descendents of Frederick Romich who settled in Macungie in 1732. His sons were as follows: Frederick, Adam, Jacob, Henry, Joseph, J. B. S.)

167. Reigel, Benjamin.
b. Nov. 1792; d. May 30, 1861.
a. 68 yr., 6 mo., 2 da.
168. Riegel, Elizabeth. B. Funk wf. Benj.
b. Nov. 30, 1797; d. Jan. 27, 1855.
a. 87 yr., 1 mo., 27 da.
169. Strauss, Maria. B. Hartzel wf. Geo.
b. June 12, 1783; d. Jul. 24, 1829.
a. 46 yr., 4 mo., 9 da.
170. Scheaffer, Frederick.
b. Oct. 18, 1783; d. Mar. 18, 1811.
a. 57 yr., 5 mo.
171. Scheaffer, Catherine. B. Marcks wf. Frederick.
b. Feb. 2, 1783; d. June 25, 1852.
a. 69 yr., 4 mo., 15 da.
(The Schaeffers of Salisbury are descendants of Michael Schaeffer who with his father Geo. Frederick landed at Phila. Aug. 27, 1739, and soon after settled in Macungie. J. B. S.)
172. Scheaffer, Christiana, wf. John Scheaffer.
b. May 31, 1765; d. Feb. 14, 1806.
a. 40 yr., 7 mo., 15 da.
173. Steininger, Adam.
b. Dec. 25, 1768; d. Dec. 20, 1827.
a. 58 yr., 11 mo., 26 da.
174. Steininger, Catherine, b. Heilin wf. Adam.
b. Nov. 7, 1772; d. Feb. 24, 1813.
a. 42 yr., 3 mo., 17 da.
175. Steininger, Christian.
b. Feb. 9, 1714; d. Apr. 11, 1771.
a. 57 yr., 2 mo., 9 da.
176. Steininger, Jacob.
b. Oct. 11, 1792; d. Aug. 26, 1868.
a. 75 yr., 10 mo., 15 da.
177. Steininger, Maria; wf. Jacob.
b. Feb. 11, 1794; d. Sept. 25, 1845.
a. 49 yr., 7 mo., 12 da.
178. Schmeirrerr, Anna Catherine.
b. Nov. 24, 1754; d. Mar. 22, 1777.
a. 22 yr., 4 mo., 28 da.
179. Steininger, Anna Margareth.
b. Mar. 13, 1734; d. Jan. 17, 1794.
a. 59 yr., 10 mo., 4 da.
180. Schneider, Christian.
b. Apr. 22, 1743; d. Oct. 1, 1810.
a. 67 yr., 5 mo.
181. Stehler, Maria S.
b. Jul. 12, 1777; d. Feb. 9, 1845.
a. 67 yr., 6 mo., 27 da.
182. Schuler, Rosianna.
b. Aug. 3, 1761; d. Apr. 6, 1853.
a. 91 yr., 8 mo., 13 da.
183. Smith, Jacob.
b. Jan. 4, 1791; d. Mar. 1859.
a. 68 yrs., 2 mo., 28 da.
184. Smith, Catherine, B. Daubert wf. Jacob.
b. May 4, 1789; d. Nov. 19, 1879.
a. 89 yr., 6 mo., 15 da.
185. Van Buskirk, Mathew.
b. Aug. 22, 1776; d. July 1778.
186. Van Buskirk, Geo.
b. May 22, 1778; d. ? 1778.
187. Weider, Sarah; b. Weaber, wf. Leanhard.
b. Aug. 29, 1797; d. Feb. 27, 1821.
a. 23 yr., 5 mo., 27 da.
188. Wieder, Leanhard.
b. Feb. 27, 1786; d. Oct. 20, 1823.
a. 42 yr., 8 mo., 2 da.
189. Wieder, Susanna, b. Steininger wf. Leanhard.
b. Jul. 2, 1794; d. Feb. 25, 1829.
a. 34 yr., 7 mo., 23 da.
190. Wieder, John Adam.
b. Dec. 13, 1750; d. June 20, 1825.
a. 74 yr., 9 mo., 7 da.
191. Wieder, Christian, b. Dutten, wf. John Adam.
b. Apr. 10, 1757; d. Sept. 13, 1836.
a. 79 yr., 5 mo., 2 da.
Ch. 10: 6 s. 4 dau.
192. Weaber, Elias.
b. Nov. 23, 1753; d. Oct. 22, 1839.
a. 85 yr., 10 mo., 29 da.
(Elias Weber, tradition says was one year old when brought to Penn. by his father, John Weaber who is buried at the Blue Church.—J. B. S.)
193. Weaber, Anna Christian, b. Egner of John Mathias Egner.
b. Feb. 26, 1761; d. Sept. 7, 1835.
a. 74 yr., 6 mo., 12 da.
Ch. 6: Charles, John, Sarah, Catharine, Molly, Elizabeth.
194. Weaber, Charles.
b. Oct. 29, 1799; d. May 19, 1852.
a. 52 yr., 6 mo., 21 da.
195. Weaber, John C., Sen.
b. Jul. 29, 1785; d. Dec. 27, 1870.
a. 85 yr., 4 mo., 29 da.
196. Weaber, Susanna M.; b. Schwartz. Wf. John C. Weaber.
b. Aug. 25, 1786; d. June 9, 1866.
a. 79 yr., 9 mo., 15 da.
Ch. 8: John, Elias, Joseph, Polly, Eliza, Maryan, Sallie, Thomas
197. Wieand, Jacob.
b. Jul. 5, 1785; d. Feb. 6, 1849.
a. 63 yr., 7 mo., 1 da.
198. Wieand, Margarith, wf. Jacob
b. Sept. 5, 1779; d. Oct. 9, 1841.
a. 62 yr., 1 mo., 4 da.
199. Wieand, Henrich.
b. Feb. 15, 1789; d. Jan. 13, 1877.
a. 87 yr., 10 mo., 27 da.
200. Weiand, Elizabeth; b. Leibensberger.
b. May 4, 1794; d. Aug. 19, 1869.
a. 75 yr., 3 mo., 15 da.
201. Wagner, Magdalena M. b. Taubert, wf. John Wagner.
b. Nov. 2, 1796; d. Sept. 14, 1859.
a. 92 yr., 10 mo., 12 da.
202. Yohe, Anna Maria, b. Quir, wf. Peter Yohe.
b. Oct. 11, 1775; d. Mar. 11, 1812.
a. 66 yr., 5 mo.

PAPER VIII

THE GRAVEYARDS OF HEREFORD TOWNSHIP, BERKS COUNTY, PA.

By W. H. SALLADE, HEREFORD, PA.

Hereford township, lying in the north-eastern corner of Berks county, was settled in the year 1732 and established in 1753. The township formerly included about one half of Washington township, established 1839. The Church of the Blessed Sacrament with its burial places, the Mennonite Churches at Bally with their graveyards and the Schwenkfelder Church in Washington township with its burial place, all were within the former limits of the township.

The following is a list of the burying grounds so far as ascertained by the writer:

1. In the southeastern part of the township there was formerly a burial place on the Jacob Deisher farm in the northwestern corner of a field adjoining the present Benjamin Gressly farm. On this yard about 25 persons were buried of whom Daniel Deischer was the first. What the names were the writer has been unable to ascertain as the burial ground is now used as farm land and the graves had no headstones or markers of any kind.

2. On the old George Huber farm northeast from Hereford post office, at present owned and occupied by Ambrose Huber, there were several graves in the northeast of the present garden. According to tradition people by the name of Stroh were buried here.

3. In the southwestern part of the township there is the Lesser (now Oberholtzer) burial ground. Here about sixty graves are marked by common field stones, but unfortunately there is not a single tombstone or marker to designate who lie buried here. Seemingly about two-thirds of the graves are those of children. The writer remembers the burial of one person on this ground whose obsequies he attended some sixty odd years ago with his mother, the burial of Joseph Leeser. Short services were held at the house of mourning, after which burial took place on this graveyard. The mourners then adjourned to the barn where the funeral discourse was held on the thrashing floor. This was in summer time. The interment was the last or one of the last on this burial ground. The writer found the name Leeser on four different burial lots in the township showing that the Leesers were pretty well distributed over the township in earlier days. The Oberholtzer farm is historic in connection with the early history of the

Evangelical Association as the place where the Leeser Class was formed.

4. Not far from Harlem is the Masteller burying ground on the Heimbach farm. This is situated in the northeastern part of the township and contains about thirty graves, most of which are marked by field stones. The following tombstones with inscriptions are on the lot:

Peter Masteller; 1760-1800; a. 40 yrs.
Catharine Masteller; wf. Peter; b. July 2, 1750; d. May 27, 1847; a. 87 yrs., 10 mo., 25 da.

Henry Rauch.

M. R. (presumably the wife of Henry Rauch)

David Rauch; b. Mar. 9, 1798; d. Oct. 6, 1800; a. 2 yrs., 6 mo., 29 da.

Twin children of Ephraim N. Gery also lie buried here.

The burial plot is overgrown with briar and brush and is sadly neglected.

5. Near Siesholtzville lies the Bittenbender burial place. This ground is nicely walled in by a substantial stone wall, covered by a board roof and provided with a substantial gate. It is well cared for. About a dozen of the graves are marked only by field stones at the head and the foot. The following inscriptions are found:

Christoffel Bittenbender; b. August 1, 1750; d. June 30, 1835; a. 84 yrs., 10 mo., 29 da.

Magdalena Bittenbender; wf. Christoffel; b. March 6, 1755; d. August 10, 1831; a. 76 yrs., 5 mo., 1 da.

Christoffel; sf. Christoffel and Magdalena Bittenbender; d. Dec. 14, 1797; a. 2 yrs., 8 mo., 8 da.

Emmalinda Bittenbender; dauf. David and Elizabeth Bittenbender; b. July 5, 1848; d. May 17, 1850; a. 1 yr., 10 mo., 12 da.

Elizabeth Bittenbender; dauf. Jacob and Susanna Bittenbender; b. June 23, 1834; d. Sept. 13, 1836; a. 1 y., 7 mo., 21 da.

A daughter of Jacob the elder born Aug. 13, 1814, died at the age of 24 days.

6. There is a burial place in the central part of the township on the property settled by Millers which is in utter neglect, located along a fence overgrown with timber and brush with no markers save field stones to show who was buried here. It is probable that Millers and Gregory, who settled this part of the township lie buried here.

7. In the western part of the township, between Siesholtzville and Huff's Church,

is the Huff, or as now known the Rauch, burial ground on an eminence sloping to the southeast. This plot is fenced in, but is in a neglected condition, being overgrown by brier and brush. Quite a number of graves have only fieldstones for markers. The following inscriptions are found:

John Frederick Huff; b. July 8, 1734, in Zweibrücken, Germany; sf. Paulus and Maria Elizabeth Huff; d. April 26, 1816; a. 81 yrs., 9 mo., 18 da.

Susanna Huff; wf. John Frederick Huff; b. Sept. 17, 1739; d. May 12, 1809; a. 69 yrs., 7 mo., 22 da.

John Kaufman; d. 1801; a. 35 yrs. On this stone is an inscription to the effect that husband, wife and three children died within a period of six weeks from an attack of dysentery.

Henry Huff; b. Oct. 24, 1781; d. July 24, 1799; a. 17 yrs., 9 mo.

George Moll; b. March 1, 1750; d. Oct. 27, 1810; a. 60 yrs., 7 mo., 5 da.

Catharine Moll; b. July 1754; d. Feb. 15, 1839; a. 82 yrs.

The last person buried here was Elizabeth Zimmerman; d. May 17, 1871; a. 79 yrs.

8. Thomas Mayberry, an Englishman, and probably a Quaker, was one of the very earliest settlers of Hereford township. He was the first ironmaster in the district and with the assistance of the Indians, who were his neighbors and friends, erected the ironworks in the valley about seventy-five yards above the Adam L. Mensch mill, the stack of which works was still standing during the boyhood days of the writer, but is now in utter ruin. (By the way Hereford township had more ironworks in its day than any other district in the county.)

This pioneer owned much land and was a factor in his district. He lies buried on a private burial ground on a farm he then owned, now a part of the Samuel Bittenbender estate. The burial ground is located in Hereford township close to the District township line, about a mile northwest of Mensch's mill. Near the grave of Thomas Mayberry are buried a number of Indians. Twenty years ago the markers of about twenty-five pioneers could still be seen. The burial ground is now overgrown with trees and brush and is in a neglected condition.

9. It may not be amiss to record here the existence of an Indian burial place in this township on the present property of Milton W. Gery, formerly owned by Gregors. In the boyhood days of the writer many graves were plainly visible but these have been almost obliterated. A village of the Leuni Lenape or Delaware tribe of Indians was situated on the site of the home of the writer's father, then owned by the Miller family, situated very closely to

the dividing line between the Miller and Gregory properties and not far from the burying ground.

10. Huff's Church was built in 1815 and a burial plot connected therewith and donated by Frederick Huff to whose honor the church was named. This is the only church in which regular stated services are held by the Lutheran and German Reformed congregations. Many of the earlier graves have no markers. The following are the inscriptions of stones of those born prior to 1800 and past 16 at death:

1. Anthony, Magdalena, nee Leiby, b. July 31, 1794; d. Oct. 19, 1863; a. 69 yrs., 2 mo., 19 da.
2. Anthony, Jacob; b. Feb. 19, 1794; d. April 11, 1875; a. 81 yrs., 1 mo., 25 da.
3. Baus, Catharine, nee Stauffer; b. Jan. 26, 1795; d. Jan. 19, 1864; a. 68 yrs., 11 mo., 22 da.
4. Baus, William; b. July 31, 1796; d. May 8, 1884; a. 87 yrs., 9 mo., 8 da.
5. Berkey, John; b. Oct. 15, 1790; d. Nov. 24, 1876; a. 86 yrs., 1 mo., 9 da.
6. Berkey, Salome, nee Gerhart; b. June 14, 1790; d. Dec. 17, 1876; a. 86 yrs., 6 mo., 3 da.
7. Bittenbender, Jacob; b. June 3, 1791; d. March 17, 1859; a. 67 yrs., 11 mo., 14 da.
8. Bittenbender, Susanna, nee Yung; b. Oct. 11, 1792; d. June 14, 1874; a. 81 yrs., 8 mo., 13 da.
9. Bittenbender, Margaret; b. Dec. 17, 1786; d. Jan. 12, 1862; a. 75 yrs., 26 da.
10. Butterweck, Maria, nee Delp; b. May 1, 1785; d. July 4, 1859; a. 74 yrs., 2 mo., 3 da.
11. Butterweck, John; b. Feb. 5, 1754; d. Oct. 24, 1853; a. 69 yrs., 8 mo., 15 da.
12. Carl, Michael; b. March 19, 1790; d. Aug. 2, 1870; a. 80 yrs., 4 mo., 10 da.
13. Carl, Susanna, nee Muker; b. Nov. 11, 1795; d. May 12, 1877; a. 81 yrs., 6 mo., 1 da.
14. Carl, David; b. Oct. 4, 1788; d. Feb. 12, 1867; a. 78 yrs., 4 mo., 8 da.
15. Carl, Maria, nee Heimbach; b. Dec. 16, 1787; d. Sept. 30, 1871 a. 83 yrs., 9 mo., 14 da.
16. Conrad, George; b. March 17, 1769; d. Sept. 15, 1841; a. 72 yrs., 6 mo., 18 da.
17. Conrad, David; b. Feb. 22, 1792; d. April 7, 1868; a. 76 yrs., 1 mo., 14 da.
18. Conrad, Maria, nee Mest; b. Oct. 25, 1794; d. Dec. 25, 1875; a. 81 yrs.
19. Conrad, Catharine, nee Keinert; b. Dec. 9, 1792; d. April 18, 1873; a. 80 yrs., 4 mo., 9 da.
20. Conrad, George; b. July 19, 1794; d. Sept. 18, 1862; a. 68 yrs., 1 mo., 29 da.
21. Drexler, Regina, nee Keinert; b. July 6, 1776; d. April 27, 1856; a. 79 yrs., 9 mo., 21 da.

22. Fisher, John; b. Jan. 25, 1797; d. Oct. 24, 1828; a. 30 yrs., 8 mo., 29 da.
23. Focht, Maria, nee Yoder; b. July 7, 1773; d. March 13, 1863; a. 89 yrs., 8 mo., 6 da.
24. Fox, Anna, nee Berkey; b. Oct. 25, 1795; d. May 3, 1879; a. 83 yrs., 6 mo., 8 da.
25. Fox, John; b. July 15, 1793; d. April 22, 1875; a. 81 yrs., 9 mo., 7 da.
26. Frey, Jacob; b. Dec. 19, 1792; d. June 16, 1869; a. 76 yrs., 5 mo., 27 da.
27. Frey, Elizabeth, nee Trollinger; b. Mar. 19, 1795; d. Sept. 2, 1860; a. 65 yrs., 5 mo., 13 da.
28. Gardner, Dr. John Thomas; born in the state of Delaware; b. Jan. 1, 1800; d. April 22, 1864; a. 64 yrs., 3 mo., 21 da.
29. Geist, Elizabeth, nee Hummel; b. Dec. 10, 1793; d. Aug. 31, 1881; a. 87 yrs., 8 mo., 21 da.
30. Geist, John; b. June 22, 1787; d. Sept. 6, 1872; a. 85 yrs., 2 mo., 15 da.
31. Gehris, Jacob; b. Nov. 20, 1798; d. Sept. 14, 1855; a. 56 yrs., 9 mo., 24 da.
32. Gehris, John George; b. Jan. 8, 1795; d. Jan. 21, 1858; a. 63 yrs., 13 da.
33. Gehris, Jacob; b. Oct. 3, 1766; d. Feb. 15, 1836; a. 69 yrs., 4 mo., 12 da.
34. Gehris, Magdalena, nee Behm; b. Dec. 17, 1768; d. Nov. 8, 1859; a. 90 yrs., 10 mo., 21 da.
35. Gehris, Anna; b. July 25, 1768; d. Sept. 8, 1835; a. 67 yrs., 1 mo., 14 da.
36. Gehris, Peter; b. Jan. 1, 1798; d. June 30, 1883; a. 85 yrs., 5 mo., 29 da.
37. Gery, Michael; b. Feb. 22, 1795; d. Aug. 17, 1870; a. 75 yrs., 5 mo., 25 da. Mr. Gery served as County Commissioner for Berks County from 1845 to 1848 and was a very prominent man up to his death.
38. Gregory, Robert; b. March 31, 1795; d. April 29, 1877; a. 82 yrs., 29 da.
39. Gregory, John; b. Sept. 16, 1751; d. Dec. 24, 1835; a. 84 yrs., 3 mo., 8 da.
40. Gregory, Maria Elizabeth; wife of John Gregory; b. June 6, 1753; d. Aug. 6, 1837; a. 84 yrs., 2 mo.
41. Gregory, Capt. Samuel; b. Dec. 26, 1790; d. Jan. 18, 1866; a. 75 yrs., 23 da.
42. Griesemer, Abraham; b. April 16, 1777; d. Oct. 15, 1823; a. 46 yrs., 5 mo., 29 da.
43. Griesemer, Elizabeth, nee Kerchner; b. May 25, 1783; d. Jan. 18, 1833; a. 49 yrs., 7 mo., 23 da.
44. Hartline, Elizabeth, nee Helbert; b. Dec. 10, 1793; d. May 10, 1868; a. 69 yrs., 5 mo.
45. Herbst, Samuel; b. Nov. 3, 1794; d. Sept. 15, 1880; a. 85 yrs., 10 mo., 12 da.
46. Herb, Mary; b. April 2, 1797; d. June 14, 1886; a. 89 yrs., 2 mo., 12 da.
47. Herbst, Hannah, nee Reitenouer; b. Sept. 10, 1799; d. Dec. 6, 1878; a. 79 yrs., 2 mo., 26 da.
48. Hertzog, Philip; b. July 24, 1777; d. April 8, 1833; a. 55 yrs., 8 mo., 14 da.
49. Hertzog, Maria, nee Bittenbender; b. May 6, 1782; d. Oct. 16, 1869; a. 87 yrs., 5 mo., 10 da.
50. Heydt, George; b. April 9, 1792; d. Nov. 10, 1864; a. 71 yrs., 7 mo., 1 da.
51. Heydt, Maria, nee Reitenouer; b. Oct. 3, 1796; d. Feb. 16, 1875; a. 78 yrs., 4 mo., 13 da.
52. Hoffman, George; b. Dec. 26, 1766; d. Dec. 24, 1846; a. 79 yrs., 11 mo., 26 da.
53. Hoffman, Dorothea; b. June 28, 1797; d. March 25, 1860; a. 62 yrs., 8 mo., 27 da.
54. Hoffman, Elizabeth, nee Huff; b. Dec. 16, 1775; d. Nov. 3, 1854; a. 78 yrs., 10 mo., 17 da.
55. Hoffman, Michael; b. May 18, 1776; d. Sept. 18, 1857; a. 81 yrs., 4 mo.
56. Huber, John; b. April 27, 1800; d. Nov. 20, 1892; a. 92 yrs., 6 mo., 23 da.
57. Huber, Catharine, nee Focht; b. Dec. 3, 1796; d. July 14, 1868; a. 71 yrs., 7 mo., 11 da.
58. Huff, Frederick; b. April 17, 1777; d. October 8, 1854; a. 77 yrs., 5 mo., 21 da.
59. Huff, George; b. Aug. 1, 1779; d. Feb. 14, 1845; a. 65 yrs., 6 mo., 23 da.
60. Huff, Anna, nee Moll; b. April 6, 1785; d. April 2, 1877; a. 91 yrs., 11 mo., 27 da.
61. Huff, Barbara; wf. Frederick, nee Fink; b. Oct. 20, 1776; d. Nov. 15, 1840; a. 64 yrs., 3 mo., 5 da.
62. Hunsberger, Henry; b. Nov. 29, 1794; d. May 20, 1882; a. 87 yrs., 5 mo., 21 da.
63. Hunsperger, Maria, nee Gery; b. Jan. 26, 1797; d. July 13, 1872; a. 75 yrs., 5 mo., 17 da.
64. Johnson, David; b. Jan. 1, 1795; d. Oct. 14, 1872; a. 77 yrs., 9 mo., 13 da.
65. Johnson, Elizabeth, nee Mensch; b. June 27, 1770; d. March 5, 1850; a. 79 yrs., 8 mo., 8 da.
66. Johnson, Daniel; b. April 21, 1765; d. Oct. 14, 1827; a. 64 yrs., 5 mo., 25 da.
67. Kemp, Magdalena; b. March 25, 1783; d. Oct. 24, 1838; a. 55 yrs., 6 mo., 26 da.
68. Kerchner, Frederick; b. March 13, 1750; d. Aug. 10, 1828; a. 78 yrs., 4 mo., 26 da.
69. Kerchner, Barbara; b. June 7, 1753; d. April 26, 1841; a. 87 yrs., 19 mo., 19 da.
70. Knetz, Henry; b. May 9, 1778; d. June 10, 1847; a. 69 yrs., 1 da.
71. Knetz, Maria, nee Boyer; b. Aug. 19, 1780; d. June 17, 1864; a. 83 yrs., 9 mo., 28 da.
72. Lab, Catharine, nee Yerger; b. Aug. 30, 1775; d. Sept. 23, 1860; a. 85 yrs., 24 da.

73. Landis, Martin; b. June 26, 1797; d. July 23, 1873; a. 76 yrs., 27 da.
74. Leeser, Barbara; d. Jan. 23, 1845; a. 78 yrs.
75. McKinney, Barbara, nee Paulsgrove; b. March 8, 1784; d. Oct. 14, 1860; a. 76 yrs., 7 mo., 6 da.
76. Mester, Susanna, nee Heimbach; b. Aug. 26, 1773; d. April 6, 1862; a. 88 yrs., 7 mo., 10 da.
77. Miller, Maria, nee Kerchner; b. Jan. 20, 1796; d. Feb. 23, 1873; a. 77 yrs., 1 mo., 3 da.
78. Moll, John; b. Oct. 11, 1775; d. Feb. 6, 1860; a. 84 yrs., 3 mo., 26 da.
79. Moll, Eve, nee Miller; b. 1783; d. 1841;
80. Moll, George; b. 1784; d. 1855; a. 71 yr.
81. Moll, Elizabeth; wf. John Moll; b. Jan. 15, 1780; d. April 23, 1842; a. 61 yrs., 10 mo., 8 da.
82. Moyer, Conrad; b. Aug. 22, 1773; d. April 4, 1845; a. 71 yrs., 7 mo., 13 da.
83. Moyer, Daniel; b. Dec. 20, 1779; d. June 22, 1855; a. 75 yrs., 6 mo., 2 da.
84. Moyer, Elizabeth; b. Jan. 20, 1786; d. Oct. 24, 1870; a. 84 yrs., 9 mo., 4 da.
85. Noskey, Dr. Augustus; b. Oct. 11, 1792; d. Dec. 2, 1868; a. 76 yrs., 1 mo., 22 da.
86. Nuss, Catharine, nee Weidner; b. Sept. 20, 1791; d. May 16, 1874; a. 83 yrs., 7 mo., 26 da.
87. Nuss, Daniel; b. June 19, 1791; d. Dec. 26, 1867; a. 76 yrs., 6 mo., 7 da.
88. Rauch, David; b. Nov. 27, 1769; d. Dec. 11, 1843; a. 74 yrs., 14 da.
89. Rauch, Samuel; b. Oct. 10, 1796; d. July 23, 1858; a. 61 yrs., 9 mo., 13 da.
90. Rauch, Barbara, nee Leeser; wife of David Rauch; b. Feb. 16, 1770; d. Mar. 22, 1838; a. 68 yrs., 1 mo., 6 da.
91. Reinert, John Peter; b. Sept. 29, 1771; d. Oct. 21, 1859; a. 82 yrs., 22 da.
92. Reinert, Anna M., nee Bortz; b. May 30, 1782; d. May 9, 1861; a. 78 yrs., 11 mo., 9 da.
93. Rohrbach, Susanna, nee Kiefer; b. 1783; d. Sept. 9, 1826; a. 43 yrs.
94. Rohrbach, John; b. Dec. 31, 1747; d. Dec. 31, 1838; a. 88 yrs.
95. Rohrbach, John; b. Nov. 2, 1776; d. Sept. 15, 1839; a. 62 yrs., 10 mo., 13 da.
96. Rohrbach, Daniel; b. Sept. 30, 1784; d. May 1, 1851; a. 66 yrs., 7 mo., 1 da.
97. Rohrbach, Simon; b. Nov. 7, 1778; d. June 6, 1859; a. 80 yrs., 6 mo., 29 da.
98. Rohrbach, Catharine, nee Schmitt; b. April 2, 1788; d. March 11, 1862; a. 73 yrs., 11 mo., 9 da.
99. Rohrbach, George; b. Aug. 9, 1782; d. May 30, 1845; a. 62 yrs., 9 mo., 21 da.
100. Rohrbach, Catharine, nee Bittenbender; b. April 29, 1788; d. Feb. 12, 1868; a. 79 yrs., 9 mo., 13 da.
101. Rohrbach, George; b. Aug. 9, 1782; d. May 30, 1845; a. 62 yrs., 9 mo., 21 da.
102. Roland, Susanna, nee Eschbach; b. 1798; d. April 26, 1875; a. 76 yrs., 9 mo., 4 da.
103. Roland, John; b. Dec. 11, 1799; d. Feb. 15, 1880; a. 80 yrs., 2 mo., 4 da.
104. Romig, John; b. Dec. 16, 1799; d. May 3, 1850; a. 50 yrs., 4 mo., 17 da.
105. Romig, Abraham; b. March 25, 1772; d. July 23, 1841; a. 69 yrs., 3 mo., 29 da.
106. Rush, John; b. Feb. 11, 1782; d. Nov. 9, 1848; a. 66 yrs., 8 mo., 28 da.
107. Rush, Maria, nee Span; b. Jan. 10, 1798; d. Dec. 21, 1849; a. 61 yrs., 11 mo., 11 da.
108. Sallade, Eva, nee Kintner; wf. George Sallade; d. April 22, 1837; a. 66 yrs.
(Five generations of Sallades are buried at this church either on the old burial plot or on the new cemetery.)
109. Sallade, George; b. Feb. 4, 1766; d. April 1, 1852; a. 86 yrs., 1 mo., 29 da.
110. Schall, David; b. May 25, 1801; d. January 22, 1877; a. 75 yrs., 7 mo., 28 da. (Associate Judge for 20 years of the courts of Reading, Pa.)
111. Schall, Catharine, nee Endy; wf. David Schall; b. March 9, 1805; d. Aug. 24, 1873; a. 68 yrs., 5 mo., 15 da.
112. Scheyrer, John; b. Dec. 1781; d. Aug. 9, 1862; a. 80 yrs., 7 mo.
113. Scheyrer, Elizabeth, nee Marx; b. Feb. 13, 1778; d. Feb. 13, 1864; a. 86.
114. Schmitt, Elizabeth, nee Rohrbach; b. June 25, 1800; d. Feb. 19, 1887; a. 86 yrs., 7 mo., 24 da.
115. Schofer, John George; b. June 21, 1793; d. Aug. 21, 1872; a. 79 yrs., 2 mo.
116. Schoener, Andrew; b. Aug. 6, 1783; d. Oct. 29, 1857; a. 74 yrs., 2 mo., 23 da.
117. Schoener, Elizabeth, nee Keiler; b. Aug. 8, 1793; d. Dec. 20, 1857; a. 64 yrs., 4 mo., 12 da.
118. Schott, Elizabeth; b. April 12, 1799; d. Oct. 15, 1865; a. 66 yrs., 6 mo., 3 da.
119. Sigmund, Frederick; b. Wittemberg, Germany, March 31, 1807; d. June 25, 1860; a. 53 yrs., 2 mo., 25 da. (Mr. Sigmund was in the employ of Judge Schall as clerk for a number of years but in later years and up to his death carried on the Hampton Furnace at Sigmund, Pa. See Penna. German, Sept. 1906.)
120. Sterner, Henry; b. Nov. 12, 1796; d. June 5, 1875; a. 78 yrs., 6 mo., 24 da.
121. Sterner, Maria M.; b. Jan. 26, 1797; d. July 8, 1872; a. 75 yrs., 5 mo., 12 da.
122. Thompson, William; b. Dec. 12, 1791; d. March 23, 1823; a. 32 yrs., 3 mo., 11 da.
123. Thompson, Dr. John; b. Oct. 6, 1796; d. April 27, 1820; a. 23 yrs., 6 mo., 21 da.

124. Thompson, John, Esqr.; b. Oct. 28, 1764; d. March 23, 1816; a. 52 yrs., 2 mo., 25 da.
 125. Weller, Susanna, nee Trollinger; b. Dec. 23, 1799; d. March 14, 1842; a. 42 yrs., 2 mo., 21 da.
 126. Weller, Peter; b. Oct. 21, 1800; d. Dec. 21, 1857; a. 57 yrs., 2 mo.
 127. Weidner, Magdalena; b. Oct. 25, 1798; d. May 4, 1858; a. 59 yrs., 6 mo., 10 da.
 128. Weidner, John; b. Nov. 20, 1794; d. Sept. 1, 1861; a. 66 yrs., 9 mo., 11 da.
 129. Weidner, Joseph; b. May 24, 1797; d. Oct. 24, 1869; a. 72 yrs., 5 mo.
 130. Weidner, Elizabeth, nee Sallade; b. May 26, 1798; d. Jan. 18, 1874; a. 75 yrs., 4 mo., 22 da.
 131. Weiss, Susanna; b. March 11, 1784; d. May 16, 1825; a. 41 yrs., 2 mo., 5 da.
 132. Will, Abraham; b. Feb. 19, 1783; d. Dec. 11, 1863; a. 82 yrs., 9 mo., 22 da.
 133. Will, John; b. March 6, 1792; d. April 6, 1879; a. 87 yrs., 6 mo., 1 da.
 134. Will, Hannah, nee Wachter; b. April 3, 1789; d. Feb. 1, 1857; a. 67 yrs., 9 mo., 28 da.
 135. Zimmerman, John; b. April 6, 1794; d. Oct. 9, 1878; a. 84 yrs., 6 mo., 3 da.
 136. Ziegler, Sarah, nee Bortz; Jan. 22, 1793; d. March 15, 1878; a. 85 yrs., 1 mo., 20 da.
11. Salem's Church Cemetery is in the extreme northern part of the township on land donated by Enoch Rohrbach. The church stands across the road in Lehigh county on land donated by Daniel Druckenmiller. The first person buried on this cemetery died April 9, 1873.
12. Gehman Church cemetery, erected by John B. Gehman 1882. Only four bodies remain in the cemetery, the rest having been disinterred and reinterred at other churches, the membership having fallen away.

PAPER IX

DEATH NOTICES IN "DIE BIENE" 1846—1848, PUBLISHED IN BETHLEHEM, PA.

1. Beckel, Anna Maria; Bethlehem, Pa., wo. n. Kindich; d. Ophil 19, 1846; a. 67 yrs., 5 mo., 27 da.
2. Blickensdörfer, John; Saron, O.; d. May 23, 1848; a. 65 yrs., 6 mo.
3. Brown, Frances; mother of Alexander E. Brown, Esq., of Easton, Pa.; d. Dec. 13, 1847; a. 79 yrs.
4. Cist, Eliza; "ledige Sch"; Bethlehem, Pa.; d. Oct. 8, 1847; a. 53 yrs., 9 mo., 27 da.
5. Clewell, Christian; near Nazareth, Pa.; d. Aug. 14, 1847; a. 76 yrs., 9 mo., 12 da.; w. d. a few months previous; Maria Rosina, n. Kreider; a. 70 yrs., 11 mo., 14 da.
6. Dettner, George; Lower Saucon; d. July 15, 1846; a. 52 yrs.
7. Dewald, Joseph; Hanover twp., Lehigh Co.; d. Mar. 11, 1848; a. 60 yrs.; buried on Schners.
8. Engler ———; Bethlehem twp., Northampton Co.; wf. George Engler, sr.; d. Mar. 16, 1848; a. 60 yrs., 10 mo., 21 da.
9. Ettwein, John; near Nazareth, Pa.; grandson of Bishop John E.; d. May 21, 1848; a. 63 yrs., 3 mo., 3 da.
10. Everett, Thomas; Emaus, Pa.; d. Feb. 12, 1847; a. 80 yrs., 6 mo., 6 da.; 10 ch. "erlebt 35 Enkel und 8 Urenkel"
11. Freitag, Eberhard, Md; Bethlehem; d. Mar. 14, 1846; a. 81 yrs., 10 mo., 22 da.; served as physician 56 yrs.; 11, wo and ch'n.
12. Frey, ———; in Hanover twp., Northampton Co.; n. Weisz; wf. General Frey. "Revolutions Helden"; d. Feb. 14, 1848; a. 75 yrs., 4 mo. and several d.; bu. Feb. 16 on Schöner's cemetery.
13. Grosh, Rahel; in Lititz, Pa.; wf. Samuel; d. Mar. 5, 1848; a. 72 yrs.
14. Grosz, Barbara; Hanover twp., Northampton Co.; wo. n. Ahner; d. Feb. 4, 1848; a. 74 yrs., several months.
15. Gütter, Heinrich Gottlob; d. in Lancaster, Pa., July 9, 1847; a. 50 yrs., 15 da.; result of an accident.
16. Henry, Sabina, n. Schropp; d. May 8, 1848; a. 88 yrs., 6 mo., 3 da.; 11, 9 ch.; 33 Enkel, 27 Urenkel; 13 Enkel and 1 Urenkel having died.
17. Herman, Lebreich Freidrich, D.D.; b. Oct. 9, 1761 in Gusten, Anwalt-Köthen, Germany; sf. Friedrich Gottlieb and Dorothea, n. Wartman; confirmed as a member of the Reformed Church by Rev. Paltenius; studied at Halle 9 years; assistant pastor in Bremen, 1782-1785; ordained at Hague, Holland, by General Synod of Holland as minister in Pennsylvania, to serve at Easton, Plainfield, Dryland and Greenwich; began his work August 1786; in 1787 Maria Johanna Feidt, dauf. Daniel and Maria, n. Kuhl; pastor at Germantown and Frankford 1790-1800, preaching in E. and G.; took charge of Swamp, Pottstown and St. Vincent, 1800;

- served also with the assistance of his sons and students, Coventry, Pike and Nice in Chester Co.; Trappe in Montgomery Co., and Hill, Spies, Amity, Beyers and Oley in Berks; prepared for the ministry five of his sons and the Revs. John Guldin, Benj. Schneck, Thomas Leinbach; Joseph Dubbs, Peter Fisher, Abraham Berge, Richard Fisher and David Young; established a number of flourishing churches; survived all missionaries sent from Europe to Penna. and collaborators—Winkhausen, Leidy, H. F. Fisher, Becker, Helfrich, Hofmeyer, Helfenbein, et al.; served about 60 yrs., bp. 8555 ch.; confirmed 4600; bd. 2280; md. 2600; preached 8000-10000 sermons; eyesight failed in later life; w. preceeded him in death more than 2 yrs; ll. 6s. and 3 dau. and "30 Enkel und 15 Urenkel"; d. Jan. 30, 1848; a. 86 yrs., 3 mo., 22 da.; bu. Thursday, Feb. 3; Pottstown, Pa.
18. Hoch, Jacob; Bushkill twp., Northampton Co.; Jan. 2, 1846; a. 46 yrs.
 19. Horsfield, Eliza Montford "ledige Schwester"; in Bethlehem, Pa.; d. May 15, 1847; a. 68 yrs.
 20. Jones, Anna; Bethlehem, Pa.; d. Oct. 26, 1846; a. 71 yrs., 9 mo. less 1 day.
 21. Keyser, Anne Margareta; near Gnadenhütten, O.; n. Huber; md first time to ——— Rauschenberger; d. Feb. 25, 1848; a. 57 yrs., 5 mo., 13 da.
 22. Kitchelt, Sophia Elisabeth; Bethlehem; d. Mar. 7, 1847; a. 70 yrs., 9 mo., 2 da.; m. Samuel G. Kitchelt, missionary in Danish West Indies, 1804-1815, when h. d.
 23. Knausz, Christian; d. July 28, 1847; a. 69 yrs., 4 mo., 20 da.
 24. Kohler, Peter; N. Whitehall, Lehigh Co., Pa.; d. May 24, 1848; a. 78 yrs.
 25. Kram, Peter; "in N. Sancona"; d. Nov. 27, 1846; a. 78 yrs.; bd. "bey dem Schulhaus."
 26. Kummer, Ehrw. John G.; Lititz; d. Aug. 6, 1846; a. 56 yrs. "Inspector of Schools at Lititz and Bethlehem."
 27. Lange, Sarah, n. Jesro; wof. Christian; d. Jan. 7, 1848; a. 81 yrs., 1 mo., 27 da.; b. in Fredericktown, Md., where her forbears owned all the land on which Fredericktown is located. Her mother was of English parentage, her father of French parentage; b. at Strasburg on the Rhine.
 28. Lawal, John; Lower Nazareth; d. Aug. 24, 1846; a. 64 yrs.
 29. Licht, Joseph; Hanover township, Lehigh Co.; d. Sept. 8, 1846; a. 52 yrs.
 30. Luckenbach, Samuel; d. Aug. 6, 1846; a. 67 yrs., 10 mo., 14 da.
 31. Meyer, William; Springfield, Bucks Co.; d. Feb. 12, 1848; a. 83 yrs., 7 mo., 26 da.
 32. Micky, Eva Catharina; South Whitehall; wf. Jacob; d. Sept. 16, 1846; a. 85 yrs.
 33. Miksch, Juliana; wf. Nathaniel; d. Sept. 18, 1846; a. 67 yrs., 3 mo.
 34. Moritz, John; Salzburg twp.; d. June 27, 1847; a. 87 yrs., 2 mo., 13 da.; bd in old Salzburg cemetery. Rev. Justina Jaeger preached "im Schatten der nahen Bäume, da die neue Kirche noch nicht fertig ist."
 35. Moser, Catharina; wo. n. Dewalt; in Bethlehem; d. Dec. 10, 1846; a. 75 yrs., less 2 da.
 36. Neuhard, George Adam; South Whitehall; d. June 21, 1846; a. 63 yrs.
 37. Oesterreicher, John; Bethlehem; d. April 15, 1846; a. 44 yrs., 5 mo., 14 da.; ll. wo and 4 ch'n.
 38. Oppelt, Anna Catharina; d. Jan. 16, 1848; a. 72 yrs., 10 mo.; in Hopedale, Wayne Co., Pa., home of her son Francis; n. Westhöfer; wf. Missionary Gottfried Sebastian O.; b. near Reamstown, Pa.; educated at Lititz; m. April 4, 1799 to G. S. O., a teacher at Nazareth Hall; called to Fairfield, Upper Canada to labor with Gottlob Senseman and w. 5 yrs.; called to Petanotting, O., to found and serve Indian congregation; served at Emaus, Pa. and Gnadenhütten, O.; ll. 5 ch.: "24 Enkel, 3 Urenkel."
 39. Rauch, Maria Magdalena, of Lititz, Pa.; wf. Christian H.; d. Nov. 25, 1848; a. 59 yrs.
 40. Romiger, Anne Maria; Friedberg, N. C.; n. Fischel; niece of Franz Thomas of Bethlehem; d. June 15, 1848; a. 90 yrs., 2 mo., 11 da.; "erlebte 12 Kinder, 69 Enkel, 110 Urenkel und 1 Ur-ur-enkel."
 41. Rondthaler, Ehrw. Emanuel; in Nazareth, Pa.; d. Jun. 6, 1847; a. 82 yrs.; preached in Sarepta, Russia; York, Pa., 1805-1819; in Nazareth, Pa., 1819-1839, for Moravian Church.
 42. Rose, Joseph Mechlin; at Easton; d. Feb. 17, 1848; a. 52 yrs., 7 mo., 17 da.; bu. in Bethlehem. His grandfather, Peter Rose, was born Feb. 22, 1733, served in Washington's Company of Rangers in Braddock's Army defeated at Fort Duquesne, where he was wounded by a shot through his neck.
 43. Roth, Joseph; in Hanover twp., Lehigh Co.; d. Feb. 11, 1848; ll. wo.; dauf. Mattheus Riegel, of Lower Sancon.
 44. Runk, Samuel, Esq.; Allentown, Pa.; d. May 22, 1848; a. 59 yrs.
 45. Schelly, Barbara; in Ober Saucon; d. Dec. 20, 1847; a. 94 yrs.
 46. Schmidt, Elisabeth; in Bethlehem, Pa.; d. Mar. 29, 1847; a. 78 yrs.
 47. Schneider, Catharina; wo. n. Seifried, in Bethlehem; d. May 25, 1847; a. 66 yrs., 2 mo., 16 da.

48. Schulz, Rahel; wo. Matthias Schultz; d. Dec. 24, 1845; a. 79 yrs.; Bethlehem
49. Sterner, C. Christiana; Hanover twp.; Lehigh Co.; n. Neuhardt; d. Feb. 8, 1848; a. 79 yrs., 10 mo. and several da.; bu. Schöners cemetery.
50. Stohler, Friedrich; Mount Joy twp., Lancaster Co.; d. Jan. 19, 1847; a. 89 yrs.; "letztes Mitglied der früheren Brüdergemeine daselbst."
51. Van Vleck, Ehrw. Carl A.; d. Dec. 21, 1845; a. 51 yrs.; pastor at Bethany, N. C.; Newport, N. J.; Lancaster; York; Nazareth, Pa.; Principal Nazareth Hall; Prof. in Theological Seminary at Bethlehem; Prin. of High School, Greenville, Tenn., where he died; bu. Salem, N. C., Jan. 3, 1846.
52. Walter, Joseph; d. Mar. 17, 1846; a. 56 yrs.; Bethlehem.
53. Wieder, Henry; Emaus, Pa.; d. April 4, 1847; a. 54 yrs.
54. Wöhler, Sarah; wf. Heinrich; in Hope, Indiana, formerly, of Bethlehem, Pa.; d. Mar. 9, 1847; a. 47 yrs., 1 mo., 25 da.
55. Yaeger, Barbara; widow of Rev. Johann Conrad Jaeger; d. Sept. 9, 1847; a. 86 yrs.; was blind the last years of her life.

Genealogy in the Cemeteries

By Col. G. W. Crosley

Among the beautiful cemeteries in Iowa there are few that for beauty of location will surpass or equal the one so appropriately named Graceland at Webster City. The grounds, streets, alleys and lots are well cared for and it contains many beautiful and some costly monuments. In this respect, however, it does not differ much from a great many others, but it has occurred to the writer that in so far as the keeping of its records is concerned it deserves to be mentioned as an example to others that have not been so careful in this regard.

The cemetery is the property of the city. The records are kept at the City Hall in a large leather bound book entitled "Cemetery Lot and Grave Record, City of Webster City." This book contains: First, names indexed in alphabetical order of all persons buried in the cemetery, giving lot, division and block and location on lot. Second, plans of all blocks and lots in each section of the cemetery, showing names of persons buried, and the location of each grave upon lot; these plats also show shape and size of each lot. Third, a complete record of all soldiers of the War of the Rebellion and other wars buried in this division and block, company, regiment, State, arm of service to which

they belonged and metal markers placed at each soldier's grave.

In addition to this a large plot of ground has been set apart for use on Memorial Day, shaded by fine trees and containing an open space in the center upon which stands a flag-staff. I may add that there is no place where Memorial Day is more faithfully and religiously observed than here. Many years ago the city authorities took charge of these exercises, and each year the members of the Local Grand Army Post and other soldiers and members of the Woman's Relief Corps are the honored guests of the city, the Grand Army Post conducting the services at the cemetery according to their ritual, but being relieved of all care as to looking after the details for the observance of the day, and all expense connected therewith. The local military company and the children of the public schools always participate in these exercises, and the business houses are closed.

The records above referred to were compiled by Levi Cottingham, an old soldier, and the work of getting all the names and locating them involved long and patient effort and took over one year for its completion. The indexing, platting and drafting was

done by Capt. Frank F. Landers, another old soldier, who has for long years been the voluntary keeper of the death record of old soldiers in Webster City and Hamilton county. To these two men is due the whole credit of making up and providing for the perpetual keeping of these invaluable records. Each burial is promptly reported to the city clerk by the sexton and at once added to the record, so for all time it will be kept complete if faithful and capable men like those now occupying these positions succeed them.

Such a record will prove of value to collectors of genealogical facts and

compilers of local history, necrology and biography, and to throw light on the general history of the town, county and State. It also appeals to the best and holiest sentiment of the human heart in keeping the dead in memory and is evidence of a high state of civilization in the community.

NOTE BY EDITOR—The above lines taken from ANNALS OF IOWA Vol VII: 1 are introduced here as an example and incentive to our readers. Many a town, community, church and family should go and do likewise. Weeds, thorns and neglect are not the best way of honoring "Father and Mother."

WHAT READERS THINK OF THE PENNSYLVANIA-GERMAN

THE PENNSYLVANIA-GERMAN has a wide field, it has won for itself a right to live, and is intensely interesting, instructive and entertaining. I would enjoy receiving and reading a daily or weekly issue.

HENRY E. KRAM,
Philadelphia, Pa.

Most assuredly it should find a welcome in all intelligent families and serve as a history for the rising generations; and find many of the young desiring to read mine and they enjoy it.

L. M. FLUCK,
Souderton, Pa.

I enjoy it very much and hope you may have a prosperous year.

J. R. FLICKINGER, (Prin.)
Lock Haven, Pa.

THE PENNSYLVANIA-GERMAN is in its proper field when it lays up a supply of Historical information and makes the people of that class feel proud of their ancestry instead of to blush as formerly.

Rev. E. D. BRIGHT,
Derry, Pa.

Ohio was largely settled by pioneers from Pennsylvania from 1800 until 1840 or even longer—and we have in Ohio no means of tracing the ancestry of these pioneers from Pennsylvania or of knowing much about the life of our ancestors in Pennsylvania except through such records as may be published in Pennsylvania where you are able to collect it for us.

Mrs. GRAFTON C. KENNEDY,
Dayton, Ohio.

The magazine occupies a field rich in history and folk-lore, and I can bespeak for it my best wishes for its continued success.

WILLIAM FEGLEY,
Reading, Pa.

THE PENNSYLVANIA-GERMAN Magazine is an indispensable production—a long felt want—and should be supported by every one of Pennsylvania German extraction. Those who don't read it are missing much. Such a project should be supported and encouraged.

I. H. BETZ,
York, Pa.

The "Pennsylvania-German" has a distinct field, all to itself too. It is recording history, it is placing the Pennsylvania German in his correct place, it is presenting to the world a record of what a large race has done. If we, as a race, don't record our own history, no other race will. It's up to us to support this magazine. It has a right to live, and it is going to thrive. The Pennsylvania German giant is awakening, he is losing some of his innate modesty and conservatism, and he will be recognized, in time, for his strength.

P. J. BICKEL,
Mercersburg, Pa.

I find your magazine always interesting and of value; and I trust that you are meeting with abundant success. The Pennsylvania "Dutchman" will some day come into his own in history, song and story, and your work will then be appreciated even more than it is now.

O. F. HERSHEY,
Baltimore, Md.

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(PREPARED BY J. B. HAAG, LITITZ, PA.)

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